



KEY TO THE CLASSICS.

THE
NEW TESTAMENT,
CONSTRUED LITERALLY AND WORD FOR
WORD ;

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BY

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PART I, ACTS OF THE APOSTLES.

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THE
ACTS OF THE APOSTLES.

Πραξεις Acts των Ἁγιων Αποστολων of the Holy Apostles.

CHAPTER I.

1. Τον μεν πρωτον the first discourse *εποιησαμην* I made, *ω Θεοφιλε* O Theophilus, *περι παντων* concerning all the things *ων* which *ο Ιησους* Jesus *ηρξατο* began *ποιειν τε* both to do *και* and *διδασκειν* to teach, 2. *αχρι* until *ημερας* the day *ης* on which *εντειλαμενος* having given commands *δια Πνευματος Ἁγιου* through the Holy Spirit *τοις Αποστολοις* to the Apostles *ους* whom *εξελεξατο* he had chosen, *ανεληφθη* he was taken up. 3. *Οις* to whom *και* also *παρεστησεν* he presented *εαυτον* himself *ζωντα* living, *μετα το αυτον* after that he *παθειν* had suffered, *εν πολλοις τεκμηριοις* in many signs, *οπτανομενος* being seen *αυτοις* by them *δι' ημερων τεσσαρακοντα* through forty days, *και*

and λεγων speaking τα the things περι της βασιλειας concerning the kingdom του Θεου of God: 4. και and συναλιζομενος being assembled with [them] παρηγγειλεν he commanded αυτοις them μη χωριζεσθαι not to depart απ' Ιεροσολυμων from Jerusalem, αλλα but περιμενειν to await την επαγγελιαν the promise του Πατρος of the Father, "ήν which ηκουσατε ye heard μου from me: 5. ότι because Ιωαννης μεν John indeed εβαπτισε baptized υδατι in water, υμεις δε but you βαπτισθησεσθε shall be baptized εν Πνευματι 'Αγιω in the Holy Ghost ου μετα πολλας ταυτας ημερας after these not many days." 6. Οί μεν ουν they therefore συνελθοντες having come together επηρωτων asked αυτον him, λεγοντες saying, "Κυριε Lord, ει [tell us] if αποκαθιστανεις thou restorest again εν τω χρονω τουτω at this time την βασιλειαν the kingdom τω Ισραηλ to Israel?" 7. Ειπε δε but he said προς αυτους to them, "Ουχ εστιν it is not υμων yours γινωαι to know χρονους the time η or καιρους the seasons, ους which ο Πατηρ the Father εθετο has placed εν τη ιδια εξουσια in his own power: 8. αλλα but ληψεσθε ye shall receive δυναμιν power, του 'Αγιου Πνευματος the Holy Spirit επελθοντος having come εφ' υμας on you, και and εσεσθε ye shall be μαρτυρες witnesses μοι unto me εν τε Ιερουσαλημ both in Jerusalem και and εν παση τη Ιουδαια in all Judæa και and Σαμαρεια in Samaria και and έως until εσχατου the uttermost

[part] της γης of the earth." 9. *Και* and *ειπων* having said *ταυτα* these words, *βλεποντων αυτων* as they were looking, *επηρθη* he was taken up, *και* and *νεφελη* a cloud *υπελαβε* received *αυτον* him *απο των οφθαλμων* away from the eyes *αυτων* of them. 10. *Και* and *ως* when *ησαν* they were *ατενιζοντες* looking intently *εις τον ουρανον* towards heaven *πορευομενου αυτου* as he was going up, *και* and *ιδου* behold *ανδρες δυο* two men *παρειστηκεισαν* had stood by *αυτοις* them *εν εσθητι λευκη* in white raiment ; 11. *οι* who *και* also *ειπον* said, "*Ανδρες Γαλιλαιοι* men of Galilee, *τι* why *εστηκατε* do ye stand *εμβλεποντες* looking *εις τον ουρανον* towards heaven? *ουτος ο Ιησους* this Jesus, *ο αναληφθεις* who has been taken up *αφ' υμων* from you *εις τον ουρανον* into heaven, *ελευσεται* shall come *ουτως* thus *ον τροπον* in the manner in which *εθεασασθε* ye beheld *αυτον* him *πορευομενον* going *εις τον ουρανον* into heaven." 12. *Τοτε* then *υπεστρεψαν* they returned *εις Ιερουσαλημ* to Jerusalem *απο ορους* from the mount *του καλουμενου* which is called *Ελαιωνος* that of Olives, *εχον* being *οδον σαββατου* a Sabbath day's journey.

13. *Και* and *οτε* when *εισηλθον* they had entered, *ανεβησαν* they went up *εις το υπερων* into the upper room *ου* where *ησαν* there were *καταμενοντες* abiding *ο τε Πετρος* both Peter, *και* and *Ιακωβος* James, *και* and *Ιωαννης* John, *και* and *Ανδρεας* Andrew, *Φιλιππος* Philip, *και*

and *Θωμας* Thomas, *Βαρθολόμαιος* Bartholomew, *και* and *Ματθαιος* Matthew, *Ιακωβος* James *Αλφαιου* [son] of Alphaeus, *και* and *Σιμων* Simon *ὁ Ζηλωτης* the Zealot, *και* and *Ιουδας* Judas *Ιακωβου* [brother — son ?] of James. 14. *Οὔτοι* these *παντες* all *ἦσαν* were *προσκαρτερουντες* continuing steadfastly *ὁμοθυμαδον* with one accord *τη προσευχη* in prayer *και* and *τη δεήσει* in supplication, *συν γυναιξι* with the women, *και* and *Μαρια* Mary *τη μητρι* the mother *του Ιησου* of Jesus, *και* and *συν τοις αδελφοις αυτου* with his brethren.

15. *Και* and *εν ταις ἡμεραις ταυταις* in these days *Πετρος* Peter *αναστας* having stood up *εν μεσῳ* in the midst *των μαθητων* of the disciples *ειπε* said, — *Οχλος τε* and the number *ονοματων* of names *επι το αυτο* together *ην* was *ὡς* about *ἑκατον εικοσιν* an hundred [and] twenty, 16. “*Ανδρες* men *αδελφοι* brethren, *εδει* it was necessary *την γραφην ταυτην* that this Scripture *πληρωθηναι* should be fulfilled, *ἣν* which *το Πνευμα το Ἅγιον* the Holy Spirit *προσειπε* spake *δια στοματος* by the mouth *Δαβιδ* of David *περι Ιουδα* concerning Judas *του γενομενου* who became *ὁδηγον* the guide *τοις συλλαβουσι* to those who seized *τον Ιησουν* Jesus. 17. *ὅτι* because *ην* he was *κατηριθμημενος* numbered *συν ἡμιν* with us, *και* and *ελαχεν* obtained *τον κληρον* the share *της διακονιας ταυτης* of this ministry. 18. *Οὗτος* *μεν ουν* this man *οτεν* *εκτησατο* purchased

χωριον a field εκ του μισθου from the wages της αδικιας of iniquity και and γενομενος falling πρηνης headlong ελακησεν he burst μεσος in his middle, και and παντα τα σπλαγγα αυτου all his bowels εξεχυθη were poured out. 19. Και and εγενετο it became γνωστον known πασι to all τοις κατοικουσιν who inhabited 'Ιερουσαλημ Jerusalem, ωστε so that το χωριον εκεινο that field κληθηναι has been called τη ιδια διαλεκτω in the proper dialect αυτων of them Ακελδαμα Aceldama, τουτεστι that is, χωριον the field αιματος of blood. 20. Γεγραπται γαρ for it has been written εν βιβλω in the book Ψαλμων of Psalms, 'Η επαυλις αυτου let his habitation γενηθητω become ερημος desolate, και and μη εστω let there not be ο κατοικων [one] who dwelleth εν αυτη in it: και and την επισκοπην αυτου his bishop's office ετερος let another λαβοι take. 21. Δειουν it is therefore necessary, ανδρων [that] of the men των συνελθοντων who have come together ημιν with us εν παντι χρονω in all the time εν ω during which ο Κυριος Ιησους the Lord Jesus εισηλθε came in και and εξηλθε went out εφ' ημας to us, 22. αρξαμενος beginning απο του βαπτισματος from the baptism Ιωαννου of John εως until της ημερας the day ης on which ανεληφθη he was taken up αφ' ημων from us, ενα one τουτων of these γενεσθαι be made μαρτυρα a witness συν ημι with us της αναστασεως αυτου of his resurrection. 23. Και and εστησαν they appointed

δυο two, *Ιωσηφ* Joseph *τον καλουμενον* who was called *Βαρσαβαν* Barsabas, *ὃς* who *επεκληθη* was surnamed *Ιουστος* Justus, *και* and *Μαθθιαν* Matthias. 24. *Και* and *προσευξαμενοι* having prayed, *ειπον* they said, “*Συ* thou, *Κυριε* Lord, *καρδιογνωστα* knower of the hearts *παντων* of all, *αναδειξον* show *εκ τούτων των δυο* of these two *ένα* the one *ὃν* whom *εξελεξω* thou hast chosen, 25. *λαβειν* that he may take *τον κληρον* the part *της διακονιας ταυτης* of this ministry *και* and *αποστολης* apostleship, *ἐξ ἧς* from which *Ιουδας* Judas *παρεβη* transgressed *πορευθηναι* that he might go *εις τον τοπον τον ιδιον* to his own place.” 26. *Και* and *εδωκαν* they gave *κληρους αυτων* their lots, *και* and *ὁ κληρος* the lot *επεσε* fell *ἐπι Μαθθιαν* on Matthias, *και* and *συγκατεψηφισθη* he was numbered *μετα των ένδεκα απυστολων* with the eleven Apostles.

CHAPTER II.

1. *Και* and *εν τῳ* in the [time] *την ἡμεραν* that the day *της Πεντηκοστης* of Pentecost *συμπληρουσθαι* was fulfilled, *ησαν* they were *ἱπαντες* all *ὁμοθυμαδον* with one accord *ἐπι το αυτο* in the same place. 2. *Και* and *εγενετο* there came *αφνω* suddenly *εκ του ουρανου* from heaven *ηχος* a sound *ὡσπερ* as *πνοης βιαιας* of a mighty wind *φερομενης* rushing, *και* and *επληρωσεν* it filled *ὅλον τον οικον* the whole house *οὗ* where *ησαν* they were *καθημενοι* sitting. 3.

Και and *ωφθησαν* there were seen *αυτοις* by them *γλωσσαι* tongues *ωσει* as if *πυρος* of fire *διαμεριζομεναι* distributed, *εκαθισε τε* and it sat *εφ' ενα εκαστον* on each one *αυτων* of them 4. *Και* and *απαντες* they all *επλησθησαν* were filled *Πνευματος Ἁγιου* with the Holy Ghost, *και* and *ηρξαντο* began *λαλειν* to speak *ετεραις γλωσσαις* with other tongues *καθως* as *το Πνευμα* the Spirit *εδidou* gave *αυτοις* to them *αποφθεγγεσθαι* to utter. 5. *Ησαν δε* and there were *κατοικουντες* dwelling *εν Ἱερουσαλημ* in Jerusalem *Ιουδαιοι* Jews, *ανδρες κυλαβεις* devout men *απο παντος εθνους* from every nation *των* of those *υπο τον ουρανον* under heaven. 6. *Της δε φωνης ταυτης* but this report *γενομενης* having arisen *το πληθος* the multitude *συνηλθε* came together *και* and *συνεχυθη* was astonished *οτι* because *ηκουον* they heard, *εις εκαστος* each one, *αυτων* them *λαλουντων* speaking *τη ιδια διαλεκτω* in his own language. 7. *Παντες δε* and all *εξισταντο* were amazed *και* and *εθαυμαζον* wondered, *λεγοντες* saying *προς αλληλους* to each other, " *Ιδου* lo ! *ουκ εισιν* are not *παντες ουτοι* all these *οι λαλουντες* who are speaking *Γαλιλαιοι* Galileans? 8. *και* and *πως* how *ημεις ακουομεν* do we hear *εκαστος* each *ημων* of us *τη ιδια διαλεκτω* in our own language *εν η* in which *εγεννηθημεν* we were born, 9. *Παρθοι* Parthians *και* and *Μηδοι* Medes *και* and *Ελαμιται* Elamites, *και* and *οι κατοικουντες* those who dwell in *την Μεσοποταμιαν*

Mesopotamia *Ιουδαιαν τε* and Judæa *και* and *Καππαδοκιαν* Cappadocia, *Ποντον* Pontus *και* and *την Ασιαν* Asia, 10. *Φρυγιαν τε* and Phrygia *και* and *Παμφυλιαν* Pamphylia, *Αιγυπτον* Ægypt *και* and *τα μερη* the parts *της Λιβυης* of Libya *της* which [is] *κατα Κυρηνην* about Cyrene, *και* and *οι Ῥωμαιοι* the Romans *επιδημουντες* who are sojourning, *Ιουδαιοι τε* and Jews *και* and *προσηλυτοι* proselytes, 11. *Κρητες* Cretes *και* and *Αραβες* Arabs *ακουομεν* do we hear *αυτων* them *λαλουντων* speaking *ταις ἡμετεραις γλωσσαις* in our tongues *τα μεγαλεια* the great works *του Θεου* of God?" 12. *Παντες δε* and all *εξισταντο* were astonished *και* and *διηπορουν* were in doubt, *λεγοντες* saying *αλλος* the one *προς αλλον* to the other, "*Τι* what *τουτο αν θελοι* could this mean *ειναι* to be?" 13. *Ἐτεροι δε* but others *χλευαζοντες* mocking *ειπον* said, *οτι* that "*Εισι* they are *μεμεστωμενοι* filled *γλευκους* with new wine."

14. *Πετρος δε* but Peter *σταθεις* having placed himself *συν τοις ένδεκα* with the eleven *επηρε* lifted up *την φωνην αυτου* his voice *και* and *απεφθεγξατο* said *αυτοις* to them, "*Ανδρες Ιουδαιοι* ye men of Judæa, *και* and *απαντες* all ye *οι κατοικουντες* who inhabit *Ιερουσαλημ* Jerusalem, *τουτο* let this *εστω* be *γνωστον* known *υμιν* to you, *και* and *ενωτισασθε* hearken to *τα ρηματα μου* my words; 15. *ουτοι γαρ* for these *ου μεθουσιν* are not drunk, *εστι γαρ* for it is *ωρα τριτη* the third hour *της ἡμερας*

of the day : 16. *αλλα* but *τουτο* this *εστιν* is *το ειρημενον* that which has been spoken *δια του προφητου* by the prophet *Ιωηλ* Joel, 17. *Και* and *εσται* it shall happen *εν ταις εσχαταις ημεραις* in the last days, *λεγει* saith *ο Θεος* God, *εκχεω* I will pour out *απο του πνευματος μου* from my spirit *επι πασαν σαρκα* upon all flesh, *και* and *οι υιοι υμων* your sons *και* and *αι θυγατερες υμων* your daughters *προφητευσουσι* shall prophesy : *και* and *οι νεανισκοι υμων* your young men *οψονται* shall see *ορασεις* visions, *και* and *οι πρεσβυτεροι υμων* your old men *ενυπνιασθησονται* shall dream *ενυπνια* dreams : 18. *και γε* and indeed *επι τους δουλους μου* upon my men-servants *και* and *επι τας δουλαις μου* upon my maid-servants *εν ταις ημεραις εκεινας* in those days *εκχεω* I will pour out *απο του πνευματος μου* from my spirit, *και* and *προφητευσουσι* they shall prophesy. 19. *Και* and *δωσω* I will give forth *τερατα* wonders *εν τω ουρανῳ* in the heaven *ανω* above, *και* and *σημεια* signs *επι της γης* upon the earth *κατω* below, *αιμα* blood *και* and *πυρ* fire *και* and *ατμιδα* vapour *καπνου* of smoke. 20. *ο ηλιος* the sun *μεταστραφησεται* shall be turned *εις σκοτος* into darkness, *και* and *η σεληνη* the moon *εις αιμα* into blood, *πριν η* before that *την ημεραν* the day *την μεγαλην* which is great *και* and *επιφανη* glorious *Κυριου* of the Lord *ελθειν* cometh : 21. *και* and *εσται* it shall come to pass, *πας* every one *ος αν* whosoever *επικαλεσηται* shall

call on *το ονομα* the name *Κυριου* of the Lord *σωθησεται* shall be saved. 22. *Ανδρες Ισραηλιται* ye men of Israel, *ακουσατε* hear *τους λογους τουτους* these words: *Ιησουν τον Ναζωραιον* Jesus the Nazarene, *ανδρα* a man *αποδεδειγμενον* publicly set forth *απο του Θεου* from God *εις υμας* to you *δυναμεσι* by mighty works *και* and *τερασι* by wonders *και* and *σημειοις* signs, *οις* which *ο Θεος* God *εποιησε* did *δι' αυτου* through him *εν μεσω* in the midst *υμων* of you, *καθως* as *και αυτοι* yourselves also *οιδατε* know: 23. *τουτον* this man *εκδοτον* delivered *τη ωρισμενη βουλη* by the determined counsel *και* and *προγνωσει* foreknowledge *του Θεου* of God, *λαβοντες* having taken *προσπηξαντες* [and] having crucified *δια χειρων ανομων* by lawless hands *ανειλετε* ye have slain: 24. *ον* whom *ο Θεος* God *ανεστησεν* hath raised up, *λυσας* having loosed *τας ωδινας* the pains *του θανατου* of death, *καθοτι* because *ουκ ην δυνατον* it was not possible *αυτον* that he *κρατεισθαι* should be held fast *υπ' αυτου* by it. 25. *Δαβιδ γαρ* for David *λεγει* says *εις αυτον* with respect to him, *Προωρωνην* I foresaw *τον Κυριον* the Lord *ενωπιον μου* before my face *δια παντος* during all time; *οτι* because *εστιν* he is *εκ δεξιων μου* on my right hand *ινα* that *μη σαλευθω* I may not be shaken. 27. *Δια τουτο* on this account *η καρδια μου* my heart *ευφρανθη* rejoiced, *και* and *η γλωσσα μου* my tongue *ηγαλλιασατο* exulted: *ετι δε* and moreover *και* also *η σαρξ μου* my flesh

κατασκηνωσει shall dwell ἐπ' ἐλπίδι on hope ; 27. ὅτι because οὐκ εγκαταλείψεις thou wilt not leave τὴν ψυχὴν μου my soul εἰς ᾄδου in hell, οὐδε nor δώσεις will thou permit τὸν ὁσίον σου thy holy one ἰδεῖν to see διαφθορὰν corruption. 28. Ἐγνωρίσας thou madest known μοι to me ὁδοὺς the ways ζωῆς of life ; πληρωσεις thou shall fill με me εὐφροσύνης with joy μετὰ τοῦ προσώπου σου with thy countenance. 29. Ἄνδρες men ἀδελφοὶ brethren, ἐξόν it being allowed me εἰπεῖν to speak μετὰ παρρησίας with plain speech πρὸς ὑμᾶς to you περὶ τοῦ πατριάρχου concerning the patriarch Δαβὶδ David, ὅτι that καὶ ἐτελεύτησεν he both died καὶ and ἐτάφη was buried, καὶ and τὸ μνημα αὐτοῦ his tomb ἐστὶν is ἐν ἡμῖν among us ἀχρι until τῆς ἡμέρας ταύτης this day. 30. Ὑπαρχων οὖν being then προφήτης a prophet, καὶ and εἰδὼς knowing ὅτι that ὁ θεὸς God ὡμοσε swore ὅρκῳ with an oath αὐτῷ to him ἐκ καρποῦ that from the fruit τῆς οσφύος αὐτοῦ of his loins, τὸ κατὰ σὰρκα according to the flesh, ἀναστήσειν he would raise up τὸν Χριστὸν the Christ καθίσαι to sit ἐπὶ τοῦ θρόνου αὐτοῦ on his throne, 31. προὐδὼν foreseeing ἐλάλησεν he spake περὶ τῆς ἀναστάσεως concerning the resurrection τοῦ Χριστοῦ of Christ, ὅτι that ἡ ψυχὴ αὐτοῦ his soul οὐ κατελείφθη was not left εἰς ᾄδου in hell, οὐδε nor ἡ σὰρξ αὐτοῦ did his flesh εἶδε see διαφθορὰν corruption. 32. Τοῦτον τὸν Ἰησοῦν this Jesus ὁ Θεὸς God ἀνέστησε raised up, οὗ of which πάντες ἡμεῖς

all we *εσμεν* are *μαρτυρες* witnesses. 33. *Τη δεξιᾳ οὖν* by the right hand therefore *τοῦ Θεοῦ* of God *ὑψωθείς* being exalted, *λαβὼν τε* and having received *τὴν ἐπαγγελίαν* the promise *τοῦ Ἁγίου Πνεύματος* of the Holy Ghost *παρὰ τοῦ Πατρὸς* from the Father *ἐξέχεεν* he shed forth *τοῦτο* this *ὃ* which *ὑμεῖς* you *νῦν* not *βλεπετε* see *καὶ* and *ἀκουετε* hear. 34. *Δαβὶδ γὰρ* for David *οὐκ ἀνέβη* went not up *εἰς τοὺς οὐρανοὺς* into heaven, *αὐτὸς δὲ* but he himself *λέγει* says, *Ὁ Κύριος* the Lord *εἶπε* said *τῷ Κυρίῳ μου* to my Lord, *Καθου* sit down *ἐκ δεξιῶν μου* on my right hand, 35. *ἕως ἂν* until *θῶ* I place *τοὺς ἐχθροὺς σου* thy enemies *ὑποποδῖον* as a footstool *τῶν ποδῶν σου* for thy feet. 36. *Ἀσφαλῶς οὖν* for a certainty then *πᾶς οἶκος* let all the house *Ἰσραὴλ* of Israel *γινώσκειτω* know *ὅτι* that *ὁ Θεός* God *ἐποίησεν* has made *αὐτὸν* him *τοῦτον τὸν Ἰησοῦν* this Jesus, *ὃν* whom *ὑμεῖς* you *ἐσταυρώσατε* crucified, *κύριον* Lord *καὶ* and *Χριστὸν* Christ."

37. *Ἀκουσαντες δὲ* and having heard *κατενύγησαν* they were pricked *τῇ καρδίᾳ* in heart, *εἶπον τε* and said *πρὸς τὸν Πέτρον* to Peter *καὶ* and *τοὺς λοιποὺς ἀποστόλους* the rest of the Apostles; "*Ἄνδρες* men *ἀδελφοί* brethren, *τι* what *ποιήσομεν* shall we do?" 38. *Πέτρος δὲ* but Peter *εἶπε* said *πρὸς αὐτοὺς* to them, "*Μετανοήσατε* repent, *καὶ* and *ἐκαστος* let each *ὑμῶν* of you *βαπτισθῇτω* be baptized *ἐπὶ τῷ ὀνόματι* in the name *Ἰησοῦ Χριστοῦ* of Jesus Christ *εἰς ἀφεσιν*

for the remission ἁμαρτιῶν of sins, *και* and *ληψέσθε* ye shall receive *την δωρεαν* the gift του Ἁγίου Πνεύματος of the Holy Ghost. 39. Ἡ γὰρ ἐπαγγελία for the promise *ἐστίν* is ὑμῖν to you *και* and τοῖς τέκνοις ὑμῶν to your children, *και* and *πᾶσι τοῖς* to all those *εἰς μακρὰν* at a distance, *ὅσους ἀν* whomsoever *Κυρίως* the Lord *ὁ Θεὸς ἡμῶν* our God *προσκαλεσθῆται* may call to [him]." 40. Ἐτέροις τε πλείοσι λόγοις and with many other words *διεμαρτυρεῖτο* he testified *και* and *παρεκαλεῖ* besought them *λεγων* saying, "Σωθήτε save yourselves *ἀπο τῆς γενεᾶς τῆς σκολίας ταύτης* from this perverse generation." 41. Οἱ μὲν οὖν those therefore *ἀσμενῶς ἀποδέξαμενοι* who gladly received *τον λόγον αὐτοῦ* his word *ἐβαπτίσθησαν* were baptized: *και* and *προσέτεθησαν* there were added to them *τῇ ἡμέρᾳ ἐκείνῃ* on that day *ὥσει* about *τρισχίλια* ψυχαὶ three thousand souls.

42. Ἦσαν δὲ and they were *προσκατερουντες* continuing stedfast *τῇ διδαχῇ* in the teaching *και* and *τῇ κοινωνίᾳ* the fellowship των ἀποστόλων of the Apostles, *και* and *τῇ κλάσει* in the breaking του ἄρτου of bread, *και* and *ταῖς προσευχαῖς* in prayers. 43. Ἐγενετο δὲ and there arose *φοβὸς* fear *πάσῃ ψυχῇ* in every soul: *πολλὰ τε τέρατα* and many wonders *και* and *σημεῖα* signs *ἐγενετο* were done *διὰ τῶν ἀποστόλων* by the Apostles. 44. Πάντες δὲ and all *οἱ πιστευοντες* who believed

ἦσαν were ἐπὶ τὸ αὐτὸ at the same [spot] καὶ and εἶχον had ἅπαντα all things κοινὰ in common: 45. καὶ and ἐπιπράσκον sold τὰ κτήματα their possessions καὶ and τὰς ὑπαρξείας their substances καὶ and διεμερίζον divided αὐτὰ them πασὶ amongst all καθότι just as τις each one εἶχεν αὐ might have χρεῖαν need: 46. προσκαρτεροῦντες τε and continuing καθ' ἡμέραν [day] by day ὁμοθυμαδὸν with one accord ἐν τῷ ἱερῷ in the temple, κλώντες τε and breaking ἄρτον bread κατ' οἶκον from house to house, μετελαμβάνον they partook τροφῆς of their food ἐν ἀγαλλίᾳ in gladness καὶ and ἀφελότητι simplicity καρδίας of heart, 47. αἰνούντες praising τὸν Θεὸν God καὶ and ἔχοντες having χάριν favour πρὸς ὅλον τὸν λαὸν as regarded all the people. Ὁ δὲ Κύριος and the Lord προσετίθει added καθ' ἡμέραν day by day τῇ ἐκκλησίᾳ to the church τοὺς σωζομένους those who were saved.

CHAPTER III.

1. Πέτρος δὲ but Peter καὶ and Ἰωάννης John ἀνέβαινον went up ἐπὶ τὸ αὐτὸ together εἰς τὸ ἱερόν into the temple ἐπὶ τὴν ὥραν at the hour τῆς προσευχῆς of prayer, τὴν ἐννατὴν the ninth [hour]. 2. Καὶ and ἐβασταζέτο there was being carried ἀνὴρ τις a certain man ὑπαρχὼν being χῶλος lame ἐκ κοιλίας from the womb μητρὸς αὐτοῦ of his mother; ὃν whom ἐτίθουν they placed καθ' ἡμέραν day by day πρὸς τὴν θύραν at the gate τοῦ ἱεροῦ of the temple τὴν λεγομένην which is called Ὁραϊαν

Beautiful του αιτειν [for the purpose] of asking ελεημοσυνην alms παρα των εισπορευομενων from those going in εις το ιερον to the temple : 3. ος who, ιδων seeing Πητρον Peter και and Ιωαννην John μελλοντας being about εισιεναι to enter εις το ιερον into the temple, ηρωτα asked λαβειν to receive ελεημοσυνην alms. 4. Πητρος δε but Peter απενισας having fixed his eyes earnestly εις αυτον on him συν τω Ιωαννη with John, ειπε said, “ Βλεψον look εις ημας on us.” 5. ‘Ο δε and he επειχε gave heed αυτοις to them προσδοκων expecting λαβειν to receive τι something παρ’ αυτων from them. 6. Πητρος δε but Peter ειπε said, “ Αργυριον silver και and χρυσιον gold ουχ υπαρχει there is not μοι belonging to me ; ο δε but what εχω I have τουτο this διδωμι I give σοι to thee : εν τω ονοματι in the name Ιησου Χριστου of Jesus Christ του Ναζωραιου of Nazareth, εγειραι raise thyself και and περιπατει walk.” 7. Και and πιασας laying hold of αυτον him της δεξιας χειρος by the right hand ηγειρεν he raised [him] ; παραχρημα δε and immediately αι βασεις αυτου his feet και and τα σφυρα ankle-bones εστερεωθησαν were strengthened. 8. Και and εξαλλομενος leaping up εστη he entered συν αυτοις with them εις το ιερον into the temple περιπατων walking και and αλλομενος leaping και and αιωνων praising τον Θεον God. 9. Και and πας ο λαος all the people ειδε saw αυτον him περιπατουντα walking και and αιουντα praising τον Θεον God : 10.

επεγινωσκον τε and they recognized αυτον him, οτι that ουτος he ην was ο καθημενος he who sat προς την ελεημοσυνην for alms επι τη Ωραια πυλη at the Beautiful Gate του ιερου of the temple: και and επλησθησαν they were filled θαμβους with wonder και and εκστασεως amazement επι τω συμβεβηκοτι at that which had happened αυτω to him.

11. Του δε χωλου but as the lame man ιαθεντος who was healed κρατουντος was holding τον Πετρον Peter και and Ιωαννην John, πας ο λαος all the people συνεδραμε ran together προς αυτους to them, επι τη στοα at the porch τη καλουμενη which is called Σολωμωντος of Solomon, εκθαμβοι astonished. 12 Πετρος δε but Peter ιδων seeing it απεκρινατο answered προς τον λαον to the people, "Ανδρες Ισραηλιται men of Israel, τι why θαυμαζετε do you wonder επι τουτω at this, η or τι why ατενιζετε do ye earnestly gaze ημιν on us, ως as ιδια δυναμει by [our] own power η or ευσεβεια holiness πεποιηκοσι having made αυτον him του παριπατειν [capable] of walking? 13. Ο Θεος the God Αβρααμ of Abraham και and Ισαακ Isaac και and Ιακωβ Jacob, ο Θεος the God των πατερων ημων of our fathers, εδοξασε glorified τον παιδα αυτου his child Ιησουν Jesus ον whom υμεις you παρεδωκατε delivered up, και and ηρνησασθε denied αυτον him κατα προσωπον in the presence Πιλατου of Pilate, εκεινου κριναντος when he had adjudged απολυνειν to release [him]. 14.

Ὑμεῖς δὲ but you *ἡρνήσασθε* denied *τον ἅγιον* the holy *καὶ* and *δικαίον* the just [one], *καὶ* and *ἠτήσασθε* asked *ἄνδρα* that a man *φόνεα* a murderer *χαρισθῆναι* should be granted *ὑμῖν* to you : 12. *ἀπεκτείνετε δὲ* but ye killed *τον ἀρχηγόν* the prince *τῆς ζωῆς* of life *ὃν* whom *ὁ Θεός* God *ἤγειρε* raised *ἐκ νεκρῶν* from the dead, *οὗ* of which *ἡμεῖς* we *ἐσμεν* are *μάρτυρες* witnesses. 16. *Καὶ* and *ἐπὶ τῇ* on the faith *τοῦ ὀνόματος αὐτοῦ* of his name *το ὄνομα αὐτοῦ* his name *ἐστέρεωσε* strengthened *τούτον* this man *ὃν* whom *θεωρεῖτε* ye see *καὶ* and *οἰδατε* know : *καὶ* and *ἡ πίστις* the faith *ἣ* which [is] *δι' αὐτοῦ* through him *ἔδωκε* gave *αὐτῷ* to him *τὴν ὁλοκληρίαν ταύτην* this wholeness *ἀπεναντι* in the presence *παντῶν ὑμῶν* of you all. 17. *Καὶ* and *νῦν* now, *ἀδελφοί* brethren, *οἶδα* I know *ὅτι* that *κατὰ ἀγνοίαν* according to [your] ignorance *ἐπραξατε* ye did it, *ὥσπερ* as *καὶ* also *οἱ ἀρχόντες ὑμῶν* your rulers [did]. 18. Ἄ δὲ but the things which *ὁ Θεός* God *προκατήγγειλε* before declared *διὰ στόματος* by the mouth *πῶντων τῶν προφητῶν αὐτοῦ* of all his prophets, *τον Χριστόν* that the Christ *παθεῖν* should suffer, *οὕτω ἐπληρώσεν* he hath so fulfilled. 19. *Μετανοήσατε οὖν* repent therefore *καὶ* and *ἐπιστρέψατε* be converted *εἰς τὸ* to the end *τὰς ἁμαρτίας ὑμῶν* that your sins *ἐξαλειφθῆναι* may be wiped away *ὅπως ἂν* whensoever *καιροὶ* the times *ἀναψυξεως* of refreshment *ἐλθῶσι* may come *ἀπὸ προσώπου* from the face *τοῦ*

Κυρίου of the Lord: 20. **και** and **αποστείλῃ** he may send **Ἰησοῦν Χριστὸν** Jesus Christ **τὸν προκεκηρυγμένον** who was before preached **ὑμῖν** to you: 21. **ὃν μὲν** whom indeed **δεῖ** it is necessary **οὐρανὸν** that heaven **δεξασθαι** should receive **ἀχρι χρόνων** until the times **ἀποκαταστάσεως** of the restitution **παντῶν** of all things **ἧν** of which **ὁ Θεὸς** God **ἐλάλησε** spake **διὰ στόματος** through the mouth **παντῶν ἁγίων αὐτοῦ προφητῶν** of all his holy prophets **ἀπ' αἰῶνος** from the beginning. 22. **Μωσὴς μὲν γάρ** for Moses indeed **εἶπε** said **πρὸς τοὺς πατέρας** to the fathers **ὅτι** that, "**Κυριος** the Lord **ὁ Θεὸς ὑμῶν** your God **ἀναστήσει** shall raise up **ὑμῖν** to you **προφήτην** a prophet **ἐκ τῶν ἀδελφῶν ὑμῶν** from your brethren **ὥς** like as **ἐμὲ** me: **ἀκουσεσθε** ye shall hear **αὐτὸν** him **κατὰ πάντα** in all things: **ὅσα αὖν** whatsoever **λάλησῃ** he may speak **πρὸς ὑμᾶς** to you. 23. **Ἔσται δὲ** and it shall come to pass, **πᾶσα ψυχὴ** every soul, **ἥτις** which **μὴ ἀκουσῇ αὖν** shall not hear **τοῦ προφήτου ἐκείνου** that prophet, **ἐξολοθρευθήσεται** shall be utterly destroyed **ἐκ τοῦ λαοῦ** from the people. 24. **Καὶ πάντες δὲ οἱ προφῆται** but all the prophets also **ἀπὸ Σαμουὴλ** from Samuel **καὶ τῶν καθεξῆς** those who followed **ὅσοι** as many: as **ἐλάλησαν** spake, **καὶ προκατηγγέλαν** foretold **τὰς ἡμέρας ταύτας** these days. 25. **Ἔμεις** ye **ἐστε** are **υἱοὶ** sons **τῶν προφητῶν οὗ** the prophets, **καὶ τῆς διαθήκης** of the dispensation **ἧς** which **ὁ Θεὸς** God **διέθετο** dis-

pensed προς τους πατερας ἡμῶν to our fathers λεγων saying προς Αβρααμ to Abraham, "Καὶ and τῷ σπέρματι σου in thy seed πασαι αἱ πατριαὶ all the families τῆς γῆς of the earth εὐελογηθῶσιν shall be blessed." 26. Ὑμῖν to you πρῶτον first ὁ Θεὸς God, ἀναστήσας having raised up τὸν παῖδα αὐτοῦ his son Ἰησοῦν Jesus, ἀπέστειλε sent αὐτὸν him εὐλογουντα blessing ὑμᾶς you, ἐν τῷ ἀποστρεφείν in the turning away ἐκαστὸν each one ἀπο τῶν πονηριῶν ὑμῶν from your wicked deeds.

CHAPTER IV.

1. Λαλουντων δε αὐτῶν and as they were speaking προς τὸν λαὸν to the people, οἱ ἱερεῖς the priests καὶ and ὁ στρατηγὸς the captain τοῦ ἱεροῦ of the temple καὶ and οἱ Σαδδουκαῖοι the Sadducees ἐπεστήσαν came upon αὐτοῖς them, 2. διαπονουμενοὶ being grieved διὰ τὸ on account of the fact αὐτοὺς that they διδάσκουν taught τὸν λαὸν the people καὶ and καταγγέλλειν preached ἐν τῷ Ἰησοῦ in Jesus τὴν ἀναστάσιν the resurrection τὴν which [is] ἐκ νεκρῶν from the dead. 3. Καὶ and ἐπέβαλον they laid τὰς χεῖρας their hands αὐτοῖς on them καὶ and ἐθέντο placed them εἰς τηρησιν in custody εἰς τὴν αὔριον until the morrow; ἦν γὰρ for it was ἤδη already ἑσπέρα evening. 4. Πολλοὶ δε but many τῶν ἀκουσαντῶν of those who heard τὸν λόγον the word ἐπίστευσαν believed: καὶ and ὁ ἀριθμὸς the number τῶν ἀνδρῶν of the

men *εγενηθη* became *ὥσει* about *χιλιαδες πεντε*
 five thousands. 5. *Εγενετο δε* and it came to
 pass *επι την αυριον* on the morrow, *τους αρχ-*
οντας αυτων that their rulers, *και* and *πρεσβυ-*
τερους the elders *και* and *γραμματεις* the
 scribes, 6. *και* and *Ανναν* Annas *τον αρχιερα*
 the high priest, *και* and *Καϊαφαν* Kaiaphas, *και*
 and *Ιωαννην* John, *και* and *Αλεξανδρον* Alex-
 ander, *και* and *ὅσοι* as many as *ησαν* were *εκ*
γενους αρχιερατικου of the family of the high
 priest, *συναχθηναι* were gathered together *εις*
Ιερουσαλημ to Jerusalem. 7. *Και* and *στησιαν-*
τες having placed *αυτους* them *εν τῷ μεσῳ* in
 the midst *επυνθανοντο* they enquired, “*Εν*
ποια δυναμει by what power *η* or *εν ποιῳ*
ονοματι in what name *ὑμεεις ποιησατε* did ye
 do *τουτο* this?” 8. *Τοτε* then *Πετρος* Peter,
πλησθεις being filled *Πνευματος Ἁγιου* with
 the Holy Ghost *ειπε* said *προς αυτους* to
 them, “*Αρχοντες* ye rulers *του λαου* of the
 people *και* and *πρεσβυτεροι* elders *του Ισραηλ*
 of Israel, 9. *ει* if *ἡμεεις* we *σημερον* this day
ανακρινομεθα are examined *επι ευεργεσιᾳ*
 concerning a good work *ανθρωπου ασθενους*
 of an infirm man, *εν τινι* in what manner *οὗτος*
 this man *σεσωσται* has been made whole, 10.
εστω let it be *γνωστον* known *πασιν ὑμιν* to
 you all *και* and *παντι τῷ λαῳ* to all the people
Ισραηλ of Israel *ὅτι* that *εν τῷ ονοματι* in the
 name *Ιησου Χριστου* of Jesus Christ *του*
Ναζωραιου of Nazareth, *ὃν* whom *ὑμεεις* you
εσταυρωσατε crucified, *ὃν* whom *ὁ Θεος* God

ηγειρε raised *εκ νεκρων* from the dead, *εν τούτῳ*
 in him *οὗτος* this man *παρεστηκεν* stands
ενωπιον ὑμων before you *ὑγιης* whole. 11.
Οὗτος this *ἐστιν* is *ὁ λιθος* the stone *ὁ ἐξου-*
θενηθείς which has been set at naught *ὑφ' ὑμων*
 by you *των οικοδομουντων* the builders, *ὁ γενο-*
μενος which has been made *εἰς κεφαλὴν* into
 the head *γωνίας* of the corner. 12. *Και* and *οὐκ*
ἐστι there is not *ἡ σωτηρία* salvation *ἐν ἄλλῳ*
οὐδενί in any other, *οὔτε γὰρ* for neither *ἐστιν*
 is there *ὑπο τον ουρανον* under heaven *ἕτερον*
ονομα another name *το δεδομενον* which has
 been given *ἐν ἀνθρωποις* among men,
ἐν ᾧ in which *δεῖ* it is necessary *ἡμᾶς* that we
σωθῆναι should be saved."

13. *Θεωρουντες δε* but seeing *την παρρησιαν*
 the boldness of speech *του Πέτρου* of Peter
και and *Ιωαννου* of John, *και* and *καταλαβομε-*
νοι having perceived *ὅτι* that *εἰσι* they are *αν-*
θρωποι men *ἀγράμματοι* unlearned *και* and
ιδιωται ignorant, *ἐθαυμαζον* they wondered
ἐπεγινωσκον τε and they recognized *αὐτους* them
ὅτι that *ἦσαν* they were *συν τῷ Ἰησοῦ* with
 Jesus ; 14. *βλεποντες δε* but when they saw
τον ανθρωπον the man *τον τεθεραπευμενον* who
 had been healed *ἑστῶτα* standing *συν αὐτοις*
 with them *εἶχον* they had *οὐδεν* nothing *αντει-*
πειν to say against it. 15. *Κελευσαντες δε* and
 having ordered *αὐτους* them *ἀπελθεῖν* to go
 away *ἐξω του συνεδριου* out of the council
συνεβαλον they consulted *προς ἀλλήλους* one
 with another, 16. *λεγοντες* saying, " *Τι* what

ποιησομεν shall we do τοις ανθρωποις τουτοις to these men? *ὅτι* *μεν* *γαρ* for that indeed *γνωστον σημειον* a notable miracle *γεγονεν* has happened *δι' αυτων* through them *φανερων* [is] manifest *πασι* to all *τοις κατοικοις* who inhabit 'Ιερουσαλημ Jerusalem *και* and *ου δυναμεθα* we cannot *αρνησασθαι* deny [it]; 17. *αλλα* but *ινα* that *μη διανεμηθη* it may not be spread *επι πλειον* more *εις τον λαον* among the people *απειλησωμεθα* let us threaten *αυτοις* them *απειλη* by a threat *μηκετι* no longer *λαλειν* to speak *επι τῳ ονοματι τουτου* in this name *μηδενι* to any one *ανθρωπων* of men." 18. *Και* and *καλεσαντες* having called *αυτους* them *παρηγγειλαν* they gave orders *αυτοις* to them *μη φθεγγεσθαι* not to speak *το καθολου* at all *μηδε* nor *διδασκειν* to teach *επι τῳ ονοματι* in the name *του Ιησου* of Jesus. 19. *Ὁ δε Πετρος* but Peter *και* and *Ιωαννης* John *αποκριθεντες* answering *ειπον* said *προς αυτους* to them, "*Ει* if *εστιν* it is *δικαιον* just *ενωπιον του Θεου* in the sight of God *ακουειν* to hear *υμων* you *μαλλον* more *η* than *του Θεου* God, *κρινατε* judge ye; 20. *ημεις γαρ* for we *ου δυναμεθα* are not able *μη λαλειν* not to speak *α* what things *ειδομεν* we saw *και* and *ηκουσαμεν* heard." 21. *Οι δε* but they, *προσαπειλησαμενοι* having further threatened, *απελυσαν* released *αυτους* them, *ευρισκοντες* finding; *μηδεν* nothing *το πως* as to the [question] how *κολασωνται* they might punish them *δια τον λαον* on account of the people, *ὅτι* because *παντες* they. all *εδοξαζον* glorified *τον Θεον* God *επι τῳ γεγο-*

νοτι at what had happened. 22. 'Ο γαρ ανθρωπος for the man ην was πλειουνων ετων of more years τεσσαρακοντα [than] forty, εφ' ον to whom το σημειον τουτο this miracle της ιασεως of the healing εγεγονει had happened.

23. Απολυθεντες δε but having been released ηλθον they went προς τους ιδιους to their own [people], και and απηγγειλαν they told οσα whatsoever things οι αρχιερεις the high priests και and οι προσβυτεροι the elders ειπον said προς αυτους to them. 24. Οι δε and they ακουσαντες having heard ομοθυμαδον with one accord ηραν lifted up φωνην the voice προς τον Θεον to God, και and ειπον said, "Δεσποτα master, συ thou [art] ο ποιησας he who made τον ουρανον the heaven και and την γην the earth και and την θαλασσαν the sea και and παντα all things τα which [are] εν αυτοις in them, 25. ο ειπων who said δια στοματος through the mouth Δαβιδ of David του παιδος σου thy servant, 'Ινατι why εφρναξαν raged εθνη the heathen και and [why] λαοι did the people εμελετησαν imagine κενα vain things? 26. οι βασιλεις the kings της γης of the earth παρεστησαν stood up και and οι αρχοντες the rulers συνηχθησαν were gathered επι το αυτο together κατα του Κυριου against the Lord και and κατα του Χριστου αυτου against his Christ. 27. Συνηχθησαν γαρ for there were gathered together επι' αληθειας of a truth επι τον αγιον παιδα σου against thy holy child Ιησουν Jesus, ον whom εχρισας thou didst anoint, 'Ηρωδης τε

both Herod *και* and *Ποντιος Πιλατος* Pontius Pilate *συν εθνεσι* with the gentiles *και* and *λαοις* the people *Ισραηλ* of Israel, 28. *ποιησαι* to do *ὅσα* whatsoever things *ἡ χεὶρ σου* thy hand *και* and *ἡ βουλή σου* thy counsel *προωρισε* predetermined *γενεσθαι* to come to pass. 29. *Και* and *τα νυν* as to the things now, *Κυριε* Lord, *επιδε* look *ἐπὶ ἀπειλας αὐτῶν* upon their threats, *και* and *δος* grant *τοῖς δούλοις σου* to thy servants *μετὰ παρρησίας πᾶσης* with all plainness *λαλεῖν* to speak *τὸν λόγον σου* thy word, 30. *ἐν τῷ* in the [fact] *σε* that thou *ἐκτεινῇς* stretch forth *τὴν χεῖρα σου* thy hand *εἰς ἰασιν* for healing *και* and *σημεῖα* that miracles *και* and *τέρατα* wonders *γινεσθαι* may be done *διὰ τοῦ ὀνόματος* through the name *τοῦ ἁγίου παιδὸς σου* of thy holy son *Ἰησοῦ* Jesus." 31. *Και* and *δεηθεντῶν αὐτῶν* when they had prayed, *ὁ τόπος* the place *ἐν ᾧ* in which *ἦσαν* they were *συνηγμένοι* assembled *ἐσαλευθῆ* was shaken, *και* and *ἅπαντες* all *ἐπλησθησαν* were filled *Πνεύματος Ἁγίου* with the Holy Ghost, *και* and *ἐλάλουν* they spake *τὸν λόγον* the word *τοῦ Θεοῦ* of God *μετὰ παρρησίας* with boldness.

32. *Τοῦ δὲ πλῆθους* and of the multitude *τῶν πιστευσαντῶν* of those who believed *ἡ καρδία* the heart *και* and *ἡ ψυχὴ* the soul *ἦν* was *μία* one; *και* and *οὐδὲ* neither *εἷς* did one *εἰπεῖν* say *τι* that any thing *τῶν ὑπαρχόντων* of the things belonging *αὐτῷ* to him *εἶναι* was *ἰδίου* his own; *ἀλλὰ* but *ἅπαντα* all things *ἦν* were *αὐτοῖς*

amongst them *κοινα* common. 33. *Και* and *μεγαλη δυναμει* with great power *οι αποστολοι* the Apostles *απεδιδουν* gave *το μαρτυριον* the testimony *της αναστασεως* of the resurrection *του Κυριου Ιησου* of the Lord Jesus, *χαρις τε μεγαλη* and great grace *ην* was *επι παντας* on them all. 34. *Ουδε γαρ* for neither *υπηρχε* was *τις* any *ενδεης* needy *εν αυτοις* amongst them; *οσοι γαρ* for as many as *υπηρχον* were *κτητορες* possessors *χωριων* of lands *ηο οικιων* of houses, *πωλουντες* selling them *εφερον* brought *τας τιμας* the prices *των πιπρασκομενων* of the [things] sold, 35. *και* and *ετιθουν* placed them *παρα τους ποδας* at the feet *των αποστολων* of the apostles: *διεδιδото δε* and division was made *εκαστω* to each *καθοτι αν* according as *τις* any one *ειχεν* had *χρειαν* need.

36. *Ιωσης δε* and *Ιωσες* *ο επικληθεις* who was surnamed *υπο των αποστολων* by the apostles *Βαρναβας* Barnabas, *ο* which *εστιν* is *μεθερμηνευομενον* being interpreted *υιος* son *παράκλησεως* of consolation *Λευιτης* a Levite, *Κυπριος* one of Cyprus *τω γενει* by race, 37. *αγρου υπαρχοντος* a field belonging *αυτω* to him, *πωλησας* having sold [it] *ηνεγκε* brought *το χρημα* the money *και* and *εθηκε* laid it *παρα τους ποδας* at the feet *των αποστολων* of the apostles.

CHAPTER V.

1. *Ανηρ δε τις* but a certain man *Ανανιας* Ananias *ονοματι* by name, *συν Σαπφειρη* with Sapphira *τη γυναικι αυτου* his wife *επωλησε*

sold *κτημα* an estate, 2. *Και* and *ενοσφισατο* set apart *απο της τιμης* from the price, *και της γυναικος αυτου* his wife also *συνειδυιας* being conscious, *και* and *ενεγκας* having brought *μερος τι* a certain part *εθηκε* placed it *παρα τους ποδας* at the feet *των αποστολων* of the apostles. 3. *Πετροςδε* but Peter *ειπε* said, "*Ανανια* Ananias, *δια τι* why *ο Σατανας* did Satan *επληρωσε* fill *την καρδιαν σου* the heart *σε* that thou *ψευσασθαι* shouldst lie to *το Πνευμα το Ἅγιον* the Holy Ghost, *και* and *νοσφισασθαι* shouldst set apart *απο της τιμης* from the price *του χωριου* of the land? 4. *Ουχι* did it not *μενον* remaining *εμενε* remain *σοι* to thee, *και* and *πραθεν* having been sold *υπηρχε* was it [not] *εν τη ση εξουσια* in thy own power? *τι* why is it *οτι* that *εθου* thou didst find a place for *το πραγμα τουτο* this deed *εν τη καρδια σου* in thy heart? *ουκ εψευσω* thou didst not lie *ανθρωποις* to men, *αλλα* but *τω Θεω* to God." 5. *Ανανιας δε* but Ananias *ακουων* hearing *τους λογους τουτους* these words *πεσων* having fallen down *εξεψυξεν* expired: *και* and *φοβος μεγας* great fear *εγενετο* came *επι παντας* on all *τους ακουοντας* who heard *ταυτα* these things. 6. *Οι δε νεωτεροι* and the younger [men] *ανασταντες* rising up *συνεστειλαν αυτον* swathed him up, *και* and *εξενεγκαντες* having carried [him] out *εθαψαν* buried him. 7. *Εγενετο δε* and it was *ως* about *διαστημα* an interval *ωρων τριων* of three hours, *και* and *η γυνη αυτου* his wife, *μη ειδυια* not knowing *το γεγονος* that which had

happened, *εισηλθε* came in. 8. *Ὁ δε Πετρος* and Peter *απεκριθη* answered *αυτη* to her, "*Ειπε μοι* tell me, *ει* if *απεδοσθε* ye sold *το χωριον* the land *τοσoutου* for so much." *Ἡ δε* and she *ειπε* said," *Ναι* yea, *τοσoutου* for so much." 9. *Ὁ δε Πετρος* but Peter *ειπε* said *προς αυτην* to her, "*Τι* why [it is] *οτι* that *συνεφωνηθη* it was agreed *υμιν* with you *πειρασαι* to tempt *το πνευμα* the spirit *Κυριου* of the Lord? *ιδου* lo, *οι ποδες* the feet *θαψαντων* of those who have buried *τον ανδρα σου* thy husband *επι τη θυρα* [are] at the door, *και* and *εξοισουσι σε* they shall carry thee out." 10. *Επεσε δε* and she fell *παραχρημα* immediately *παρα τους ποδας αυτου* at his feet, *και* and *εξεψυξεν* expired: *οι δε νεανισκοι* and the young men *εισελθοντες* having entered *ευρον* found *αυτην* her *νεκραν* dead, *και* and *εξενεγκαντες* having carried her out *εθαψαν* they buried her *προς τον ανδρα αυτης* by her husband. 11. *Και* and *μεγας φοβος* great fear *εγενετο* arose *εφ' ολην την εκκλησιαν* on the whole church *και* and *επι παντας* on all *τους ακουοντας* who heard *ταυτα* these things.

12. *Δια δε των χειρων* but by the hands *των αποστολων* of the Apostles *πολλα σημεια* many signs *και* and *τερατα* wonders *εγενετο* were done *εν τω λαω* amongst the people, *και* and *ησαν* they were *απαντες* all *ομοθυμαδον* with one accord *εν τη στοα* in the porch *Σολομωντος* of Solomon. 13. *Των δε λοιπων* but of the rest *ουδεις* no one *ετολμα* dared

κολλασθαι to join himself αυτοις with them ;
 αλλα but ὁ λαος the people εμεγαλυνε magnified
 αυτους them : 14. μαλλον δε and the
 more πιστευοντες believers προσετιθεντο were
 added τῷ Κυρίῳ to the Lord, πληθη multi-
 tudes ανδρων τε both of men και and γυναικων
 of women : 15. ὥστε so that εκφερειν they
 brought out τους ασθενεις the infirm κατα τας
 πλατειας along the streets, και and τιθεναι
 placed them επι κλινων on beds και and
 κραββατων couches, ἵνα that και ἡ σκια even
 the shadow Πετρον of Peter ερχομενου coming
 επισκιαση αν might overshadow τινι some one
 αυτων of them. 16. Συνηρχετο δε and there
 came together και also το πληθος the multi-
 tude των πολεων from the cities περιξ round
 about εις Ἱερουσαλημ into Jerusalem, φερον-
 τες bringing ασθενεις sick και and οχλουμενους
 men troubled ὑπο πνευματων ακαθαρτων by
 unclean spirits οἵτινες who ἅπαντες all εθερα-
 πευοντο were healed.

17. Ὁ δε αρχιερευς but the high priest,
 αναστας having risen up, και and παντες all
 οἱ συν αυτῷ those with him, (ἡ ουσα which is
 αἵρεσις the sect των Σαδδουκαιων of the Sad-
 ducees,) επλησθησαν were filled ζηλου with
 indignation , 18. και and επεβαλον they laid
 τας χειρας αυτων their hands επι τους
 αποστολους on the Apostles, και and εθεντο
 placed αυτους them εν τηρησει δημοσια in the
 common prison. 19. Αγγελος δε but an
 angel Κυριου of the Lord δια της νυκτος

during the night, ηνοιξεν opened τας θύρας the doors της φυλακης of the prison, εξαγαγων τε and leading forth αυτους them, ειπε said, 20. " Πορευεσθε go, και and σταθεντες having stood up, λαλειτε speak εν τῷ ἱερῷ in the temple τῷ λαῷ to the people παντα τα ῥήματα all the words της ζωης ταυτης of this life." 21. Ακουσαντες δε and they having heard εισηλθον entered ὑπο τον ορθρον about day-break εις το ἱερον into the temple και and εδιδασκον taught. Ὁ δε αρχιερευς but the high priest παραγενομενος having come, και and οἱ συν αυτῷ those with him, συνεκαλεσαν they called together το συνεδριον the council και and πασαν την γερουσιαν all the senate των υἱων of the sons Ισραηλ of Israel, και and απεστειλαν sent εις το δεσμωτηριον to the prison, αυτους that they αχθηναι should be brought. 22. Οἱ δε ὑπηρται but the officers παραγενομενοι having come ουχ εὑρον did not find αυτους them εν τη φυλακη in the prison; αναστρεψαντες δε and having returned απηγγειλαν they told, λεγοντες saying, 23. ὅτι that " Το μεν δεσμωτηριον the prison indeed εὑρομεν we found κεκλεισμενον shut εν παση ασφαλειᾳ in all security, και and τους φυλακας the guards ἐστωτας standing ἐξω outside των θυρων before the doors: ανοιξαντες δε but having opened εὑρομεν we found ουδενα no one εσω within." 24. Ὡς δε but when ὁ ἱερευς both the priest και and ὁ στρατηγος

the captain του ἱερου of the temple και and οἱ αρχιερεις the chief priests ηκουσαν heard του-τους τους λογους these words, διηπορουν they were in perplexity περι αυτων concerning them τι as to what τουτο this γεινοιτο αν might be, 25. τις δε but a certain one παραγενομενος having come up απηγγειλεν brought word αυτοις to them λεγων saying οτι that, "Ιδου behold, οἱ ανδρες the men, οὺς whom εθεσθε ye placed εν τη φαλακη in the prison, εισιν are εστωτες standing εν τῳ ἱερῳ in the temple και and διδασκοντες teaching τον λαον the people." 26. Τοτε then ὁ στρατηγος the captain απελθων having gone away συν τοις ὑπηρεταις with the officers, ηγαγε brought αυτους them, ου μετα βιας not with violence, εφοβουντο γαρ for they feared τον λαον the people ινα μη lest λιθασθωσι they should be stoned. 27. Αγαγοντες δε and bringing αυτους them εστησαν they placed [them] εν τῳ συνεδριῳ in the council; και and ὁ αρχιερευσ the high priest επηρωτησεν asked αυτους them, 28. λεγων saying, "Ου παρηγγειλαμεν did we not command ὑμιν you παραγγελια by order μη διδασκειν not to teach εν τῳ ονοματι τουτω in this name? και and ιδου behold, πεπληρωκατε ye have filled την Ιερουσαλημ Jerusalem της διδαχης ὑμων with your doctrine, και and βουλεσθε ye wish επαγαγει to bring εφ' ἡμας on us το αίμα the blood του ανθρωπου τουτου of this man." 29. Ὁ δὲ Πετρος but Peter αποκριθεις answering και

and οἱ ἀποστολοὶ the apostles, εἶπον said, "Δεῖ it behoves [us] πειθαρχεῖν to obey Θεῷ God μάλλον rather ἢ than ἀνθρώποις men. 30. Ὁ Θεὸς the God τῶν πατέρων ἡμῶν of our fathers ἡγείρε raised up Ἰησοῦν Jesus, ὃν whom ὑμεῖς you διεχειρίσασθε slew, κρεμάσαντες having hanged ἐπὶ ξύλου on a tree. 31. Τοῦτον him ὁ Θεὸς God ὑψώσεν exalted τῇ δεξιᾷ αὐτοῦ with his own right hand ἀρχηγόν as a Prince καὶ and Σωτήρα a Saviour, δύναι to give τῷ Ἰσραὴλ to Israel μετανοίαν repentance καὶ and ἀφεσίν forgiveness ἁμαρτιῶν of sins. 32. Καὶ and ἡμεῖς we εἰσμεν are μαρτυρεῖς αὐτοῦ his witnesses τῶν ῥημάτων τούτων of these words, καὶ τὸ Πνεῦμα δὲ τὸ Ἅγιον and the Holy Ghost also ὁ which ὁ Θεὸς God ἔδωκε gave τοῖς πειθαρχοῦσι to those who obey αὐτῷ him."

33. Οἱ δὲ and they ἀκουσάντες having heard διεπρίοντο were cut through [to the heart] καὶ and ἐβουλευοντο took counsel ἀνελεῖν to slay αὐτοὺς them. 34. Φαρισαῖος δὲ τις and a certain Pharisee, ὀνοματι by name Γαμαλιὴλ Gamaliel, νομοδιδασκαλὸς a teacher of the law τιμίως honoured παντὶ τῷ λαῷ by all the people, ἤστας having stood up ἐν τῷ συνεδρίῳ in the council, ἐκέλευσεν ordered ποιῆσαι to place τοὺς ἀποστόλους the apostles ἐξω forth τὴν βραχὺ some little [space], 35. εἶπε τε and said πρὸς αὐτοὺς to them, "Ἄνδρες Ἰσραηλιταὶ ye men of Israel, προσέχετε ἑαυτοῖς take heed ὅπως to yourselves τί what μέλλετε ye are about

πρασσειν to do επι τοις ανθρωποις τουτοις on these men ; 36. προ γαρ τουτων των ημερων for before these days Θεudas Theudas ανεστη stood up, λεγων saying εαυτον that himself ειναι was τινα somebody, ω to whom αριθμος a number ανδρων of men ωσει about τετρακοσιων four hundred προσεκολληθη joined themselves, ος who ανηρεθη was slain, και and παντες all, οσοι as many as επειθοντο αυτω obeyed him, διελυθησαν were dispersed και and εγενοντο εις ουδεν came to naught. 37. Μετα τουτον after him ανεστη arose Ιουδας Judas ο Γαλιλαιος the Galilean εν ταις ημεραις in the days της απογραφης of the taxing, και and απεστησεν he drew away λαον ικανον much people οπισω αυτου after him : κακεινος he also απωλετο perished και and παντες all, οσοι as many as επειθοντο obeyed αυτω him, διεσκορπισθησαν were dispersed. 38. Και and τα νυν as to the things now λεγω I say υμιν to you, Αποστητε withdraw απο των ανθρωπων τουτων from these men, και and εασατε αυτους let them alone ; οτι because εαν if η βουλη αυτη this counsel η ογ το εργον τουτο this word η should be εξ ανθρωπων from men, καταλυθησεται it shall be destroyed : 39. ει δε but ιεστιν it is εκ Θεου from God, ου δυνασθε ye cannot καταλυσαι destroy αυτο it μηποτε lest ever και ευρεθητε ye also be found θεομαχοι fighters against God." 40. Επεισθησαν δε and they obeyed αυτω him ; και and προσκαλεσαμενοι having called to them τους αποστολους the Apostles, δειραντες having beaten then

παρηγγειλαν they ordered them *μη λαλειν* not to speak *επι τῷ ὀνόματι* in the name *του Ἰησου* of Jesus, *και* and *απελυσαν* released *αυτους* them. 41. *Οἱ μὲν οὖν* they therefore on their parts *επορευοντο* went *απο προσωπου* from the presence *του συνεδριου* of the council, *χαιροντες* rejoicing *ὅτι* that *ὑπὲρ του ὀνοματος αυτου* in behalf of his name *κατηξιωθησαν* they were thought worthy *ατιμασθηναι* to be disgraced. 42. *Πασαν τε ἡμεραν* and every day *εν τῷ ἱερῷ* in the temple *και* and *κατ' οικον* in [each] house *οὐκ επαυοντο* they ceased not *διδασκοντες* teaching *και* and *ευαγγελιζομενοι* preaching *Ἰησουν τον Χριστον* Jesus Christ.

CHAPTER VI.

1. *Εν δε ταις ἡμεραις ταυταις* but in those days, *πληθυνοντων των μαθητων* the disciples multiplying, *εγενετο* there arose *γογγυσμος* a murmuring *των Ἑλληνιστων* of the Hellenists [Hellenic Jews] *προς τους Ἑβραιους* against the Hebrews, *ὅτι* because *αἱ χηραι αυτων* their widows *παρεθεωρουντο* were neglected *εν τη διακονια τη καθημερινη* in the daily ministration. 2. *Οἱ δε δωδεκα* and the twelve, *προσκαλεσαμενοι* having called to them *το πλῆθος* the multitude *των μαθητων* of the disciples, *ειπον* said, "*Οὐκ εστιν* it is not *αρεστον* pleasing *ἡμας* that we, *καταλειψαντας* having left *τον λογον* the word *του Θεου* of God, *διακονειν* minister *τραπέζαις* to tables; 3. *επεσκεψασθε οὖν*

look ye out, therefore, ἀδελγοὶ brethren, ἐξ ὑμῶν from among you ἑπτα ἀνδρας seven men μαρτυρουμενους attested, πληρεῖς full Πνευματος Ἁγίου of the Holy Spirit καὶ and σοφίας of wisdom, οὓς whom καταστήσομεν we shall appoint ἐπὶ τῆς χρείας ταύτης over this need.

4. Ἡμεῖς δὲ but we προσκαρτερήσομεν with attend constantly τῇ προσευχῇ to prayer καὶ and τῇ διακονίᾳ the ministry τοῦ λόγου of the word."

5. Καὶ and ὁ λόγος the speech ἡρέσε gave pleasure ἐνώπιον in the sight παντός· του πληθους of the whole multitude: καὶ and ἐξελέξαντο they chose Στεφάνον Stephen, ἀνδρα a man πληρὴ full πίστεως of faith καὶ and Πνευματος Ἁγίου of the Holy Ghost, καὶ and Φιλίππον Philip, καὶ and Προχόρον Prochorus, καὶ and Νικάνορα Nicanor, καὶ and Τιμόνα Timon, καὶ and Παρμενᾶν Parmenas, καὶ and Νικολαὸν Nicolaüs προσηλυτὸν Ἀντιοχείᾳ a proselyte of Antioch, 6. οὓς whom ἐστήσαν they placed ἐνώπιον τῶν ἀποστόλων before the Apostles, καὶ and προσευξάμενοι having prayed ἐπέθηκαν they laid τὰς χεῖρας their hands αὐτοῖς on them. 7. Καὶ and ὁ λόγος the word τοῦ Θεοῦ of God ἠύξανεν increased; καὶ and ὁ ἀριθμὸς the number τῶν μαθητῶν of the disciples ἐπληθύνετο multiplied σφοδρὰ greatly ἐν Ἱερουσαλὴμ in Jerusalem, πολὺς τε ὄχλος and a great multitude τῶν ἱερέων of the priests ὑπήκουον hearkened τῇ πίστει to the faith.

8. Στεφάνος δὲ but Stephen πλήρης full

πιστεως of faith και and δυναμεως of power
 εποιει did μεγαλα τερατα great wonders και
 and σημεια miracles εν τω λαω among the people.
 9. *Ανεστησαν* δε and there arose *τινες* some
 των of those *εκ της συναγωγης* of the syna-
 gogue *της λεγομενης* which is called *Λιβερ-
 τινων* of the Libertines, και and *Κυρηναιων*
 of the Cyreneans, και and *Αλεξανδρεων* of the
 Alexandreans, και and *των απο Κιλικιας* of
 those from Cilicia και and *Ασιας* from Asia,
συζητουντες disputing τω *Στεφανω* with Ste-
 phen: 10. και and *ουκ ισχυον* they were not
 able *αντιστηναι* to withstand *τη σοφια* the
 wisdom και and *τω πνευματι* the spirit ὃ with
 which *ελαλει* he spoke. 11. *Τοτε* then
υπεβαλον they suborned *ανδρας* men *λεγοντας*
 saying, ὅτι that “ *Ακηκοαμεν* we have heard
αυτου him *λαλουντος* speaking *ῥηματα βλασ-
 φημα* blasphemous words *εις Μωσην* against
 Moses και and *τον Θεον* God.” 12. *Συνεκι-
 νησαν τε* and they stirred up *τον λαον* the
 people και and *τους πρεσβυτερους* the elders
 και and *τους γραμματεις* the scribes, και and
επισταντες having come on him *συνηρπασαν*
 they seized *αυτον* him και and *ηγαγον* brought
 him *εις το συνεδριον* to the council: 13.
εστησαν τε and they set *μαρτυρας ψευδεις*
 false witnesses *λεγοντας* saying, “ *Ο ανθρωπος
 ουτος* this man *ου παυεται* ceaseth not *λαλων*
 speaking *ῥηματα βλασφημα* blasphemous words
κατα του τοπου του ιγιου τουτου against this
 holy place και and *του νομου* the law: 14.

ακηκοαμεν γαρ for we have heard αυτου him λεγοντος saying οτι that, Ιησους ουτος this Jesus ο Ναζωραιος the Nazarene καταλυσει will destroy τον τοπον τουτον this place και and αλλαξει will change τα εθνη the customs α which Μωϋσης Moses παρεδωκε delivered ημιν to us." 15. Και and απαντες all οι καθεζομενοι who were sitting εν τω συνεδριω in the council ατεισαντες having gazed εις αυτον on him ειδον saw το προσωπον αυτου his face ωσει like as το προσωπον the face αγγελου of an angel.

CHAPTER VII.

1. 'Ο δε αρχιερεus and the high priest ειπε said, "Ει ara if then ταυτα these things ουτως εχει are so?" 2. 'Ο δε and he εφη said; "Ανδρες men, αδελφοι brethren και and πατερες fathers, ακουσατε hear: ο Θεος the God της δοξης of glory ωφθη appeared τω πατρι ημων to our father Αβρααμ Αbraham οντι being εν τη Μεσοποταμια in Mesopotamia, πριν before that αυτον he κατοικησαι dwelt εν Χαρραν in Charran, 3. και and ειπε said προς αυτον to him, Εξελθε go out εκ της γης σου from thy country και and εκ της συγγενειας σου from thy kindred και and δευρο come εις γην into a land ην which δειξω I shall show σοι to thee. 4. Τότε then εξελθων having gone out εκ γης from the land Χαλδαιων of the Chaldeans κατωκησεν he dwelt εν Ξαρραν in Carran, κακειθεν and thence, μετα το after

the [fact] τον πατερα αυτου that his father αποθανειν died, μετωκισεν he removed αυτον him εις γην ταυτην into this land εις ην in which υμεις you νυν now κατοικειτε dwell ; 5. και and ουκ εδωκεν he did not give αυτω to him κληρονομιαν an inheritance εν αυτη in it ουδε not even βημα the step ποδος of a foot ; και and επηγγειλατο he promised δουναι to give αυτω to him αυτην it εις κατασχεσιν for a possession και and τω σπερματι αυτου to his seed μετ' αυτον after him, ουκ οντος τεκνου there not being a child αυτω to him. 6. 'Ο δε Θεος and God ελαλησε spoke ούτως thus, ότι that Το σπερμα αυτου his seed εσται shall be παροικον sojourning εν γη αλλοτρια in a foreign land, και and δουλωσουσι they shall enslave αυτο it και and κακωσουσι shall afflict it ετη τετρακοσια four hundred years. 7. Και and το εθνος the nation ω εαν to which-soever δουλευσωσι they shall be in bondage, εγω κρινω I will judge, ειπε said ο Θεος God : και and μετα ταυτα after these things εξελευσονται they shall come forth και and λατρευσουσι shall serve εμοι me εν τω τοπω τουτω in this place. 8. Και and εδωκεν he gave αυτω to him την διαθηкен the covenant περιτομης of circumcision ; και and ούτως thus εγεννησεν he begat τον Ισαακ Isaac, και and περιετεμε circumcised αυτον him τη ήμερα τη ογδοη on the eighth day : και and ο Ισαακ Isaac [begat] τον Ιακωβ Jacob, και and ο Ιακωβ Jacob [begat] τους δωδεκα πατριαρχας the

twelve patriarchs. 6. *Και* and *οἱ πατριαρχαι* the patriarchs, *ζηλωσαντες* envying *τον Ιωσηφ* Joseph, *απεδοντο* sold him *εις Αιγυπτον* into Egypt: *και* and *ὁ Θεος* God *ἦν* was *μετ' αὐτου* with him *και* and *ἐξείλετο* extricated *αὐτον* him *ἐκ πασων των θλιψεων αὐτου* out of all his troubles, *και* and *ἔδωκε* gave *αὐτῷ* to him *χαριν* favour *και* and *σοφίαν* wisdom *ἐναντίον Φαραω* in the sight of Pharaoh *βασίλεως* the king *Αιγυπτου* of Egypt, *και* and *κατέστησεν* he appointed *αὐτον* him *ἡγούμενον* governor *ἐπ' Αιγυπτον* over Egypt *και* and *ὅλον τον οικον αὐτου* the whole of his house. 11. *Ἦλθε* δε but there came *λιμος* a famine *ἐφ' ὅλην την γην* on the whole land *Αιγυπτου* of Egypt, *και* and *θλίψις μεγάλη* great affliction: *και* and *οἱ πατερες ἡμων* our fathers *οὐχ εὕρισκον* found not *χορτασματα* food. 12. *Ἰακωβ* δε but Jacob *ἀκουσας* having heard of *σιτα* corn *ὄντα* being *ἐν Αιγυπτῷ* in Egypt *ἐξαπέστειλε* sent out *τους πατερας ἡμων* our fathers *πρωτον* first. 13. *και* and *ἐν τῷ δευτέρῳ* at the second time *Ιωσηφ* Joseph *ἀνεγνωρισθῆ* was made known *τοῖς ἀδελφοῖς αὐτου* to his brethren, *και* and *το γένος* the family *τον Ιωσηφ* of Joseph *ἐγενετο* was made *φανερον* evident *τῷ Φαραω* to Pharaoh. 14. *Ιωσηφ* δε but Joseph, *ἀποστέilas* having sent *μετεκαλεσατο* called *τον πατερα αὐτου* his father *Ἰακωβ* Jacob, *και* and *πασαν την συγγενειαν αὐτου* all his kindred *ἐν ψυχαῖς ἑβδομηκοντα πεντε* [numbered] in seventy five souls. 15. *Ἰακωβ* δε and Jacob

κατεβη went down εις Αιγυπτον into Egypt, και and ετελευτησε died αυτος himself και and οι πατερες ημων our fathers, 16. και and μετετεθησαν they were removed εις Συχεμ to Sychem και and ετεθησαν were placed εν τω μνηματι in the tomb ο which Αβρααμ Abraham ωνησατο bought τιμης for a sum αργυριου of money παρα των υιων from the sons Εμμορ of Emmor του the [father] Συχεμ of Sychem. 17. Καθως δε and as, ο χρονος the time της επαγγελιας of the promise, ης which ο Θεος God ωμοσε swore τω Αβρααμ to Abraham, ηγγιζε was drawing near, ο λαος the people ηυξησεν increased και and επληθυνθη was multiplied εν Αιγυπτω in Egypt, 18. αχρις ου until the [time] when βασιλευς ετερος another king ανεστη arose, ος who ουκ ηδει did not know τον Ιωσηφ Joseph. 19. Ουτος this man κατασοφισαμενος having dealt subtilly towards το γενος ημων our race εκاکωσεν ill treated τους πατερας ημων our fathers, τον ποιειν so as to make τα βρεφη αυτων their young ones εκθετα outcasts εις το to the end μη ζωογονεισθαι that they might not live.

20. Εν ω καιρω in which time Μωσης Moses γεννηθη was born ; και and ην he was αστειος beautiful τω Θεω before God ; ος who ανετραφη was nourished μηνας τρεις three months εν τω οικω in the house του πατρος αυτου of his father : 21. αυτον δε and him εκτεθεντα having been cast out η θυγατηρ the daughter Φαραω of Pharaoh ανειλετο αυτον took him

up *και* and *ανεθρεψατο* nourished *αυτον* him *εις υιον* as a son *εαυτη* to herself. 22. *Και* and *Μωσης* Moses *επαιδευθη* was instructed *παση σοφια* in all the wisdom *Αιγυπτιων* of the Egyptians; *ην δε* and he was *δυνατος* powerful *εν λογοις* in words *και* and *εν εργοις* in deeds. 23. *Ως δε* but when *επληρουτο* there was fulfilled *αυτω* to him *τεσσαρακονταετης* *χρονος* the period of forty years, *ανεβη* it arose *επι την καρδιαν αυτου* upon his heart *επισκεψασθαι* to go to see *τους αδελφους αυτου* his brethren *τους υιους* the sons *Ισραηλ* of Israel; 24. *και* and *αωρι* seeing *τινα* one [of them] *αδικουμενον* suffering wrong *ημνυατο* he defended [him] *και* and *εποιησεν εκδικησιν* did vengeance *τω καταπονουμενω* for him that was oppressed, *παταξας* smiting *τον Αιγυπτιον* the Egyptian: 25. *ενομιζε δε* but he thought *τους αδελφους αυτου* that his brethren *συνιεναι* understood *οτι* that *ο Θεος* God *δια χειρος αυτου* by his hand *διδωσι* gives *σωτηριαν* deliverance *αυτοις* to them; *οι δε* but they *ου συνηκαν* did not understand. 26. *Τη τε επιουση ημερα* and on the following day *ωφθη* he appeared *αυτοις* to them *μαχομεναι* when engaged in strife *και* and *συνηλασεν* *αυτους* urged them *εις ειρηνην* to peace, *ειπων* saying, "*Ανδρες* men, *υμεις γε εστε* are *αδελφοι* brethren: *ινατι* why *αδικειτε* do ye wrong *αλληλους* each other?" 27. *Ο δε αδικων* but he who wronged *τον πλησιον* his neighbour *απωσατο αυτον* thrust him away, *ειπων* saying,

Τίς who κατεστησεν appointed σε thee αρχον-
 τα a ruler και and δικαστηνα judge ἐφ' ἡμᾶς
 over us? 28. Μη σὺ θέλεις wishest thou ἀνε-
 λειν με to kill me, ὁν τρόπον in the same man-
 ner as ἀνείλες thou didst kill τον Αἰγυπτίον
 the Egyptian χθες yesterday? 29. Μωσῆς
 δε and Moses ἐφυγε fled ἐν τῷ λόγῳ τούτῳ at
 this speech, και and ἐγενετο became παροικὸς
 a sojourner ἐν γῇ in the land Μαδιαμ of Madian
 οὗ in which ἐγεννησεν he begat υἱοὺς δου two
 sons. 30. Καὶ and πληρωθέντων ἐτῶν τεσσα-
 ρακοντα forty years having been fully expired
 ὡφθῇ there appeared αὐτῷ to him ἐν τῇ ἐρημίῳ in
 the wilderness του ὄρους of the mount Σίνα Sina
 ἄγγελος an angel Κυρίου of the Lord ἐν φλόγι
 in a flame πυρός of fire βατου of a bush. 31.
 Ὁ δε Μωσῆς but Moses ἰδὼν having seen
 ἐθαύμασε wondered at το ὄραμα the sight : προσ-
 ερχομένου δε αὐτοῦ and as he came near
 κατανοῆσαι to observe, φωνῇ the voice Κυρίου
 of the Lord ἐγενετο came πρὸς αὐτὸν to
 him, 23. Εγὼ I [am] ὁ Θεὸς the God των
 πατέρων σου of thy fathers, ὁ Θεὸς the God
 Ἀβρααμ of Abraham, και and ὁ Θεὸς the God
 Ἰσαακ of Isaac, και and ὁ Θεὸς the God
 Ἰακωβ of Jacob. Μωσῆς δε but Moses γενο-
 μένος having become ἐντρομος trembling οὐκ
 ἐτόλμα dared not κατανοῆσαι to look. 33. Ὁ
 δε Κύριος but the Lord εἶπε said αὐτῷ to him,
 Λύσον loose το ὑπόδημα the sandal των ποδῶν
 σου of thy feet, ὁ γὰρ τόπος for the place ἐν
 ᾧ in which ἐστήκας thou standest ἐστίν

γη ἁγία holy ground. 34. Ἰδὼν having looked εἶδον I have seen τὴν κακῶσιν the affliction τοῦ λαοῦ μου of my people τοῦ ἐν Αἰγύπτῳ which is in Egypt, καὶ and ἤκουσα I have heard τοῦ στεναγμοῦ αὐτῶν their groaning καὶ and θατέβην I came down ἐξελεσθαι to take them out: καὶ and νῦν now δεῦρο come ἀποστέλω I will send σε thee εἰς Αἰγύπτον into Egypt. 35. Τοῦτον τὸν Μωϋσην this Moses ὃν whom ἤρνησαντο they refused εἰπόντες saying, Τίς who κατέστησε σε appointed thee ἀρχοντα ruler καὶ and δικάστην judge, τοῦτον him ὁ Θεὸς God ἀπέστειλεν has sent ἀρχοντα as a ruler καὶ and λυτρωτὴν a deliverer ἐν χεὶρι by the hand ἀγγέλου of the angel τοῦ οφθέντος which was seen αὐτῷ by him ἐν τῇ βατῷ in the bush. 36. Οὗτος this man ἐξηγάγευ αὐτοὺς brought them out, ποιήσας having done τεράτα wonders καὶ and σημεῖα miracles ἐν γῇ in the land Αἰγύπτου of Egypt, καὶ and ἐν ἐρυθρᾷ θαλάσῃ in the Red Sea καὶ and ἐν τῇ ἐρημῷ in the wilderness ἐτη τεσσαράκοντα forty years. 37. Οὗτος this ἐστίν is ὁ Μωϋσῆς the Moses ὁ εἰπὼν who said τοῖς υἱοῖς to the children Ἰσραὴλ of Israel, Προφήτην a prophet Κύριος the Lord ὁ Θεὸς ὑμῶν your God ἀναστήσει shall raise up ὑμῖν to you ἐκ τῶν ἀδελφῶν ὑμῶν from your brethren ὥς ἐμε like unto me, αὐτοῦ him ἀκουσεσθε shall ye hear. 38. Οὗτος this ἐστίν is ὁ γενομένος he who was ἐν τῇ ἐκκλησίᾳ in the church ἐν τῇ ἐρημῷ in the wilderness μετὰ τοῦ ἀγγέλου with the angel,

του λαλουντος which spoke αὐτῷ to him ἐν τῇ ὄρει Σινα in the mount Sina, καὶ and τῶν πατέρων ἡμῶν [with] our fathers, ὅς who ἐδέξατο received λογία ζῶντα living oracles δοῦναι to give ἡμῖν to us: 39. ᾧ to whom οἱ πατέρες ἡμῶν our fathers οὐκ ἠθελήσαν were not willing γενεσθαι to be ὀπηκοὶ obedient, ἀλλὰ but ἀπώσαντο thrust him away, καὶ and ἐστράφησαν were turned ταῖς καρδίαις αὐτῶν in their hearts εἰς Αἴγυπτον to Egypt, 40. εἰπόντες saying τῷ Ααρὼν to Aaron, Ποιήσον make ἡμῖν for us θεοὺς gods οἱ which προπορευσονται ἡμῶν will go before us, ὁ γὰρ Μωσὴς οὗτος for this Moses, ὅς who ἐξηγάγεν ἡμᾶς led us out ἐκ γῆς from the land Αἴγυπτου of Egypt, οὐκ οἶδαμεν we know not τίς what γεγονός has happened αὐτῷ to him. 41. Καὶ and ἐμοσχοποίησαν they made a calf ἐν ταῖς ἡμέραις ἐκείναις in those days, καὶ and ἀνῆγαγον brought up θυσίαν a sacrifice τῷ εἰδῶλῳ to the idol καὶ and εὐφραίνοντο rejoiced ἐν τοῖς ἔργοις in the works τῶν χειρῶν αὐτῶν of their own hands. 42. Ὁ δὲ Θεὸς but God ἐστρέψε turned καὶ and παρέδωκεν αὐτοὺς gave them up λατρεῖν to serve τῇ στρατίᾳ the host τοῦ οὐρανοῦ of heaven, καθὼς as γεγραπταί has been written ἐν βιβλῳ in the book τῶν προφητῶν of the prophets, Οἶκος Ἰσραὴλ O house of Israel, μὴ προσηνεγάτε have ye brought μοι to me σφαγία slaughtered beasts καὶ and θυσίας sacrifices ἐτη τεσσαράκοντα during forty years ἐν τῇ ἐρημῳ in the

wilderness? 43. *και* and *ανελαβετε* ye took up *την σκηνην* the tabernacle *του Μωλοχ* of Moloch, *και* and *το αστρον* the star *του θεου υμων* of your God *Ρεμφαν* Remphan, *τους τυπους* the images *ους* which *εποιησατε* ye made *προσκυνειν αυτοις* to worship them : *και* and *μετοικιω* I will remove *υμας* you *επεκεινα Βαβυλωνος* beyond Babylon. 44. *Η σκηνη* the tabernacle *του μαρτυριου* of witness *ην* was *εν τοις πατρασιν ημων* amongst our fathers *εν τη ερημω* in the wilderness, *καθως* as *διεταξατο* he appointed, *ο λαλων* who was speaking *τω Μωση* to Moses, *ποιησαι* to make *αυτην* it *κατα τον τυπον* according to the image *ον* which *εωρακει* he had seen, 45. *ην* which *και* also *οι πατερες ημων* our fathers, *διαδεξαμενοι* having received in succession, *εισηγαγον* brought in *μετα Ιησου* with Jesus *εν τη κατασχεσει* in the possession *των εθνων* of the Gentiles, *ων* whom *ο Θεος* God *εξωσε* drove out *απο προσωπου* from the face *των πατερων ημων* of our fathers, *εως* until *των ημερων* the days *Δαβιδ* of David, 46. *ος* who *ευρε* found *χαριν* favour *ενωπιον του Θεου* in the sight of God, *και* and *ητησατο* asked *ευρειν* to find *σκηνωμα* a tabernacle *τω Θεω* for the God *Ιακωβ* of Jacob. 47. *Σολομων* *δε* but Solomon *ωκοδομησε* built *οικον* a house *αυτω* for him. 48. *Αλλα* but *ο υψιστος* the highest *εν κατοικει* dwelleth not *εν ναοις* in temples *χειροποιητοις* built with hands, *καθως* as *ο προφητης* the prophet *λεγει* says, 49. *Ο ουρανός*

the heaven *θρονος* [is] a throne *μοι* for me, *ἡ δε γη* and the earth *ὑποποδιον* a foot stool *των ποδων μου* for my feet : *ποιον οικον* what kind of house *οικοδομησετε* will ye build *μοι* for me, *λεγει* saith *Κυριος* the Lord ; *η* or *τις* what *τοπος* [is] the place *της καταπαυσεως μου* of my rest ? 50. *ουχι ἡ χειρ μου* hath not my hand *εποιησε* made *ταυτα παντα* all these things ?

51. *Σκληροτραχηλοι* ye stiffnecked *και* and *απεριτμητοι* uncircumcised *τη καρδια* in heart *και* and *τοις ωσιν* in ears, *υμεις* you *αι* always *αντιπιπτετε* resist *τω Πνευματι τω Ἁγιω* the Holy Ghost, *ως* as *οι πατερες υμων* your fathers [did] *και* [so] also *υμεις* [do] you. 52. *Τινα* whom *των προφητων* of the prophets *ουκ οι πατερες υμων* did not your fathers *εδιωξαν* persecute ? *και* and *απεκτειναν* they slew *τους προκαταγγειλαντας* those who brought word before *περι της ελευσεως* about the coming *του δικαιου* of the just one, *ου* of whom *υμεις* you *νυν* now *γεγενησθε* have become *προδοται* betrayers *και* and *φονεις* murderers : 3. *οιτινες* who *ελαβετε* received *τον νομον* the law *εις διαταγας* through the dispositions *αγγελων* of angels *και* and *ουκ εφυλαξατε* did not keep it. " 54. *Ακουοντες δε* but hearing *ταυτα* these things *διεπριοντο* they were cut through *ταις καρδιαις αυτων* in their hearts *και* and *εβρυχον* gnashed *τους οδοντας* the teeth *επ' αυτου* at him. 55. *Ὑπαρχων δε* but being *πληρης* full *Πνευματος Ἁγιου* of the Holy Ghost, *ατεισας*

having looked steadfastly *εις τον ουρανον* towards heaven, *ειδεν* he saw *δοξαν* the glory *Θεου* of God, *και* and *Ιησουν* Jesus *ἑστῶτα* standing *εκ δεξιων* on the right hand *του Θεου* of God, *και* and *ειπε* said, 56. *Ιδου* lo *θεωρω* I see *τους ουρανους* the heavens *ανεωγμενους* opened, *και* and *τον υιον* the son *του ανθρωπου* of man *ἑστῶτα* standing *εκ δεξιων* on the right hand *του Θεου* of God." 57. *Κραξαντες δε* and having cried out *φωνη μεγαλη* with a loud voice, *συνεσχον* they held together *τα ὠτα αυτων* their ears, *και* and *ωρμησαν* rushed *ὁμοθυμαδον* with one accord *επ' αυτον* on him: 58. *και* and *εκβαλοντες* having cast [him] *εξω της πολεως* outside the city, *ελιθοβολουν* they stoned him. *Και* and *οι μαρτυρες* the witnesses *απεθεντο* laid aside *τα ιματια αυτων* their garments *παρὰ τους ποδας* at the feet *νεανιου* of a young man *καλουμενου* called *Σαυλου* Saul, 59. *και* and *ελιθοβολουν* they stoned *νот Στεφανον* Stephen *επικαλουμενον* calling on *και* and *λεγοντα* saying, "*Κυριε Ιησου* Lord Jesus, *δεξαι* receive *το πνευμα μου* my spirit. 60. *Θεις δε* and having placed *τα γονατα* the knees [on the ground] *εκραξεν* he cried *φωνη μεγαλη* with a loud voice, "*Κυριε* Lord, *μη στησης* do not set *την ἁμαρτιαν ταυτην* this sin *αυτοις* against them." *Και* and *ειπων* having said *τουτο* this *εκοιμηθη* he fell asleep.

CHAPTER VIII.

1. Σαυλος δε and Saul ην was *συνενδοκων* consenting *τη αναιρεσει αυτου* to the slaying of him. *Εγενετο δε* and there was *εν εκεινη τη ημερα* in that day *διωγμος megas* a great persecution *επι την εκκλησιαν* against the church ην that [was] *εν Ιεροσολυμοις* at Jerusalem; *παντες δε* and all *διεσπαρησαν* were scattered broad *κατα τας χωρας* in the districts *της ουδαίας* of Judæa *και* and *Σαμαρειας* of Samaria, *πλην* except *των Αποστολων* the Apostles. . *Ανδρες δε ευλαβεις* and devout men *συνεομισαν* look up *τον Στεφανον* Stephen [for burial] *και* and *εποιησαντο* made *κοπετον μεγα* great lamentation *επ' αυτον* over him. . *Σαυλος δε* but Saul *ελυμαινετο* made havoc *την εκκλησιαν* the church, *εισπορευομενος* entering *κατα τους οικους* house by house *συρων* and dragging away *ανδρας* men *και* and *γυναικας* women *παρεδιδου* he committed [them] *ς φυλακην* to prison. 4. *Οί μεν ουν* they therefore *διασπαρευντες* dispersed *διηλθον* went through the country *ευαγγελιζομενοι* preaching *ον λογον* the word. 5. *Φιλιππος δε* but Philip *κατελθων* having come down *εις πολιν* to a city *της Σαμαρειας* of Samaria, *εκηρυσσε* preached *τον Χριστον* Christ *αυτοις* to them. 6. *Οί τε οχλοι* and the multitudes *όμο θυμαδον* with one accord *προσειχον* attended *τοις λεγομενοις* to the things spoken *πο του Φιλιππου* by Philip, *εν τω* in the [fact] *αυτους* that they *ακουειν* heard *και* and

βλέπειν saw τα σημεια the miracles á which
 εποιεи he did; 7. πολλων γαρ for from many
 των έχοντων of those having them πνευματα
 ακαθαρτα unclean spirits εξηρχετο came forth
 βοωντα crying out φωνη μεγαλη with a loud
 voice, πολλοι δε and many παραλελυμενοι
 suffering from palsy και and χωλοι lame εθερα-
 θησαν were healed: 8. και and εγενετο there
 was χαρα μεγαλη great joy εν τη πολει εκεινη
 in that city. 9. Προῦπηρχε δε but there was
 of old time ανηρ τις a certain man ονοματι
 by name Σιμων Simon εν τη πολει in the
 city, μαγευων practising sorcery και and εξισ-
 των bewitching το εθνος the people της Σαμα-
 ρειας of Samaria, λεγων saying εαυτον that he
 ειναι was μεγαλν τινα some great person; 10.
 ὧ to whom παντες all, απο μικρου from little
 εἰς μεγαλου to big, προσειχον gave heed,
 λεγοντες saying, "Οὗτος this [man] εστιν is ἡ
 δυναμις ἡ μεγαλη the great power του Θεου
 of God." 11. Προσειχον δε and they gave
 heed αυτω to him δια το owing to the [fact].
 εξεστακεναι that he had bewitched αυτους them
 ικανῳ χρονῳ for a long time ταις μαγειαῖς
 with sorceries. 12. Ὅτε δε but when επισ-
 τευσαν they believed τῷ Φιλιππῷ Philip,
 ευαγγελιζομενῳ preaching τα the things περὶ
 της βασιλειας concerning the kingdom του
 Θεου of God και and του ονοματος the name
 του Ιησου Χριστου of Jesus Christ, εβαπτι-
 ζοντο they were baptized, ανδρες τε both μεν
 και and γυναικες women. 13. Ὁ δε Σιμων

and Simon και αυτος himself also *επιστευσε* believed, και and *βαπτισθεις* having been baptized was *προσκαρτερων* constantly attending φ *Φιλιππω* on Philip; *θεωρων τε* and seeing *ημεια* the miracles και and *δυναμεις μεγαλας* mighty works *γινομενας* done, *εξιστατο* he was amazed. 14. *Οί δε αποστολοι* but the apostles *εν 'Ιεροσολυμοις* in Jerusalem, *ακουαντες* having heard *οτι* that *η Σαμαρεια* samaria *δεδεκται* had received *τον λογον* the word *του Θεου* of God, *απεστειλαν* sent *προς αυτους* to them *τον Πετρον* Peter και and *ιωαννην* John; 15. *οιτινες* who *καταβαντες* having gone down *προσηυξαντο* prayed *περι αυτων* concerning them, *οπως* that *λαβωσιν* they might receive *Πνευμα 'Αγιον* the Holy host; 16. *ουπω γαρ ην* for it was not yet *πιπτεπτικος* fallen *επ' ουδενι* on any one *αυτων* of them; *μονον δε* but only *υπηρχον* they were *βεβαπτισμενοι* baptized *εις το ονομα του Κυριου Ιησου* of the Lord Jesus. 17. *Τοτε* then *επετιθουν* they laid *ταςειρας* their hands *επ' αυτους* on them, και and *λαμβανον* they received *Πνευμα 'Αγιον* the Holy Ghost. 18. *'Ο δε Σιμων* but Simon, *εασαμενος* having perceived *οτι* that *δια της πιθεσεως* through the laying on *των χειρων* of the hands *των Αποστολων* of the Apostles *δο Πνευμα το 'Αγιον* the Holy Ghost *διδοται* is given, *προσηνεγκε* brought *χρηματα* money *αυτοις* to them, 19. *λεγων* saying, "*Δοτε* give και *εμοι* to me also *την εξουσιαν ταυτην*

this power, *ἵνα* that *ὅαν* on whomsoever *ἐπιθῶ* I may lay *τὰς χεῖρας* hands, *λαμβάνη* he may receive *Πνεῦμα Ἅγιον* the Holy Ghost." 20. *Πέτρος δὲ* but Peter *εἶπε* said *πρὸς αὐτὸν* to him, "*Τὸ ἀργύριον σου* may thy money *εἴη* be *εἰς ἀπώλειαν* to destruction *συν σοι* with thee, *ὅτι* because *εἰνομίσας* thou didst think *τὴν δωρεάν* that the gift *τοῦ Θεοῦ* of God *κτασθαι* is bought *διὰ χρημάτων* by money. 21. *Οὐκ ἐστὶ* there is not *σοι* for thee *μερίς* share *οὐδὲ* nor *κλήρος* lot *ἐν τῷ λόγῳ τούτῳ* in this word ; *ἡ γὰρ καρδία σου* for thy heart *οὐκ ἐστὶν* is not *εὐθεία* right *ἐνώπιον τοῦ Θεοῦ* in the sight of God. 22. *Μετανοήσαν οὖν* repent, therefore, *ἀπο τῆς κακίας σου ταύτης* of this thy wickedness, *καὶ* and *δεηθῆτι* ask *τοῦ Θεοῦ* of God, *εἰ ἀρα* if perchance *ἡ ἐπινοία* the thought *τῆς καρδίας σου* of thy heart *ἀφεθήσεται σοι* shall be forgiven thee ; 23. *ὁρῶ γὰρ* for I see *σε* thee *οὕτως* being *εἰς χολὴν* in the gall *πικρίας* of bitterness *καὶ* and *συνδεδεσμένον* the bond *ἀδικίας* of iniquity." 24. *Ὁ δὲ Σίμων* but Simon *ἀποκριθεὶς* having answered *εἶπε* said, "*Δεηθῆτε ὑμεῖς* pray ye *πρὸς τὸν Κύριον* to the Lord *ὑπὲρ ἐμοῦ* for me *ὥς* that *μηδὲν* not one *ὧν* [of the things] of which *εἰρηκάτε* ye have spoken *ἐπελθῆναι* may come *ἐπ' ἐμὲ* upon me."

25. *Οἱ μὲν οὖν* they therefore *διαμαρτυράμενοι* having testified *καὶ* and *λαλήσαντες* having spoken *τὸν λόγον* the word *τοῦ Κυρίου* of the Lord, *ὑπέστρεψαν* returned *εἰς Ἱερουσα-*

λημ to Jerusalem, *ευηγγελισαντο τε* and evangelized *πολλας κωμας* many villages *των Σαμαρειτων* of the Samaritans.

26. *Αγγελος δε* but an angel *Κυριου* of the lord *ελαλησε* spake *προς Φιλιππον* to Philip, *λεγων* saying, "*Αναστηθι* rise, *και πορευου* go *κατα μεσημβριαν* toward the south, *επι την οδον* on the way *την καταβαινουσαν* which goeth down *απο Ιερουσαλημ* from Jerusalem *εις Γαζαν* to Gaza:" *αυτη* this *εστιν* is *ερημος* desert. 27. *Και αναστας* having arisen *επορευθη* he went. *Και ιδου* behold *ανηρ Αιθιοψ* a man of Ethiopia *ευνουχος* an eunuch *δυναστης* of great power *Κανδακης* belonging to Candace *της βασιλισσης* the queen *Αιθιοπων* of the Ethiopians, *ος* who *ην* was *επι πασης της γαξης αυτης* over all her treasure, *ος* who *εληλυθει* had come *εις Ιερουσαλημ* to Jerusalem *προσκυνησων* being about to worship, 28. *ην τε* and was *υποστρεφων* returning *και καθημενος* sitting *επι του αρματος αυτου* on his chariot, *και ανεγνωσκε* was reading *τον προφητην* the prophet *Ησαϊαν* Esaias. 29. *Το δε πνευμα* and the Spirit *ειπε* said *τω Φιλιππο* to Philip, "*Προσελθε* go near *και κολληθητι* join thyself *τω αρματι τουτω* to this chariot." 30. *Ο δε Φιλιππος* but Philip *προσδραμων* having run up *ηκουσεν* heard *αυτου* him *αναγινωσκοντος* reading *τον προφητην* the prophet *Ησαϊαν* Esaias, *και ειπεν* he said, "*Αρα γε γνωσκεις* dost thou then understand *ι* the things which *αναγινωσκεις* thou

art reading?" 31. 'Ο δε but he ειπε said, "Πως γαρ [no;] for how δυναιμην αν could I εαν μη unless τις some one οδηγηση με should guide me?" παρεκαλεσε τε and he besought τον Φιλιππον Philip αναβαιντα having ascended, καθισαι to sit συν αυτω with him. 32. 'Η δε περιοχη but the passage της γραφης of the scripture ην which ανεγνωσκειν he was reading ην was αυτη this "Ηχθη he was led ως προβατον like a sheep επι σφαγην to the slaughter, και and ως as αμνος a lamb αφωνος dumb εναντιον before του κειρουτος the [man] shearing αυτον him, ούτως so ουκ ανοιγει he openeth not το στομα αυτου his mouth: 33. εν τη ταπεινωσει αυτου in his humiliation ή κρισις αυτου his judgement ηρθη was taken away, τις δε and who διηγησεται shall declare την γενεαν αυτου his generation? ότι because ή ζωη αυτου his life αιρεται is taken απο της γης from the earth." 34. 'Ο δε ευνουχος but the eunuch αποκριθεις having answered ειπε said τω Φιλιππω to Philip, "Δεομαι σου I pray of thee, περι τινος concerning whom ο προφητης doth the prophet λεγει say τουτο this? περι εαυτου concerning himself η or περι ετερου τινος concerning some other man?" 35. 'Ο δε Φιλιππος but Philip ανοιξας having opened το στομα αυτου his mouth, και and αρχαμενος having begun απο της γραφης ταυτης from this scripture ευηγγελισατο preached αυτω him τον Ιησουν Jesus. 36. Ως δε and when επορευοντο they were proceeding κατα την οδον

along the way, *ηλθον* they came *επι τι υδωρ* to a certain water: *και* and *ευνουχος* the eunuch *φησι* says, “*Ιδου* behold *υδωρ* water [is here]: *τι* what *κωλυει* hindereth *με* that I *βαπτισθηναι* should be baptized?” 37. ‘Ο *δε Φιλιππος* but Philip *ειπε* said, “*Ει* if *πιστευεις* thou believest *εξ ολης της καρδιας* from thy whole heart, *εξεστιν* it is allowed thee.” *Αποκριθεις δε* and answering *ειπεν* he said, “*Πιστευω* I believe *τον Ιησουν Χριστον* Jesus Christ *ειναι* to be *τον υιον* the son *του Θεου* of God.” 38. *Και* and *εκελευσεν* he ordered *το αρμα* the chariot *στηναι* to stand *και* and *κατεβησαν* they went down *αμφοτεροι*; both *εις το υδωρ* into the water, *ο τε Φιλιππος* both Philip *και* and *ο ευνουχος* the eunuch: *και* and *εβαπτισεν* he baptized *αυτον* him. 39. ‘Οτε *δε* but when *ανεβησαν* they came up *εκ του υδατος* out of the water, *Πνευμα* the spirit *Κυριου* of the Lord *ηρπασε* snatched away *τον Φιλιππον* Philip, *και* and *ο ευνουχος* the eunuch *ουκετι* no longer *ειδε* say *αυτον* him: *επορευετο γαρ* for he went *την οδον αυτου* his way *χαιρων* rejoicing. 40. *Φιλιππος δε* but Philip *ευρεθη* was found *εις Αζωτον* at Azotus; *και* and *διερχομενος* passing through *τας πολεις πασας* all the cities *εως του ελθειν αυτον* until that he came *εις Καισαρειαν* to Cæsarea, *ευγγelizετο* he preached the gospel to them.

CHAPTER IX.

1. ‘Ο *δε Σαυλος* but Saul *ετι* still *εμπνεων*

breathing απειλης threat και and φονου murder
 εις τους μαθητας against the disciples του
 Κυριου of the Lord, προσελθων having come
 τω αρχιερει to the high priest, 2. ητησατο
 asked παρ' αυτον from him επιστολας letters
 εις Δαμασκον for Damascus προς τας συναγω-
 γας to the synagogues, όπως that, εαν if ευρη
 he should find τινας any οντας being της υδου
 of [this] way, ανδρας τε both men και and
 γυναικας women, αγαγη he might bring [them]
 δεδεμενους bound εις Ιερουσαλημ to Jerusalem.
 3. Εν δε τω πορευεσθαι but in his going εγει-
 ετο it happened αυτον that he εγγιζειν drew
 near τη Δαμασκω to Damascus: και and εξαι-
 φνης suddenly περιηστραψε there shone
 around αυτον him φως a light απο του ουρανου
 from heaven: 4. και and πεσων having fallen
 επι την γην to the earth ηκουσεν he heard
 φωνην a voice λεγουσαν saying αυτω to him,
 "Σαουλ, Σαουλ, Saul, Saul, τι why διωκεις
 dost thou persecute με me?" 5. Ειπε δε and
 he said, "Τις who ει art thou, Κυριε Lord?"
 'Ο δε Κυριος and the Lord ειπε said, "Εγω
 I ειμι am Ιησους Jesus ον whom συ thou διω-
 κεις persecutest: σκληρον [it is] hard σοι for
 thee λακτιζειν to kick προς κεντρα against the
 pricks." 6. Τρεμων τε and he trembling και
 and θαμβων amazed ειπε said, "Κυριε Lord,
 τι what θελεις wilt thou με that I ποιησαι
 should do?" Και and ο Κυριος the Lord [said]
 προς αυτον to him, "Αναστηθι arise και and
 εισελθε go εις την πολιν into the city και and

λαληθησεται it shall be told σοι to thee τι
 what δει it is necessary σε that thou ποιειν
 shouldest do." 7. Οἱ δὲ ἄνδρες and the men
 οἱ συνοδευοντες who were journeying with αὐτῷ
 him, εἰστήκεισαν had stood ἐννεοι speechless,
 ακουοντες μὲν hearing indeed τῆς φωνῆς the
 voice, θεωρουντες δὲ but seeing μηδενα no one.
 8. Ὁ δὲ Σαυλος but Saul ἤγερθη arose ἀπο
 τῆς γῆς from the earth: ἀνεωγμενων δὲ τῶν
 ὀφθαλμῶν αὐτοῦ and his eyes having been
 opened, ἐβλεπεν he saw ουδενα no one: χειρα-
 γωγοντες δὲ αὐτὸν but leading him by the
 hand εἰσηγαγον they brought him εἰς Δαμασκον
 into Damascus. 9. Καὶ and ἦν he was ἡμέρας
 τρεῖς three days μὴ βλέπων not seeing, καὶ
 and οὐκ ἐφαγεν he did nor eat οὐδὲ not εἶπε
 did he drink. 10. Ἦν δὲ and there was τις
 μαθητῆς a certain disciple ἐν Δαμασκῷ in Da-
 mascus, ονοματι by name Ἀνανίας Ananias, καὶ
 and πρὸς αὐτὸν to him ὁ Κύριος the Lord εἶπε
 said ἐν ὄραματι in a dream, "Ἀνανία Ananias."
 Ὁ δὲ and he εἶπε said, "Ἰδὼν behold, ἐγὼ I
 [am here], Κύριε Lord." 11. Ὁ δὲ Κύριος
 and the Lord πρὸς αὐτὸν [said] to him, "Ἀνα-
 στας having arisen πορευθητι go ἐπὶ τὴν ῥύμην
 to the street τὴν καλουμένην which is called
 Εὐθείαν straight καὶ and ζητησον seek ἐν οἰκίᾳ
 in the house Ἰουδα of Judas ονοματι Σαυλὸν
 Saul by name Ταρσεα a Tarsian; ἰδὼν γὰρ for
 behold προσευχεται he prayeth, 12. καὶ and
 εἶδεν hath seem ἐν ὄραματι in a vision ἄνδρα a
 man ονοματι by name Ἀνανίαν Ananias εἰσελ-

θοντα coming in και and επιθεντα laying
 χειρα the hand αυτω on him οπως that ανα-
 βλεψη he might recover sight." 13. 'Ο δε
 Ανανιας and Ανανias απεκριθη answered,
 "Κυριε Lord, ακηκοα I have heard απο
 πολλων from many περι του ανδρος τουτου
 about this man, οσα κακα what great evils
 εποιησεν he did τοις αγιοις σου to thy holy ones
 εν Ιερουσαλημ in Jerusalem; 14. και and ωδε
 here εχει he hath εξουσιαν authority παρα
 των αρχιερεων from the high priests δησαι to
 bind παντας all τους επικαλουμενους who call
 on το ονομα του thy name." 15. 'Ο δε
 Κυριος but the Lord ειπε said προς αυτον to
 him, "Πορευου go, οτι because ουτος this man
 εστιν is σκευος a vessel εκλογης of choice μοι
 for me, του βαστασαι [for the purpose] of
 hearing το ονομα μου my name ενωπιον εθνων
 before the Gentiles, και and βασιλεων kings,
 υιων τε and the sons Ισραηλ of Israel. 16.
 Εγω γαρ for I υποδειξω will show αυτω to
 him οσα what things δει it is necessary αυτον
 that he παθειν should suffer υπερ του ονοματος
 μου for my name."

17. Ανανιας δε but Ανανias απηλθε depar-
 ted και and εισηλθεν entered εις την οικιαν
 into the house, και and επιθεις having laid τας
 χειρας his hands επ' αυτον on him, ειπε said
 "Σαουλ αδελφε brother Saul, ο Κυριος the
 Lord Ιησους Jesus, ο οφθεις who appeared σοι
 to thee εν τη οδω in the way η in which ηρχου
 thou camest, απεσταλκε με hath sent me οπως

that αναβλεψῃς thou mightest recover sight και and πλησθῇς mightest be filled Πνευματος 'Αγίου with the Holy Ghost." 18. Και and ευθεως straightway απεπεσον there fell απο των οφθαλμων αυτου from his eyes ωσει as it were λεπιδες scales, ανεβλεψε τε and he recovered sight παραχρημα immediately, και and αναστας having risen up εβαπτισθη he was baptized; 19. και and λαβων having taken τροφην food ενισχυσεν he was strengthened. Ο δε Σαυλος and Saul εγενετο was ημερας τινας some days μετα των μαθητων with the disciples εν Δαμασκῳ in Damascus: 20. και and ευθεως straightway εν ταις συναγωγαις in the synagogues εκηρυσσεν he preached Χριστον Christ, οτι that ουτος this εστιν is ο υιος the son του Θεου of God. 20. Παντες δε but all οἱ ακουοντες who heard εξισταντο were astonished, και and ελεγον said, "Ουχ εστιν ουτος is not this ο πορθησας he who destroyed εν 'Ιερουσαλημ in Jerusalem τους επικαλουμενους those who called on το ονομα τουτο this name, και and εληλυθει had come ωδε hither εις τουτο for this ινα that αγαγη he might bring αυτους them δεδεμενους bound επι τους αρχιερεις to the high priests?" 22. Σαυλος δε but Saul μαλλον ενεδυναμунτο was more strengthened, και and συνεχυνε confounded τους Ιουδαιους the Jews τους κατοικουντας who were dwelling εν Δαμασκῳ in Damascus, συμβιβαζων proving οτι that ουτος this εστιν is ο Χριστος the Christ.

23. Ὡς δὲ but when *ἡμέραι ἱκαναί* many days *επληροῦντο* were fulfilled, οἱ *Ἰουδαῖοι* the Jews *συνεβουλευσαντο* took counsel together *ἀνελεῖν αὐτὸν* to slay him : 24. ἡ δὲ *ἐπιβουλὴ αὐτῶν* but their design *ἐγνώσθη* was known *τῷ Σαυλῷ* to Saul. *Παρατηροῦν τε* and they watched *τὰς πυλάς* the gates *ἡμέρας τε* both by day *καὶ* and *νυκτός* by night *ὥπως* that *ἀνελῶσι* they might kill *αὐτὸν* him. 25. Οἱ δὲ *μαθηταί* but the disciples *λαβόντες* having taken *αὐτὸν* him *νυκτός* by night *καθῆκαν* let him down *διὰ τοῦ τειχοῦς* through the wall *χαλασάντες* having lowered [him] *ἐν σπυρίδι* in a basket. 26. Ὁ δὲ *Σαυλὸς* but Saul *παραγενομένος* having come *εἰς Ἱερουσαλὴμ* to Jerusalem, *ἐπειράτο* endeavoured *κολλασθαι* to join himself *τοῖς μαθηταῖς* to the disciples : *καὶ* and *πάντες* all *ἐφοβούντο* feared *αὐτὸν* him, *μὴ πιστευόντες* not believing *ὅτι* that *ἐστὶν* he is *μαθητῆς* a disciple. 27. *Βαρναβᾶς* δὲ but Barnabas *ἐπιλαβομένος* having taken *αὐτὸν* him *ἤγαγε* brought [him] *πρὸς τοὺς ἀποστόλους* to the Apostles *καὶ* and *διηγήσατο* declared *αὐτοῖς* to them *πῶς* how *εἶδεν* he saw *τὸν Κύριον* the Lord *ἐν τῇ ὁδῷ* on the way, *καὶ* and *ὅτι* that *ἐλάλησεν* he spake *αὐτῷ* to him, *καὶ* and *πῶς* how *ἐπαρρησιασάτο* he preached boldly *ἐν τῷ ὀνόματι* in the name *τοῦ Ἰησοῦ* of Jesus. 28. *Καὶ* and *ἦν* he was *μετ' αὐτῶν* with them *εἰσπορευόμενος* going in *καὶ* and *ἐκπορευόμενος* going out *ἐν Ἱερουσαλὴμ* at Jerusalem. 29. *καὶ* and *παρρησιαζόμενος* preaching openly *ἐν*

τω ονοματι in the name του Κυριου Ιησου of the Lord Jesus. Ελαλει τε and he spake και and συνεζητει disputed προς τους Ἑλλη- νιστας with the Hellenists: οἱ δε but they επεχει- ρουν attempted ανελειν αυτον to slay him. 30. οἱ δε αδελφοι but the brethren, επιγνοντες having learnt this, κατηγαγον αυτον brought him down εις Καισαρειαν to Cæsarea, και and εξαπεστειλαν αυτον sent him away εις Ταρσον ο Tarsus. 31. Αἱ μιν ουν εκκλησiai the churches then indeed καθ' ὅλης της Ιουδαιας throughout the whole of Judæa και and Γαλι- λαιας Galilee και and Σαμαρειας Samaria ειχον had ειρηνην peace, οικοδομουμεναι being built up [edified] και and πορευομεναι proceeding τω βοβω in the fear του Κυριου of the Lord, και and τη παρακλησει the comfort του Ἁγιου Πνευματος of the holy Ghost, επληθυνοντο vere multiplied.

32. Εγενετο δε and it came to pass Πητρον that Peter, διερχομενον passing δια παντων through all [parts] κατελθειν came down και also προς τους ἁγιους to the Saints τους κατοι- ρουντας who dwelt at Λυδδαν Lydda. 33. Εύρε δε and he found εκει there ανθρωπον ειναι a certain man ονοματι by name Αινεαν Αινεαν κατακειμενον lying επι κραββατω on a bed εξ ετων οκτω from eight years [back], ὅς who ην was παραλελυμενος afflicted with palsy: 34. και and ὁ Πητρος Peter ειπε said αυτω to him, “ Αινεα Αινεα, ὁ Ιησους Χριστος Jesus Christ ιαται σε heals thee; αναστηθι rise

και and στρωσον smooth the bed σεαυτῷ for thyself." Και and ευθεως straightway ανεστη he arose. 35. Και παντες all οἱ κατοικουντες those inhabiting Λυδδαν Lydda και and τον Σαρωνα Sarona ειδον saw αυτον him, οἱτινες who επεστρεψαν turned επι τον Κυριον to the Lord.

36. Εν Ιοππη δε but at Joppa ην there was τις μαθητρια a certain disciple ονοματι by name Ταβιθα Tabitha, (ἡ which διερμηνευομενη being interpreted λεγεται means Δορκας Dorcas) αὕτη she ην was πληρης full αγαθων εργων of good works και and ελεημοσυνων of alms-deeds ὧν which εποiei she did. 38. Εγενετο δε and it came to pass εν ταις ἡμεραις ἐκειναις in those days αυτην that she, ασθενησασαν having been sick, αποθανειν died: λουσαντες δε and having washed αυτην her εθηκαν they placed [her] εν ὑπερωῳ in an upper room. 38. Λυδδης δε ουσης but Lydda being εγγυς near τη Ιοππη to Joppa, οἱ μαθηται the disciples ακουσαντες having heard ὅτι that Πετρος Peter εστιν is εν αυτη in it, απεστειλαν sent δυο ανδρας two men προς αυτον to him, παρακαλουντες beseeching μη οκνησαι that he would not delay διελθειν to come εἰς αυτω: to them. 39. Πετρος δε and Peter αναστας having arisen συνηλθε came with αυτοις them, ὁν whom παραγενομενον having arrived ανηγαγον they brought εις το ὑπερων into the upper room, και and πασαι αι χηραι all the widows παρεστησαν αυτῷ stood by him κλαιουσαι

keeping *και* and *επιδεικνυμεναι* showing *χιτα* as coats *και* and *ιματια* garments *οσα* which *Δορκας* Dorcas *ουσα* being *μετ' αυτων* with them *εποιει* used to make. 40. *Ο δε Πετρος* ut Peter *εκβαλων* having put *παντας* all *εξω* outside, *θεις* having placed *τα γονατα* his knees to the ground] *προσηυξατο* prayed, *και* and *πιστρεψας* having turned [himself] *προς το ωμα* towards the body, *ειπε* said, "*Ταβιθα* abitha *αναστηθι* arise." *Η δε* and she *ηνοιεν* opened *τους οφθαλμους* *αυτης* her eyes, *και* and *ιδουσα* having seen *τον Πετρον* Peter *ανεαθισε* sat up. 41. *Δους δε* and having given *ειρα* his hand *αυτη* to her, *ανεστησεν αυτην* he raised her up : *φωνησας δε* and having called *τους αγιους* the saints *και* and *τας χηρας* the widows *παρεστησεν αυτην* he presented her *οσαν* living. 42. *Εγενετο δε* and it became *γνωστον* known *καθ' ολης της Ιοππης* throughout the whole of Joppa, *και* and *πολλοι* many *πιστευσαν* believed *επι τον Κυριον* on the word. 43. *Εγενετο δε* and it came to pass *υτον* that he *μειναι* remained *ημερας ικανας* many days *εν Ιοππη* in Joppa, *παρα Σιμωνι* with a certain Simon *βυρσει* a tanner.

CHAPTER X.

1. *Ην δε* and there was *ανηρ* *τις* a certain man *εν Καισαρεια* in Cæsarea *ονοματι* by name *Κορνηλιος* Cornelius, *εκατονταρχης* a centurion *κ σπειρης* of the band *της καλουμενης* which is called *Ιταλικης* the Italian, 2. *ευσεβης*

a devout man *και* and *φοβουμενος* fearing *τον* *Θεον* God *συν παντι τῷ οίκῳ αὐτου* with all his house, *ποιων τε* both making *ελεημοσυνας* πολλας much alms *τῷ λαῷ* to the people *και* and *δεομενος* praying *του Θεου* of God *διαπαντος* at all time. 3. *Ειδεν* he saw *εν ὁραματι* in a vision *φανερως* evidently, *ὥσει ὥραν εννατην* about the ninth hour *της ἡμέρας* of the day, *αγγελον* an angel *του Θεου* of God *εισελθοντα* coming in *προς αὐτον* to him, *και* and *ειποντα* saying *αὐτῷ* to him, "*Κορνηλιε* Cornelius." 4. *Ὁ δε* but he *ατενισας* having gazed *αὐτῷ* on him, *και* and *γενομενος* having become *εμφοβος* alarmed, *ειπε* said, "*Τι* what *εστιν* is it, *Κυριε* Lord?" *Ειπε δε* and he said *αὐτῷ* to him, "*Αἱ προσευχαι σου* thy prayers *και* and *αἱ ελεημοσυναι σου* thy almsgivings *ανεβησαν* have gone up *εις μνημοσυνον* for a memorial *ενωπιου του Θεου* in the sight of God. 5. *Και* and *νυν* now *πεμψον* send *ανδρας* men *εις Ιοππην* to Joppa *και* and *μεταπεμψαι* send for *Σιμωνα* Simon *ὃς* who *επικαλεται* is surnamed *Πετρος* Peter : 6. *οὗτος* he *ζειζεται* sojourneth *παρα Σιμωνι τινι* with one Simon *βυρσει* a tanner, *ὃ εστιν* who has *οικια* a house *παρα θαλασσαν* by the sea : *οὗτος* he *λαλησει* will tell *σοι* to thee *τι* what *δει σε* it behoves thee *ποιειν* to do." 7. *Ὡς δε* but when *ὁ αγγελος* the angel *ὃ λαλων* who was speaking *τῷ Κορνηλιῳ* to Cornelius *απηλθεν* had departed, *φωνησας* having called *δυο* two *των οικετων αὐτου* of his domestics, *και* and *στρατιωτην ευσεβη* a devout

οὐκ ἔτι τῶν προσκαρτερούντων αὐτῷ of those instantly waiting on him, 8. καὶ and ἐξηγη-
μενος having declared ἅπαντα all things
τοῖς to them, ἀπεστείλεν he sent αὐτοὺς them
τὴν Ἰοππὴν to Joppa. 9. Τῇ δὲ ἐπαυριον
on the morrow ὁδοιπορούντων ἐκείνων as
so were journeying καὶ and ἐγγιζόντων draw-
near τῇ πόλει to the city, Πέτρος Peter
βῆ went up ἐπὶ τὸ δῶμα on the house-top
προσεύξασθαι to pray περὶ ὥραν ἑκτὴν about
sixth hour : 10. ἐγένετο δὲ and he became
πομπεινός very hungry καὶ and ἠθέλεε wished
φάσθαι to eat : παρασκευαζόντων δὲ ἐκε-
ῖνοι but as they were preparing ἐκστάσις a
fear ἐπέπεσε fell ἐπ' αὐτὸν upon him, 11.

καὶ and θεωρεῖ he sees τοὺν οὐρανὸν the
heaven ἀνεῳγμένον opened καὶ and σκευὸς
a certain vessel καταβαίνειν descending
αὐτὸν on him, ὥς like as ὀθονὴν μεγα-
λὴν a large sheet δεδεμένον knit τεσσαρ-
αρχαῖς at the four corners καὶ and καθι-
εῖν let down ἐπὶ τῆς γῆς upon the earth ;
ἐν ᾧ in which ὑπῆρχε there were πάντα
τέτραποδα all the four-footed beasts τῆς
τῆς of the earth καὶ and τὰ θηρία the wild
beasts, καὶ and τὰ ἑρπετα the creeping things
and τὰ πετεινα the birds τοῦ οὐρανοῦ of the
heaven.

13. Καὶ and ἐγένετο there came πρὸς
αὐτὸν to him φωνὴ a voice, " Πέτρε Peter,
ἤρistas having arisen θύσον kill καὶ and φάγε
eat " 14. Ὁ δὲ Πέτρος but Peter εἶπε said,
ἡδամως by no means, Κύριε Lord ; ὅτι

because ουδεποτε εφαγον I never ate παν any thing κοινον common η or ακαθαρτον unclean."

15. Και and παλιν again φωνη a voice ε δευτερου for the second [time] προς αυτον to him, "'Α what things ο Θεος God εκαθαρισεν hath cleansed, συ μη κοινου call not thou common.'" 16. Τουτο this εγενετο was done επι τρις for thrice; και and το σκευος the vessel ανεληφθη was taken up παλιν again εις τον ουρανον into heaven.

17. Ως δε but when ο Πετρος Peter διηπορει was doubting εν εαυτω within himself τι as to what το οραμα the vision ο which ειδεν he saw ειη αν might mean, και ιδου behold also οί ανδρες the men οί απεσταλμενοι who had been sent απο του Κορνηλιου from Cornelius διερωτησαντες having made enquiry for την οικιαν the house Σιμωνος of Simon, επεστησαν stood επι τον πυλωνα at the gateway, 18. και and φωνησαντες having called out επυνθανοντο they enquired ει if Σιμων Simon ο επικαλουμενος who was surnamed Πετρος Peter ξενιζεται sojourneth ενθαδε there. 19. Του δε Πετρου ενθυμουμενου but whilst Peter was thinking περι του οραματος about the vision, το Πνευμα the spirit ειπε said αυτω to him, "Ιδου behold ανδρες τρεις three men ζητουσ. σε are seeking thee. 20. Αλλα but αναστας having arisen καταβηθι go down, και and πορευου go συν αυτοις with them, διακιρνομενος μηδεν doubting nothing; διοτι because εγω . απεσταλκα have sent αυτους them." 21.

Ιειρος δε and Peter καταβας having gone
 own προς τους ανδρας to the men τους απεσ-
 αλμενους who were sent προς αυτον to him
 πο του Κορνηλιου from Cornelius, ειπε said,
 Ιδου behold, εγω ειμι I am ον [he] whom
 ητετε ye seek : τις what η αιτια is the cause
 ε'ην on account of which παρεστε ye are here ?"
 2. Οί δε but they ειπον said, " Κορνηλιος
 Cornelius εκατονταρχης a centurion, ανηρ δικ-
 ιος a just man και and φοβουμενος one fear-
 ing τον Θεον God, μαρτυρουμενος τε and borne
 witness to υπο ολου του εθνους by the whole
 nation των Ιουδαιων of the Jews, εχρηματισθη
 as was named υπο αγγελου αγιου by a holy angel
 εταπεμψασθαι σε to send for thee εις τον οικον
 αυτου to his house και and ακουσαι to hear
 ηματα words παρα σου from thee." 23. Εισ-
 αλεσαμενος ουν αυτους having called them in
 αυτον εξενισεν he lodged them. Τη δε επαυριον
 and on the morrow ο Πιτρος Peter εξηλθε went
 αυτοις with them, και and τινες some
 των αδελφων of the brethren των who were
 πο της Ιοππης from Joppa συνηλθον αυτω
 went with him. 24. Και and τη επαυριον on
 the day following εισηλθον they entered εις
 Καισαρειαν into Caesarea : ο δε Κορνηλιος but
 Cornelius ην was προσδοκων αυτους waiting for
 αυτον, συγκαλεσαμενος having called together
 ους συγγενεις αυτου his kinsfolk και and τους
 οικειους φιλους his intimate friends. 25.
 26. δε but when εγενετο it came to pass τον
 Πιτρον that Peter εισελθειν was coming in.

ὁ Κορνηλιος Cornelius συναντησας αὐτῷ
 having met him, πεσων having fallen ἐπὶ τοὺς
 ποδας at [his] feet, ποοσεκυνησε worshipped.
 26. Ὁ δὲ Πητρος but Peter ἤγειρε raised αὐτοὶ
 him, λεγων saying, “Καὼ αὐτος I myself
 also εἰμι am ἀνθρώπος a man.” 27. Καὶ and
 συνομιλων αὐτῷ conversing with him εἰσηλ-
 θεν he entered, καὶ and εὕρισκε he finds πολ-
 λους many συνεληλυθους who had come to-
 gether. 28. Εφη τε and he said πρὸς αὐτοὺς
 to them, “Ὑμεῖς you ἐπιστασθε know ὡς how
 that ἐστιν it is ἀθεμιτον unlawful ἀνδρὶ for a
 man Ἰουδαίῳ a Jew κολλασθαι to join him-
 self ἢ or προσερχεσθαι to come near ἄλλο-
 φυλῷ to one of another nation : καὶ and ὁ Θεος
 God εἰδειξεν hath shown ἐμοὶ to me λεγειν to
 call μηδενα ἀνθρώπον no man κοινον common
 ἢ or ἀκαθαρτον unclean : 29. διὸ wherefore
 καὶ also ἦλθον I came ἀναντιρρητῶς without
 gainsaying μεταπεμφθεὶς having been sent for.
 Πυνθανομαι συν I enquire therefore τινι λογῷ
 on what account μετεπεψασθε με ye sent for
 me ?” 30. Καὶ and ὁ Κορνηλιος Cornelius εφη
 said, “Ἀπο τεταρτης ἡμέρας from the fourth
 day ἡμην I was νηστευων fasting μεχρι ταυ-
 τῆς τῆς ὥρας until this hour, καὶ and τὴν ὥραν
 ἐννατην at the ninth hour προσευχομενος
 praying ἐν τῷ οἰκῷ μου in my house, καὶ
 ἰδου behold ἀνὴρ a man ἐστὶ stood
 ὡπρῖον μου before me ἐν ἐσθῇτι λαμπρᾷ
 in shining garments, 31. καὶ and φησι says,
 Κορνηλιε Cornelius, ἡ προσευχὴ σου thy prayer :

εἰσηκουσθη has been heard, και and αἰ ἐλεημοσυναί σου thy almsgivings ἐμνησθησαν have been remembered ἐνώπιον του Θεου in the presence of God. 32. Περὺφον ουν send therefore εἰς Ἰορρην to Jorrah και and μετακαλεσαι call for Σίμωνα Simon, ὅς who ἐπικαλεῖται is surnamed Πέτρος Peter : οὗτος he ξενίζεται sojourneth οἰκίᾳ in the house Σιμωνος of Simon βυρσεως tanner παρα θαλασσαν by the sea ; ὅς who παρὰγενομενος coming λαλήσει shall speak σοι to thee. 33. Εἰξαυτης ουν immediately therefore πεμψα I sent προς σε to thee ; συ τε and thou παρὰγενομενος having come καλως ἐποίησας didst well do. Νυν ουν now therefore ἡμεῖς we πάντες all παρῆσμεν are present ἐνώπιον του Θεου before God ἀκουσαι to hear πάντα all the things τα προστεταγμενεα which have been commanded σοι to thee ὑπο του Θεου by God."

34. Πέτρος δε and Peter ἀνοιξας having opened το στομα his mouth εἶπε said, " Ἐπ' ἀληθείας of a truth καταλαμβάνομαι I perceive ὅτι that ὁ Θεός God οὐκ ἐστίν is not προσωπολήπτης a respecter of persons : 35. ἀλλὰ but ἐν παντί ἐθνεί in every nation ὁ φοβούμενος he who feareth αὐτον him και and ἔργαζόμενος worketh δικαιοσύνην righteousness ἐστίν is δεκτός acceptable αὐτῷ to him. 36. Γον λόγον the word ὃν which ἀπέστειλεν he sent τοῖς υἱοῖς to the sons Ἰσραὴλ of Israel, ἀναγγελίζόμενος preaching εἰρήνην peace δια Ἰησοῦ Χριστοῦ through Jesus Christ, (οὗτος he ἐστίν is Κύριος Lord πάντων of all :) 37. οὖν οὖν you οἰδατε know το ῥῆμα the word γεν-

ομενον which came καθ' ὅλης της Ιουδαίας through the whole of Judea, αρξαμενον beginning απο της Γαλιλαιας from Galilee, μετα το βαπτισμα after the baptism ο which Ιωαννης John εκηρυξε preached : 38. Ιησουν Jesus τον who [was] απο Ναζαρετ from Nazareth, ὡς how ο Θεος God εχρισει anointed αυτον him Πνευματι 'Αγιω with the Holy Ghost και and δυναμει with power, ὅς who διηλθε went about ευεργετων working good και and ιωμενος healing παντας all τους καταδυναστευομενους who were oppressed ὑπο του διαβολου by the devil, ὅτι because ο Θεός God ην was μετ' αυτου with him. 39. Και and ἡμεις we εσμεν are μαρτυρες witnesses παντων of all things ὧν which εποιησεν he did εν τε τη χωρα both in the country των Ιουδαιων of the Jews και and εν 'Ιερουσαλημ in Jerusalem : ὃν whom ανειλον they slew κρεμασαντες having hanged επι ξυλου on a tree. 40. Τουτον him ο Θεος God ηγειρε raised τη τριτη ἡμερα on the third day και and εδωκε gave αυτον him γενεσθαι to be εμφανη plainly manifest : 41. ου not παντι τῷ λαῳ to all the people, αλλα but μαρτυσι to witnesses τοις προκεχειροτονημενοις chosen before ὑπο του Θεου by God, ἡμιν to us, οἵτινες who συνεφαγομεν ate together και and συνεπιομεν drank together αυτω with him, μετα το after the [time] αυτον that he αναστηναι arose εκ νεκρων from the dead. 42. Και and παρηγ-

γειλεν he ordered ἡμιν us κηρυξαι to preach τῷ λαῷ to the people και and διαμαρτυρασθαι to testify ὅτι that αὐτος he εστιν it is ὁ ὠρισμενος who was appointed ὑπο του Θεου by God κριτης judge ζωντων of living και and νεκρων of dead. 43. Τούτῳ to him παντες οἱ προφηται all the prophets μαρτυρουσι testify δια του ὀνοματος αὐτου that through his name παντα every one τον πιστευοντα who believes εις αὐτον on him λαβειν should receive αφεσιν remission ἁμαρτιων of sins."

44. Ἐτι λαλουντος του Πετρου whilst Peter was yet speaking τα ῥήματα ταυτα these words, το Πνευμα το Ἅγιον the Holy Ghost ἐπέπεσε 'ell ἐπι παντας upon all τους ακουοντας who heard τον λογον the word. 45. Και and οἱ πιστοι the believers ἐκ περιτομης of the circumcision ὅσοι as many as συνηλθον came with τῷ Πετρῷ Peter ἐξεστησαν were astonished ὅτι because ἡ δωρεα the gift του Ἅγιου Πνευματος of the Holy Ghost ἐκκεχυται was poured forth και ἐπι τα εθνη upon the Gentiles also ; 46. ηκουον γαρ for they heard αὐτων them λαλουντων speaking γλωσσαις with tongues και and μεγαλυνουντων magnifying τον Θεον God. Τότε then ὁ Πετρος Peter ἀπεκριθη answered, 47. "Μητι δυναται τις can any one κωλυσαι forbid το ὕδωρ water του for the [purpose] τουτους that these μη βαπτισθηναι should not be baptized οἵτινες who ελαβον have received το Πνευμα το Ἅγιον the Holy Ghost καθως as και ἡμεις we also have? 48. Προσε.

ταξε τε and he ordered *αυτους* them *βαπτισθηναι* to be baptized *εν τω ονοματι* in the name του Κυριου of the Lord. *Τοτε* then *ηρωτησαν* they asked *αυτον* him *επιμειναι* to remain *ημερας τινας* some days.

CHAPTER XI.

1. *Οί δε αποστολοι* but the Apostles *και* and *οί αδελφοι* the brethren *οί οντες* who were *κατα την Ιουδαιαν* throughout Judæa, *ηκουσαν* heard *ότι* that *και τα εθνη* the gentiles also *εδεξαντο* had received *τον λογον* the word του Θεου of God: 2. *και* and *ότε* when *Πετρος* Peter *ανεβη* went up *εις Ιεροσολυμα* to Jerusalem, *οί εκ περιτομης* they of the circumcision *διεκρινοντο* disputed *προς αυτον* with him, 3. *λεγοντες* saying *ότι* that, “*Εισηλθες* thou wentest in *προς ανδρας* to men *εχοντας* having *ακροβυστιαν* the foreskin, *και* and *συνεφαγες* didst eat with *αυτοις* them.” 4. *Ο δε Πετρος* but Peter *αρξαμενος* having begun *εξετιθετο* explained *αυτοις* to them *καθεξης* in order *λεγων* saying, 5. “*Εγω* I *ημην* was *εν πολει* *Ιοππη* in the city of Joppa *προσευχομενος* praying *και* and *ειδον* saw *εν εκστασει* in a trance *όραμα* a vision, *σκευος τι* a certain vessel *καταβαινον* descending, *ώς* as *οθονην μεγαλην* a great sheet *καθιεμενην* let down *τεσσαρσιν αρχαις* by the four corners, *και* and *ηλθεν* it came *αχρις εμου* even unto me. 6. *Εις ην* on which *ατεισας* having gazed *κατενοουν* I considered, *και* and *ειδον* I saw *τα τετραποδα*

the four-footed beasts της γης of the earth και and τα έρπετα the creeping things και and τα πετεινα the fowls του ουρανου of heaven: 7. ηκουσα δε and I heard φωνης a voice λεγουσης saying μοι to me, Πετρε Peter, αναστας having arisen θυσον kill και and φαγε eat. 8. Ειπον δε but I said, Μηδαμως by no means, Κυριε Lord; οτι because παν any thing κοινον common η or ακαθαρτον unclean ουδεποτε εισηλθεν never yet entered εις το στομα μου into my mouth. 9. Φωνη δε but the voice απεκριθη μοι answered me εκ δευτερου a second time εκ του ουρανου out of heaven, 'Α what things ο Θεος God εκαθαρισεν hath purified συ μη κοι νου call not thou common. 10. Τουτο δε and this εγενετο was done επι τρις for three times, και and απαντα all ανεσπασθη were drawn up παλιν again εις τον ουρανον into heaven. 11. Και and ιδου behold, εξαντης immediately τρεις ανδρες three men επεστησαν stood επι την οικιαν at the house εν η in which ημην I was, απεσταλμενοι sent απο Καισαρειας from Cæsaræa προς με to me. 12. Το δε πνευμα and the spirit ειπε μοι told me συνελθειν to go with αυτοις them, διακρινομενον doubting μηδεν nothing. Ηλθον δε and there went και also συν μοι with me οί έξ αδελφοι ούτοι these six brethren, και and εισηλθομεν we entered εις τον οικον into the house του ανδρος of the man: 13. απηγγειλε τε and he told ημιν us πως how ειδεν he saw τον αγγελον the angel σταθεντα standing εν τω οικω αυτου in his house και and

ειποντω saying αυτω to him, Αποστειλον send ανδρας men εις Ιορπην to Joppa και and μετα-πεμψαι fetch Σιμωνα Simon τον επικαλουμενον who is surnamed Πετρον Peter: 14. ος who λα-λησει shall speak προς σε to thee ρηματα words, εν οις by means of which συ thou σωθησθαι shalt be saved και and πας ο οικος σου all thy house. 15. Εν δε τω με αρξασθαι but in my beginning λαλειν to speak το Πνευμα το 'Αγιον the Holy Ghost επεπεσε fell επ' αυτους on them ωσπερ as και also εφ' ημας on us εν αρχη at the beginning: 16. εμνησθην δε and I remembered του ρηματος the word Κυριου of the Lord, ως how ελεγεν he said, Ιωαννης μεν John indeed εβαπτισε baptized υδατι with water, υμεις δε but you βαπτισθησεσθε shall be baptized εν Πνευματι 'Αγιω in the Holy Ghost. 17. Ει ουν if then ο Θεος God εδωκε gave αυτοις to them την ισην δωρεαν the same gift ως και as [he did] also ημιν to us πιστευσα-σιν who believed επι τον Κυριον on the Lord Ιησουν Χριστον Jesus Christ, τις δε who then εγω ημην was I δυνατος able κωλυσαι to pre-vent τον Θεον God?" 18. Ακουσαντες δε and they having heard ταυτα these [words] ησυχασαν were silent, και and εδοξαζον glo-ri-fied τον Θεον God, λεγοντες saying, "Αραγε it seems then ο θεος God εδωκεν has given και also τοις εθνεσι to the gentiles μετανοιαν repentance εις ζωην unto life."

19. Οι μεν ουν διασπαρεντες now those who were scattered about απο της θλιψεως from the

persecution της γενομενης which was done επι Στεφανω upon Stephen, διηλθον went through εως Φοινικης as far as Phœnicia και and Κυπρου Cyprus και and Αντιοχειας Antioch, λαλουντες speaking τον λογον the word μηδενι to no one ει μη except μονον only Ιουδαιοις to Jews.

21. Τινες δε but some εξ αυτων of them ησαν were ανδρες Κυπριοι meu of Cyprus και and Κυρηναιοι of Cyrene, οιτινες who εισελθοντες having entered εις Αντιοχειαν into Antioch ελαλουν spake προς τους Έλλημιστας to the Hellenists ευαγγελιζομενοι preaching τον Κυριον Ιησουν the Lord Jesus.

12. Και and χειρ the hand Κυριου of the Lord ην was μετ' αυτων with them; πολυς τε αριθμος and a great number πιστευσας having believed επεστρεψε turned επι τον Κυριον to the Lord.

22. Ο δε λογος but the report περι αυτων concerning these things ηκουσθη was heard εις τα ωτα in the ears της εκκλησιας of the church της which [was] εν Ιεροσολυμοις in Jerusalem: και and εξαπεστειλαν they sent out Βαρναβαν Barnabas διελθειν to travel εως Αντιοχειας as far as Antioch: 23. ος who παραγενομενος having arrived και and ιδων having seen την χαριν the grace του Θεου of God, εχαρη rejoiced, και and παρεκαλει besought παντας all τη προθεσει with the purpose της καρδιας of heart προσμενειν to abide by τω Κυριω the Lord.

24. Οτι because ην he was ανηρ αγαθος a good man και and πληρης full Πνευματος Αγίου of the Holy Ghost και and πιστεως of

faith ; *και* and *οχλος ικανος* a great crowd of people *προσετεθη* was added *τω Κυριω* to the Lord. 25. *Ο δε Βαρναβας* but Barnabas *εξηλθε* went forth *εις Ταρσον* to Tarsus *αναζητησαι* to seek for *Σαυλον* Saul, *και* and *ευρων* having found *αυτον* him *ηγαγεν αυτον* he brought him *εις Αντιοχειαν* to Antioch. 26. *Εγενετο δε* and it came to pass *αυτους* that they *ενιαυτον ολον* for a whole year *συναχθηναι* assembled *εν τη εκκλησια* in the church *και* and *διδασκειν* taught *οχλον ικανον* a great multitude, *τους τε μαθητας* and that the disciples *χρηματισαι* called themselves *Χριστιανους* Christians *πρωτον* first *εν Αντιοχεια* in Antioch. 27. *Εν ταυταις δε ταις ημεραις* but in those days *προφηται* prophets *κατηλθον* came down *απο Ιερουσολυμων* from Jerusalem *εις Αντιοχειαν* to Antioch : 28. *εις δε* and one *εξ αυτων* of them, *ονοματι* by name *Αγαβος* Agabus, *αναστας* having risen up *εσημανε* signified, *δια του Πνευματος* through the Spirit, *λιμον μεγαν* that a great famine *μελλειν* was about *εσεσθαι* to be *εφ' ολην την οικουμενην* over the whole of the inhabited [earth] : *οστις* which *και* also *εγενετο* came to pass *επι* in [the time] *Κλαυδιου Καισαρος* of Claudius Cæsar. 29. *Των δε μαθητων* but of all the disciples *καθως* according as *τις* each *ηνπορειτο* was able, *ωρισαν* they determined *εκαστος* each *αυτων* of them *πεμψαι* to send *εις διακονιαν* [something] for aid *τοις αδελφοις* to the brethren *κατοικουσι* dwelling *εν τη Ιουδαια* in Judæa ; 30.

ὁ which και also εποιησαν they did αποστειλαν-
τες having sent προς τους πρεσβυτερους to the
elders δια χειρος by the hand Βαρναβα of
Barnabas και and Σαυλου of Saul.

CHAPTER XII.

1. Κατ' εκείνον δε τον καιρον but about
that time Ἑρωδης Herod ὁ βασιλευς the king
επεβαλε laid τας χειρας his hands κακωσαι
to harass τινας certain ones απο της εκκλησιας
from the church : 2. ανειλε δε and he slew
Ιακωβον James τον αδελφον the brother
Ιωαννου of John μαχαιρα with the sword. 3.
Και and ιδων having seen ὅτι that εστιν it is
αρεστον pleasing τοις Ιουδαιοις to the Jews,
προσεθετο he set himself συλλαβειν to seize
και also Πετρον Peter : ησαν δε but [then]
were ημεραι the days των αζυμων of unleavened
bread : 4. ὃν whom και also πιασας having
seized εθετο he put εις φυλακην into ward,
παрадους having delivered him τεσσαρσι
τετραδιοις to four quaternions στρατιωτων
of soldiers φυλασσειν to guard αυτον him,
βουλομενος purposing μετα το πασχα after
Easter αναγαγειν αυτον to bring him forth τῷ
λαῷ to the people. 5. Ὁ μεν ουν Πετρος
Peter therefore ετηρειτο was kept εν τη φυλακη
in prison : προσευχη δε εκτενης but incessant
prayer ην was γινομενη made ὑπο της εκκλησιας
by the church προς τον Θεον to God ὑπερ αυτου
on his behalf.

6. Ὅτε δε but when ὁ Ἑρωδης Herod

ἐμελλεν was about προαγειν αυτον to bring him forth, τη νυκτι ἐκεινη on that night ὁ Πέτρος Peter ην was κοιμωμενος sleeping, μεταξυ between δυο στρατιωτων two soldiers δεδεμενος bound ἄλυσεσι δυσι with two chains, φυλακες τε and guards ἐτηρουν kept την φυλακην the watch προ της θυρας before the door : 7. και and ιδου behold, ἀγγελος an angel Κυριου of the Lord ἐπεστη stood over [him] και and φως a light ἐλαμψε shone ἐν τῷ οἰκηματι in the building : παταξας δε and having smitten την πλευραν the side του Πέτρου of Peter ἡγειρεν αυτον he raised him, λεγων saying, " Ἀναστα arise ἐν ταχει in quick [time]." Και and αἱ ἄλυσεις αυτου his chains ἐξεπεσον fell off ἐκ των χειρων from his hands : 8. ὁ τε ἀγγελος and the angel εἶπε said προς αυτον to him, " Περιζωσαι gird thyself about και and ὑποδησαι bind on τα σανδاليا σου thy sandals." Ἐποίησε δε and he did οὕτω so. Και and λεγει he says αυτῷ to him, " Περιβαλον cast around το ἱματιον σου thy garment, και and ἀκαλουθει follow μοι me." 9. Και and ἐξελθων having gone out ἠκολουθει he followed αυτῷ him ; και and ουκ ᾔδει he knew not ὅτι that το γινομενον that which was done δια του ἀγγελου by the angel ἐστιν is ἀληθες true, ἐδοκει δε but he thought βλέπειν that he saw ὄραμα a vision. 10. Διελθοντες δε and having passed through πρωτην the first και and δευτεραν φυλακην second ward, ἦλθον they came ἐπὶ την πυλην την σιδηραν to the iron

gate την φερουσαν which bringeth εις την πολιν into the city, ήτις which αυτοματη of its own accord ηνοιχθη was opened αυτοις to hem : και and εξελθοντες having gone out εροηλθον they went on ρυμην μιαν one street αι and ευθεως straightway ο αγγελος the angel πεστη departed απ' αυτου from him. 11. και and ο Πετρος Peter γενομενος εν εαυτω aving come to himself ειπε said, "Νυν now ιδα I know αληθως truly οτι that Κυριος the ord εξαπεστειλε sent τον αγγελου αυτου his angel, και and εξειλετο snatched με me εκ χειρος out of the hand 'Ηρωδου of Herod και and ασης της προσδοκias from all the expectation ου λαου of the people των Ιουδαιων of the ews." 12. Συνιδων τε and having considered αθεν he went επι την οικιαν to the house Ιαριας of Mary της μητρος the mother Ιωαννου John του επικαλουμενου who was surnamed Ιαρκου Mark, ου where ησαν there were ικανοι any συνηθροισμενοι assembled και and προσχομενοι praying.

13. Του δε Πετρου but Peter κρουσαντος aving knocked at την θυραν the door του υλωνος of the gate παιδισκη a young damsel οματι by name 'Ροδη Rhoda προσηλθε came rth ύπακουσαι to hearken ; 14. και and υγνωσα having known την φωνην the voice ου Πετρου of Peter, απο της χαρας from joy κ ηνοιξε she opened not τον πυλωνα the gate, σδραμουσα δε but having run in απηγγειλε

she told τον Πέτρον that Peter ἑστάναι stood προ του πυλῶνος before the gate. 15. Οἱ δὲ but they εἶπον said προς αὐτὴν to her; “Μαίνῃ thou art mad.” Ἡ δὲ but she δις-χυρίζετο vehemently affirmed οὕτως εἶπεν that it was so: οἱ δὲ and they εἶλεγον said, “Ἔστιν it is ὁ ἀγγέλως αὐτοῦ his angel.” 16. Ὁ δὲ Πέτρος but Peter ἐπεμενε continued κρουὼν knocking: ἀνοίξαντες δὲ and having opened εἶδον they saw αὐτὸν him, καὶ and ἐξεστήσαν were amazed. 17. Κατασεισας δὲ and having beckoned αὐτοῖς to them τῇ χειρὶ with the hand σιγᾶν to be silent, διηγήσατο he explained αὐτοῖς to them πῶς how ὁ Κύριος the Lord ἐξηγάγεν αὐτὸν had led him forth ἐκ τῆς φυλακῆς from prison: εἶπε δὲ and he said, “Ἀπαγγεῖλατε tell ταῦτα these things Ἰακώβῳ to James καὶ and τοῖς ἀδελφοῖς to the brethren,” καὶ and ἐξελθὼν having gone forth ἐπορεύθη he went εἰς ἑτέρον τόπον to another place. 18. Γενομένης δὲ ἡμέρας but when it was day ἦν there was ταραχος οὐκ ὀλίγος no small disturbance ἐν τοῖς στρατιώταις among the soldiers τι ἀρα as to what ὁ Πέτρος Peter ἐγενετο was become [was become of Peter]. 19. Ἡρώδης δὲ but Herod ἐπιζητήσας having sought καὶ and μὴ εὕρων not having found αὐτὸν him, ἀνακρίνας having examined τοὺς φιλάκας the guards ἐκέλευσεν ordered ἀπαχθῆναι that they should be led away [to death]: καὶ and κατελθὼν having gone down ἀπο τῆς Ἰου-

δαιας from Judæa εἰς τὴν Καισαρειαν to Cæsarea διέτριβεν he abode [there]. 20. Ὁ δὲ Ἡρώδης but Herod ἦν was θυμομαχῶν highly incensed Τυριοῖς with the Tyrians καὶ and Σιδωνιοῖς the Sidonians: παρήσαν δὲ and they came ὁμοθυμαδόν with one accord πρὸς αὐτὸν to him, καὶ and πεισαντες having conciliated Βλαστον Blastus τοῦ who [was] ἐπὶ τοῦ κοιτωνοῦ over the chamber τοῦ βασιλέως of the king, ᾗτουντο they asked εἰρηνὴν peace, διὰ τὸ owing to the fact τὴν χώραν ἡμετέραν that their country τρεφεσθαι was nourished ἀπὸ τῆς βασιλικῆς from that of the king.

21. Τακτῇ δὲ ἡμέρᾳ but on an appointed day ὁ Ἡρώδης Herod ἐνδυσάμενος having put on εἰσθητὰ βασιλικὴν kingly apparel, καὶ καθίσας having taken his seat ἐπὶ τοῦ θήματος on the tribune ἐδημηγορεῖ was making an oration πρὸς αὐτοὺς to them: 22.

δὲ δῆμος but the people ἐπεφώνει shouted, Φωνὴ [it is] the voice Θεοῦ of a god καὶ οὐκ ἀνθρώπου of a man." 23. Πααχρημα δὲ but immediately ἀγγέλους the angel Κυρίου of the Lord ἐπάταξεν αὐτὸν smote him, ἀνθ' ὧν on account of the fact ὅτι οὐκ ἔδωκεν he gave not τὴν δόξαν the glory τῷ Θεῷ to God: καὶ and γενομένος having become σκωληκοβρωτός worm-eaten, ἔψυξεν he expired. 24. Ὁ δὲ λόγος but the word τοῦ Θεοῦ of God ἠξάνε grew καὶ and ἐπληθύνετο multiplied. 25. Βαρναβας

δε but Barnabas και and Σαυλος Saul ὑπεστρεψαν returned ἐξ Ἱερουσαλημ from Jerusalem, πληρωσαντες having fulfilled την διακονιαν [their] ministry, συμπαραλαβοντες having taken with them και also Ιωαννην John τον επικληθεντα who was surnamed Μαρκον Mark.

CHAPTER XIII.

1. *Ἦσαν* δε but there were *κατα την εκκλησιαν* in the church *ουσαν* which was *εν Αντιοχεια* at Antioch, *τινες προφηται* certain prophets *και* and *διδασκαλοι* teachers : *ὁ τε Βαρναβας* both Barnabas *και* and *Συμεων* Symeon *ὁ καλουμενος* who was called *Νιγερ* Niger, *και* and *Λουκιος* Lucius *ὁ Κυρηναιος* the Cyrenean, *Μαναην τε* and Manaen *συντροφος* foster-brother *Ἡρωδου* with Herod *του τετραρχου* the tetrarch, *και* and *Σαυλος* Saul. 2. *Λειτουργουντων δε αυτων* but as they publicly ministered *τω Κυριῳ* to the Lord *και* and *νηστεουντων* fasted *τὸ Πνευμα το Ἅγιον* the Holy Ghost *ειπε* said, “ *Αφορισατε δη* separate now *μοι* for me *τον τε Βαρναβαν* both Barnabas *και* and *τον Σαυλον* Saul *εις το εργον* for the work *ὁ* to which *προσκεκλημαι* I have called *αυτους* them.” 3. *Τοτε* then *νηστευσαντες* having fasted *και* and *προσευξαμενοι* having prayed, *και* and *επιθεντες* having laid *τας χειρας* their hands *αυτοις* on them, *απελυσαν* they let them go. 4. *Οἱτοι μεν ουν* these there-

fore *εκπεμφθεντες* having been sent forth *ὑπο του Πνευματος του Ἁγίου* by the Holy Ghost *κατηλθον* went down *εις την Σελευκειαν* to Seleucia, *εκειθεν τε* and thence *απεπλευσαν* they sailed away *εις την Κυπρον* to Cyprus. 5. *Και* and *γενομενοι* having arrived *εν Σαλαμινι* in Salamis *κατηγγελλον* they preached *τον λογον* the word *του Θεου* of God *εν ταις συναγωγαῖς* in the synagogues *των Ιουδαιων* of the Jews : *ειχον δε* and they had *και* also *Ιωαννην* John *ὑπηρετην* as a minister. 6. *Διελθοντες δε* and having passed through *την νησον* the island *αχρι Παφου* as far as Paphos, *εὑρον* they found *μαγον τινα* a certain sorcerer, *ψευδοπροφητην* a false prophet, *Ιουδαιου* a Jew, *ὃ ονομα* whose name [was] *Βαρῆσους* Barjesus ; 7. *ὃς* who *ην* was *συν τῷ ανθυπατῳ* with the proconsul *Σεργιῳ Παυλῳ* Sergius Paulus, *ανδρι συνετῳ* a prudent man. *Οὗτος* this man *προσκαλεσαμενος* having called to him *Βαρναβαν* Barnabas *και* and *Σαυλον* Saul, *επεζητησε* desired *ακουσαι* to hear *τον λογον* the word *του Θεου* of God ; 8. *Ελυμας δε* but Elymas *ὁ μαγος* the sorcerer (*οὕτω γαρ* for thus *το ονομα* his name *μεθερμηνευεται* is interpreted) *ανθιστατο* withstood *αυτοις* them, *ζητων* seeking *διαστρεψαι* to divert *τον ανθυπατον* the proconsul *απο της πιστεως* from the faith. 9. *Σαυλος δε* but Saul, (*ὁ και* who also *Παυλος* [was called] Paul,) *πλησθεις* being filled *Πνευματος Ἁγίου* with the Holy

Ghost, *και* and *ατεισας* having fixed his gaze *εις αυτον* on him, 10. *ειπε* said, "*Ω πληρης* O full *παντος δολου* of all deceit *και* and *πασης ραδιουργιας* of all mischief, *υιε son διαβολου* of the devil, *εχθρε* thou enemy *πασης δικαιοσυνης* of all righteousness, *ου παυση* wilt thou not cease *διαστρεφων* perverting *τας οδους τας ευθειας* the straight ways *Κυριου* of the Lord?" 11. *Και* and *νυν* now, *ιδου* behold, *χειρ* the hand *του Κυριου* of the Lord *επι σε* [is] upon thee, *και* and *εση* thou shalt be *τυφλος* blind, *μη βλέπων* not seeing *τον ήλιον* the sun *αχρι καιρου* for a season." *Πασαχρημα* δε and immediately *επεπεσε* there fell *επ' αυτον* on him *αχλος* a mist *και* and *σκοτος* darkness; *και* and *περιαγων* going about *εζητει* he sought *χειραγωγους* some to lead him by the hand. 12. *Τοτε* then *ο ανθυπατος* the proconsul, *ιδων* having seen *το γεγονος* that which had happened, *επιστευσε* believed, *εκπλησσομενος* being astonished *επι τη διδαχη* at the teaching *του Κυριου* of the Lord.

13. *Οι* δε both those *περι του Παυλου* about Paul *αναχθεντες* having been carried [having sailed] *απο της Παφου* from Paphos, *ηλθον* came *εις Περghν* to Perga *της Παμφυλιας* in Pamphylia: *Ιωαννης* δε and John *αποχωρησας* having departed *απ' αυτων* from them *υπεστρεψε* returned *εις Ιεροσολυμα* to Jerusalem. 14. *Αυτοι* δε but they *διελθοντες* having departed *απο της Περghς* from

Πέργα παρεγενοντο came εις Αντιοχειαν to
 Antioch της Πισιδίας in Pisidia και and εισελ-
 θοντες having gone εις την συναγωγην into
 the synagogue τη ήμερα on the day των
 σαββατων of the sabbath εκαθισαν they sat
 down. 15. Μετα δε την αναγνωσιν but
 after the reading του νομου of the law και
 and των προφητων of the prophets, οί αρχι-
 συναγωγοι the chiefs of the synagogue
 απεστειλαν sent προς αυτους to them, λεγον-
 τες saying, “Ανδρες men αδελφοι brethren,
 ει if εστι there is εν υμιν amongst you λογος
 a word παρακλησεως of exhortation προς
 τον λαον for the people, λεγετε speak.” 16.
 Παυλος δε but Paul αναστας having arisen
 και and κατασεισας having beckoned τη
 χειρι with the hand ειπε said, “Ανδρες Ισ-
 ραηλιται ye men of Israel, και and οί φο-
 βουμενοι ye who fear τον Θεον God, ακου-
 σατε hear. 17. ‘Ο Θεος the God του λαου
 τουτου of this people Ισραηλ Israel εξελεξατο
 chose out τους πατερας ήμων our fathers και
 and ύψωσεν exalted τον λαον the people εν
 τη παροικια in the sojourn εν γη Αιγυπτω
 in the land of Egypt, και and μετα βραχι-
 ονος ύψηλου with an high arm εξηγαγεν αυ-
 τους he brought them forth εξ αυτης out of
 it: 18. και and ως τεσσαρακονταετη χρονον
 for about forty years’ time ετροποφορησει
 αυτους he endured the manners of them εν
 τη ερημω in the wilderness: 19. και and
 καθελων having destroyed εθνη επτα seven

nations *εν γη* in the land *Χανααν* of Chanaan *κατεκληροδοτησεν* he divided by lot *αυτοις* amongst them *την γην αυτων* their land: 20. *και* and *μετα ταυτα* after these things *ως* about *ετеси τετρακοσις και πεντηκοντα* four hundred and fifty years *εδωκεν* he gave [them] *κριτας* judges *εως* until *Σαμουηλ* Samuel *του προφητου* the prophet: 21. *κακειθεν* and afterwards *ητησαντο* they asked for *βασιλεα* a king, *και* and *ο Θεος* God *εδωκε* gave *αυτοις* to them *τον Σαουλ* Saul *υιον* son *Κις* of Cis, *ανδρα* a man *εκ φυλης* of the tribe *Βενιαμιν* of Benjamin, *ετη τεσσαρακοντα* forty years: 22. *και* and *μεταστησας* having removed *αυτον* him, *ηγειρεν* he raised up *αυτοις* to them *τον Δαβιδ* David *εις βασιλεα* for a king, *ω και* to whom also *μαρτυρησας* having borne testimony *ειπεν* he said, *Ευρον* I have found *Δαβιδ* David, *τον* the [son] *του Ιεσσαι* of Jesse, *ανδρα* a man *κατα την καρδιαν μου* according to my own heart, *ος* who *ποιησει* will do *παντα τα θεληματα μου* all my will. 23. *Απο του σπερματος* from the seed *τουτου* of this man *ο Θεος* God, *κατ' επαγγελιαν* according to promise, *ηγειρε* raised up *τω Ισραηλ* unto Israel *Σωτηρα* a Saviour, *Ιησουν* Jesus, 24. *προκηρυξαντος Ιωαννου* John having before preached, *προ προσωποι* before the face *της εισοδου αυτου* of his coming, *βαπτισμα* the baptism *μετανοιας* of repentance *παντι τω λαω* to all the people *Ισραηλ* of Israel. 25. *Ως δε* but when *ο*

Ἰωαννης John ἐπληρου fulfilled τον δρομον [his] course, ελεγεν he said, *Τινα* whom ὑπονοεῖτε do ye suspect με that I εἶναι am? εγω I ουκ εἰμι am not [he], *αλλα* but ἰδον behold, *ερχεται* [one] cometh μετ' εμε after me, οὐ of whom ουκ εἰμι I am not *αξιος* worthy λυσαι to loose το ὑποδημα the shoe των ποδων from the feet. 26. *Ανδρες* men *αδελφοι* brethren, *υιοι* sons *γενους* of the race *Αβρααμ* of Abraham, *και* and *οι εν υμιν* those amongst you *φοβουμενοι* who fear τον Θεον God, *υμιν* to you ο λογος the word της σωτηριας ταυτης of this salvation απεσταλη was sent; 27. *οι γαρ κατοικουντες* for those who dwell εν Ἱερουσαλημ in Jerusalem, *και* and *οι αρχοντες αυτων* their rulers, *αγνοησαντες* not having known τουτον him *και* and *τας φωνας* he voices των προφητων of the prophets *τας ιναγνωσκομενας* which are read *κατα παν Σαββατον* on every Sabbath, *επληρωσαν* fulfilled *κριναντες* having condemned [him]: 28. *και* and *ειροντες* having found *μηδεμιαν* *ιτιαν* no cause *θανατου* of death, *ητησαντο* they asked *Πιλατον* Pilate *αυτον* that he *ινααιρεθηναι* should be slain. 29. *Ως δε* but *οτε* when *ετελεσαν* they had accomplished *παντα* all things *τα γεγραμμενα* which were written *περι αυτου* concerning him, *καθελοντες* having taken [him] down *απο του ξυλου* from the tree *εθηκαν* they placed him *εις μνημειον* in a sepulchre. 30. *Ο δε Θεος* but God *εγειρεν αυτον* raised him *εκ νεκρων* from the

dead, 31. ὅς who *ωφθη* was seen *ἐπι ἡμερας* *πλειους* for many days *τοῖς συναναβασι* by those who had gone up together *αὐτῷ* with him *ἀπο τῆς Γαλιλαίας* from Galilee *εἰς Ἱερουσαλημ* to Jerusalem, *οἵτινες* who *εἰσιν* are *μαρτυρες αὐτοῦ* his witnesses *πρὸς τὸν λαόν* to the people. 32. *Καὶ* and *ἡμεῖς* we *εὐαγγελιζόμεθα ὑμᾶς* preach to you *τὴν ἐπαγγελίαν* [as to] the promise *γενομένην* made *πρὸς τοὺς πατέρας* to the fathers, *ὅτι* that *ὁ Θεὸς* God *ἐκπεπληρωκεν* hath fulfilled *ταύτην* this *ἡμῖν* to us *τοῖς τέκνοις αὐτῶν* their children, *ἀναστήσας* having raised up *Ἰησοῦν* Jesus: 33. *ὥς καὶ* as also *γεγραπται* has been written *ἐν τῷ ψαλμῷ τῷ δευτέρῳ* in the second psalm, *Σὺ* thou *εἶ* art *υἱὸς μου* my son; *σημερον* this day *ἐγὼ γεγεννηκα* I have begotten *σε* thee. 34. *Ὅτι* δε and that *ἀνέστησεν* he raised *αὐτὸν* him *ἐκ νεκρῶν* from the dead, *μηκετι μέλλοντα* being no longer likely *ὑπιστρεφείν* to return *εἰς διαφθοράν* to corruption, *εἶρηκεν* he spake *οὕτως* thus *Ὅτι* that *δώσω* I will give *ὑμῖν* to you *τὰ ὅσια τὰ πιστά* the sure mercies *Δαβὶδ* of David. 35. *Διὸ* wherefore *καὶ* also *ἐν ἑτέρῳ* in another [psalm] *λέγει* he says, *Οὐ δώσεις* thou shalt not permit *τὸν ὅσιον σου* thy holy one *ιδεῖν* to see *διαφθοράν* corruption. 36. *Δαβὶδ* *μεν γάρ* for David *ὑπηρέτησας* having served *ἰδίᾳ γενεᾷ* in his own generation *τῇ βουλῇ* the will *τοῦ Θεοῦ* of God, *ἐκοιμήθη* fell asleep *καὶ* and *προσέτεθη* was added *πρὸς*

τους πατερας αὐτου to his fathers, και and εἶδε saw διαφθοραν corruption: 37. ὃν δε but [he] whom ὁ Θεος God ἤγειρε raised up, οὐκ εἶδε saw not διαφθοραν corruption. 38. Εστω οὖν let it be then γνωστον known ὑμιν to you, ἄνδρες ἀδελφοί men and brethren, ὅτι that δια τουτου through this man ἀφεσις forgiveness ἁμαρτιων of sins καταγγελλεται is preached ὑμιν to you: 39. και and απο παντων from all things ὧν from which οὐκ ἠδυνήθητε ye could not δικαιωθῆναι be justified ἐν τῷ νομῷ in the law Μωσεως of Moses, ἐν τούτῳ in him πᾶς every one ὁ πιστευων who believeth δικαιουται is justified. 40. Βλεπετε οὖν see then μὴ ἐπελθῇ that there come not ἐφ' ὑμᾶς on you το εἰρημενον that which hath been spoken ἐν τοῖς προφήταις in the prophets, 41. Ἰδετε behold, οἱ καταφρονῆται despisers, και and θαυμάσατε wonder και and ἀφανισθῆτε perish: ὅτι because ἐγὼ ἐργάζομαι I work ἐργον a work ἐν ταῖς ἡμέραις ὑμῶν in your days, ἐργον a work ᾧ which οὐ μὴ πιστευσῆτε ye shall not believe εἰαν even if τις any man ἐκδιηγῆται should explain ὑμιν to you."

42. Εξιόντων δὲ τῶν Ἰουδαίων but the Jews having gone out ἐκ τῆς συναγωγῆς from the synagogue, τὰ ἔθνη the Gentiles παρεκάλουν besought τὰ ῥήματα ταῦτα that these words λαληθῆναι should be preached αὐτοῖς to them εἰς τὸ μεταξὺ σαββατον on the intervening sabbath. 43. Ἀνθίσεως δὲ τῆς συνα-

γωγης and the synagogue having been broken up, πολλοι many των Ιουδαιων of the Jews και and των σεβομενων προσηλυτων of the worshipping proselytes ηκολουθησαν followed τῷ Παύλῳ Paul και and τῷ Βαρναβᾷ Barnabas ; οἵτινες who προσλαλουντες speaking αυτοις to them, επειθον persuaded αυτους them επιμενειν to remain τη χαριτι in the grace του Θεου of God.

44. Τῷ δε ερχομένῳ σαββατῷ but on the coming sabbath σχεδον nearly πασα ἡ πολις all the city συνηχθη was brought together ακουσαι to hear τον λογον the word του Θεου of God. 45. Οἱ δε Ιουδαιοι but the Jews ιδοντες having seen τους οχλους the multitudes επλησθησαν were filled ζηλου with envy, και and αυτελεγον spoke against τοις λεγομένοις the things spoken ὑπο του Παυλου by Paul, αντιλεγοντες contradicting και and βλασφημουντες blaspheming. 46. Ὁ δε Παυλος but Paul και and ὁ Βαρναβας Barnabas παρρησιασαμενοι speaking boldly ειπον said, “ Ἦν it was αναγκαιον necessary τον λογον that the word του Θεου of God λαληθηναι should have been spoken πρωτον first ὑμιν to you : επειδη δε but since απωθεισθε αυτον ye put it away και and κρινετε judge εαυτους yourselves ουκ αξιους not worthy της αιωνιου ζωης of eternal life, ιδου lo, στρεφομεθα we turn ourselves εις τα εθνη to the Gentiles ; 47. οὕτω γαρ for so ὁ Κυριος the Lord εντεταλται has commanded ἡμιν

s, [saying,] *Τεθεικα σε* I have set thee *εις* *ως* for a light *εθνων* of the Gentiles, *του* or the [purpose] *σε* that thou *ειναι* be *εις* *ωτηριαν* for a salvation *εως εσχατου* to the uttermost [part] *της γης* of the earth.'” 48. *ἅ δὲ ἔθνη* and the Gentiles *ακουοντα* hearing *εχαιρον* rejoiced *και* and *εδοξαζον* glorified *τον λογον* the word *του Κυριου* of the Lord : *και* and *οσοι* as many as *ησαν* were *εταγμενοι* ordained *εις ζωνν αιωνιον* for eternal life *επιστευσαν* believed. 49. *Ὁ δὲ λόγος* but the word *του Κυριου* of the Lord *εφερετο* was published *δι' ὅλης της χωρας* throughout the whole country. 50. *Οἱ δὲ Ἰουδαιοι* but the Jews *παρωτρυναν* stirred up *ις σεβομενας* the devout *και* and *ευσχημονας* respectable women *και* and *τους πρωτους* the chief men *της πολεως* of the city *και* and *επηγειραν* raised *διωγμον* persecution *επι τον Παυλον* against Paul *και* and *ον Βαρναβαν* Barnabas, *και* and *εξεβαλον* cast out *αυτους* them *απο των ὀριων αυτων* from their coasts. 51. *Οἱ δὲ* but they *εκτιζαμενοι* having shaken off *τον κονιορτον* the dust *των ποδων* from their feet *επ' αυτους* against them, *ηλθων* went *εις Ικονιον* to Iconium. 52. *Οἱ δὲ μαθηται* and the disciples *πληρουντο* were filled *χαρας* with joy *και* and *Πνευματος Ἁγίου* with the Holy Ghost.

CHAPTER XIV.

. *Εγενετο δε* and it came to pass *εν Ικονιω*

in Iconium *αυτους* that they *εισεβειν* entered *κατα το αυτο* at the same time *εις την συναγωγην* into the synagogue *των Ιουδαιων* of the Jews, *και* and *λαλησαι* spoke *ουτως* so *ωστε* that *πολυ πληθος* a great multitude *Ιουδαιων τε* both of Jews *και* and *Ελληνων* Greeks *πιστευσαι* believed. 2. *Οι δε απειθουντες Ιουδαιοι* but the unbelieving Jews *επηγειραν* stirred up *και* and *εκακωσαν* evilly affected *τας ψυχας* the minds *των εθνων* of the Gentiles *κατα των αδελφων* against the brethren. 3. *Ικανον μεν ον χρονον* for a long time then *διετριψαν* they abode *παρρησιαζομενοι* speaking boldly *επι τω Κυριω* on the Lord *τω μαρτυρουντι* which beareth witness *τω λογω* to the word *της χαριτος αυτου* of his grace, *και* and *διδουντι* giveth *σημεια* signs *και* and *τερατα* wonders *γινεσθαι* to be done *δια των χειρων αυτων* by their hands. 4. *Το δε πληθος* but the multitude *της πολεως* of the city *εσχισθη* was divided; *και* and *οι μεν* some *ησαν* were *συν τοις Ιουδαιοις* with the Jews, *οι δε* and others *συν τοις αποστολοις* with the apostles. 5. *Ως δε* but when *εγενετο* there was *ορμη* an assault *των εθνων τε* both of the Gentiles *και* and *Ιουδαιων* of Jews, *συν τοις αρχουσιν αυτων* with their rulers, *υβρισαι* to insult *και* and *λιθοβολισαι* to stone *αυτους* them, 6. *συνιδοντες* being aware *κατεφυγον* they fled *εις τας πολεις* to the cities *της Λυκαονιας* of Lycaonia, *Λυστραν* Lystra, *και* and *Δερβην*

verbe, και and την περιχωρον the country
ound about, 7. και εκεί and there ησαν they
ere ευαγγελιζόμενοι preaching the Gospel.

8. Και and εκαθητο there sat εν Λυστροις

Lystra ανηρ τις a man αδυνατος impotent
us ποσιν in the feet, υπαρχων being χωλος
me εκ κοιλιας from the womb μητρος αυτου
his mother, ος who ουδεποτε never περιεπε-
ιτηκει had walked. 9. Ούτος this [man]

ουεν heard Παυλου Paul λαλουντος speak-
g, ος who ατενισας having gazed earnestly

τω on him, και and ιδων seeing ότι that
ει he has πιστιν faith του σωθηναι [for the
irpose] of being made sound, 10. ειπε

ιδι μεγαλη τη φωνη with a loud voice, "Αν-
τηθι stand up ορθος upright επι τους ποδας

υ upon thy feet." Και and ήλλετο he
aped up και and περιεπατει walked. 11.

ι δε οχλοι but the crowds, ιδοντες having
en ο what ο Παυλος Paul εποιησε did,

ηραν lifted up την φωνην αυτων their voice,
γοντες saying Λυκαονιστι in the Lycaonian

ngue, "Οί θεοι the gods κατεβησαν have
me down προς ήμας to us ομοιωθεντες

iving been likened ανθρωποις to men:"

2. εκαλουν τε and they called τον μεν Βαρ-
εβαν Barnabas Δια Jupiter, τον δε Παυλον

it Paul 'Ερμην Mercury, επειδη since αυτος
ην it was ο ήγουμενος who took the lead

υ λογου in speaking. 13. 'Ο δε ιερεus but
ie priest του Διος of Jupiter του οντος which

as προ της πολεως αυτων before their city,

ευεγκας having brought ταυρους oxen και and στεμματα garlands επι τους πυλωνας to the gates ηθελε wished θνειν to sacrifice συν τοις οχλοις with the multitudes. 14. Οί δε αποστολοι but the Apostles Βαρναβας Barnabas και and Παυλος Paul ακουσαντες having heard [this], διαρρηξαντες having torn τα ιματια αυτων their garments εισεπηδησαν plunged εις τον οχλον into the multitude, κραζοντες crying out, 15. και and λεγοντες saying, "Ανδρες men, τι why ποιειτε do ye ταυτα these things? και ημεις we also εσμεν are ανθρωποι men ομοιωπαθεις of like feelings υμιν with you, ευαγγελιζομενοι preaching υμας that you επιστρεφειν should turn απο τουτων των ματαιων from these vanities επι τον Θεον to God τον ζωντα the living, ος who εποιησε made τον ουρανον the heaven και and την γην the earth και and την θαλασσαν the sea και and παντα all the things τα which [are] εν αυτοις in them: 16. ος who εν ταις παρφημεναις γενεαις in bygone generations ειασε suffered παντα τα εθνη all nations πορευεσθαι to go ταις οδοις αυτων in their own ways: 17. και τοι γε though indeed ουκ αφηκεν he did not leave εαυτον himself αμαρτυρον without a witness, αγαθοποιων doing good, διδους giving ημιν to us ουρανοθεν from heaven υετους rains και and καιρους καρποφορους fruitful seasons, επιπλων filling τας καρδιας ημων our hearts τροφης with food και and ευφροσυνης with gladness.

3. *Και* and *λεγοντες* saying *ταυτα* these things *μολις κατεπαυσαν* they scarcely re-
 tained *τους οχλους* the multitudes *του θυειν* [from the purpose] of sacrificing *αυτοις* to
 iem.

19. *Επηλθον δε* but there came *απο Αν-
 οχειας* from Antioch *και* and *Ικονιου* Ico-
 um *Ιουδαιοι* Jews, *και* and *πεισαντες* hav-
 g persuaded *τους οχλους* the multitudes,
και and *λιθασαντες* having stoned *τον
 αυλον* Paul, *εσυρον* they drew him *εξω της
 ολεως* out of the city, *νομισαντες* thinking
ιτον that he *τεθναναι* was dead. 20. *Κυκλω-
 ντων δε των μαθητων* but the disciples hav-
 g come round *αυτον* him, *αναστας* having
 isen *εισηλθεν* he entered *εις την πολιν* into
 e city: *και* and *τη επαυριον* on the morrow
ηλθεν he went out *συν τω Βαρναβα* with
 arnabas *εις Δερβην* to Derbe. 21. *Ευαγ-
 λισαμενοι τε* and having preached the
 ospel to *την πολιν εκεινην* that city, *και
 ιδ μαθητευσαντες ικανους* having made
 any disciples, *υπεστρεψαν* they returned
 s *την Λυστραν* to Lystra *και* and *Ικονιον*
 onium *και* and *Αντιοχειαν* Antioch, 22.
πιστηριζοντες confirming *τας ψυχας* the
 ous *των μαθητων* of the disciples, *παρακαλ-
 ντες* exhorting [them] *εμμενειν* to remain
η πιστει in the faith, *και* and “*οτι* that *δεις*
 is necessary *ημας* that we *εισελθειν* should
 nter *εις την βασιλειαν* into the kingdom *του
 ου* of God *δια πολλων θλιψεων* through

many tribulations." 23. Χειροτονησαντες δε and having ordained αυτοις to them πρεσβυτερους elders κατ' ἐκκλησιαν in each church, προσευξαμενοι having prayed μετα νηστειων with fastings, παρεθεντο they entrusted αυτοις them τῷ Κυρίῳ to the Lord εἰς ὃν on whom πεπιστευκεισαν they had believed. 24. Καὶ and διελθοντες having passed through τὴν Πισιδίαν Pisidia ἦλθον they came εἰς Παμφυλίαν to Pamphylia: 25. καὶ and λαλῆσαντες having preached τὸν λόγον the word ἐν Πέργῃ in Perga κατεβησαν they went down εἰς Ἀττάλειαν to Attalia; 26. κακειθεν and thence ἀπεπλευσαν sailed εἰς Ἀντιοχείαν to Antioch, ὅθεν from which ἦσαν παραδεδομένοι they had been commended τῇ χάριτι to the grace τοῦ Θεοῦ of God εἰς τὸ ἔργον for the work ὃ which ἐπληρώσαν they fulfilled. 27. Παραγενόμενοι δε and having arrived, καὶ and συναγαγοντες gathering together τὴν ἐκκλησίαν the church, ἀνηγγείλαν they related ὅσα what things ὁ Θεὸς God ἐποίησε did μετ' αὐτῶν with them, καὶ and ὅτι that ἡνοίξεν he opened θύραν the door πίστεως of faith τοῖς ἐθνεσιν to the Gentiles. 28. Διετριβόν δε and they abode ἐκεῖ there χρόνον οὐκ ὀλίγον no little time σὺν τοῖς μαθηταῖς with the disciples.

CHAPTER XV.

1. Καὶ and τινες certain men, κατελθόντες having come down ἀπο τῆς Ἰουδαίας from

Iudæa, ἐδιδασκον taught τους αδελφους the
 brethren, ὅτι that, “Εαν μη except περι-
 ἐμνησθε ye be circumcised τῷ εθει according
 to the custom Μωυσεως of Moses, ου δυν-
 ασθε ye cannot σωθηναι be saved.” 2. Γεν-
 μενης ουν there having arisen then ουκ
 λιγης στασεως no small dissension και and
 ὑζητησεως argument τῷ Παυλῳ with Paul
 αι and τῷ Βαρναβᾷ Barnabas προς αυτους
 against them, εταξαν they decided Παυλον
 iat Paul και and Βαρναβαν Barnabas και
 and τινας αλλους some others εξ αυτων of
 them αναβαινειν should go up εις Ἱερουσα-
 ημ to Jerusalem, προς τους αποστολους to
 the Apostles, και and πρεσβυτερους elders
 περι του ζητηματος τουτου about this ques-
 tion. 3. Οί μεν ουν they therefore προπεμφ-
 εντες having been sent forth ὑπο της εκκλη-
 ριας by the church διηρχοντο went through
 την Φοινικην Phœnicia και and Σαμαρειαν
 samaria, εκδιηγουμενοι declaring την επισ-
 τροφην the conversion των εθνων of the
 Gentiles : και and εποιουν they caused χαραν
 εγαλην great joy πασι τοις αδελφοις to all
 the brethren. 4. Παραγενομενοι δε and
 having arrived εις Ἱερουσαλημ at Jerusalem,
 πεδεχθησαν they were received ὑπο της εκ-
 κλησιας by the church και and των αποσ-
 τλων the Apostles και and των πρεσβυτερων
 the elders, ανηγγειλαν τε and related ὅσα
 that things ὁ Θεος God εποιησεν had done
 μετ’ αυτων with them. 5. Εξανεστησαν δε

but there stood up *τινες* some *των* of those *απο της αίρεσεως* from the sect *των Φαρι-σαιων* of the Pharisees *πεπιστευκοτες* who believed, *λεγοντες* saying *οτι* that, “*Δει* it is necessary *περιτεμνειν* to circumcise *αυτους* them, *παραγγελλειν τε* and to command [them] *τηρειν* to keep *τον νομον* the law *Μωυσεως* of Moses.”

6. *Οι δε αποστολοι* but the Apostles *και* and *οι πρεσβυτεροι* the elders *συνηχθησαν* were gathered together *ιδειν* to consider *περι του λογου τουτου* about this matter : 7. *γενομενης δε* and there having arisen *πολλης συζητησεως* much argument *Πετρος* Peter *αναστας* having risen up *ειπε* said *προς αυτους* to them, “*Ανδρες* men *αδελφοι* brethren, *υμεις* you *επιστασθε* know *οτι* that *αφ’ ημερων αρχαιων* from days of old *ο Θεος* God *εξελεξατο* made choice *εν ημιν* amongst us *τα εθνη* that the Gentiles *δια στοματος μου* by my mouth *ακουσαι* should hear *τον λογον* the word *του ευαγγελιου* of the gospel, *και* and *πιστευσαι* should believe. 8. *Και* and *ο Θεος* God *καρδιογνωστης* who knoweth hearts *εμαρτυρησε* bare witness *αυτοις* to them, *δους* giving *αυτοις* to them *το Πνευμα το Ἅγιον* the Holy Ghost *καθως* as *και* also [he did] *ημιν* to us. 9. *Και* and *διεκρινεν ουδεν* he made no difference *μεταξυ* between *ημων τε* both us *και αυτων* and them. 10. *Νυν ουν* now therefore *τι* why *πειραζετε* tempt ye *τον Θεον* God *επιθειναι* to place

ζυγον a yoke ἐπὶ τοὺς τραχήλους on the neck
 τῶν μαθητῶν of the disciples, ὧν which οὐτε
 neither οἱ πατέρες ἡμῶν our fathers οὐτε nor
 ἡμεῖς we ἰσχύσαμεν were able βαστάσαι to
 bear? 11. Ἀλλὰ but πιστευομένῳ we believe
 διὰ τῆς χάριτος that through the grace Κυρίου
 of the Lord Ἰησοῦ Χριστοῦ Jesus Christ
 σωθῆναι we shall be saved, καθ' ὃν τρόπον
 according to the manner in which κακεῖνοι
 they also were." 12. Πάντες δὲ ὁ πλῆθος but
 the whole multitude ἐσέγησε was silent, καὶ
 and ἤκουον they listened to Βαρναβᾶ Barna-
 bas καὶ Παύλου Paul ἐξηγουμένων relating
 ὅσα σημεῖα what great miracles καὶ τερ-
 ατα wonders ὁ Θεὸς God ἐποίησεν had done
 ἐν τοῖς ἔθνεσιν amongst the Gentiles δι' αὐτῶν
 through them. 13. Μετὰ δὲ τὸ αὐτοὺς σιγ-
 ῆσαι but after they were silent Ἰακώβος
 James ἀπεκρίθη answered λέγων say-
 ing, "Ἄνδρες men ἀδελφοί brethren, ἀκου-
 σατέ hear μου me: 14. Σύμεων Symeon
 ἐξηγήσατο declared καθὼς how πρῶτον at the
 first ὁ Θεὸς God ἐπεσκέψατο looked out
 λαβεῖν to take ἐξ ἐθνῶν from the Gentiles
 λαόν a people ἐπὶ τῷ ὀνόματι αὐτοῦ for his
 name: 15. καὶ and τοῦτο in this συμφω-
 νουσιν agree οἱ λόγοι the words τῶν προφη-
 τῶν of the prophets, καθὼς as γεγραπται it
 has been written, 16. Μετὰ ταῦτα after
 these things ἀναστρέψω I will return καὶ and
 ἀνοικοδομήσω will rebuild τὴν σκηνὴν the
 tabernacle Δαβὶδ of David τὴν πεπτωκυῖαν

which has fallen: *και* and *ανοικοδομησω* I will build up again *τα κατεσκαμμενα* the demolished parts *αυτης* of it, *και* and *ανορθωσω αυτην* I will set it upright again: 17. *οπως* that *οι καταλοιποι* those left *των ανθρωπων* of men *εκζητησωσιν αν* might seek after *τον Κυριον* the Lord, *και* and *παντα τα εθνη* all the Gentiles *εφ' ους* on whom *το ονομα μου* my name *επικεκληται* hath been called, *λεγει* saith *ο Κυριος* the Lord *ο ποιων* who doeth *ταυτα παντα* all these things.' 18. *Γνωστα* known *τω Θεω* to God *εστιν* are *παντα τα εργα αυτου* all his works *απ' αιωνος* from the beginning of the world. 19. *Διο* wherefore *εγω* I *κρινω* judge *μη παρενοχλειν* that we trouble not *τοις* those *απο των εθνων* from the Gentiles *επιστρεφουσιν* who turn *επι τον Θεον* to God; 20. *αλλα* but *επιστειλαι* that we write *αυτοις* to them *του απεχεσθαι* for the purpose that they refrain *απο των αλισγηματων* from the pollutions *των ειδωλων* of idols *και της πορνειας* from fornication *και* and *του πνικτου* from that which is strangled, *και* and *του αιματος* from blood. 21. *Μωσης γαρ* for Moses *εγενεων αρχαιων* from generations of old *εχει* has *κατα πολιν* in each city *τους κηρυσσοντας* those who preach *αυτον* him, *αναγινωσκομενος* being read *εν ταις συναγωγαίς* in the synagogues *κατα παν σαββατον* on every sabbath."

22. *Τοτε* then *εδοξεν* it seemed fit *τοις*

ιποστολοις to the Apostles και and τοις πρεσ-
 βυτεροις to the elders συν ὅλῃ τῇ ἐκκλησίᾳ
 with the whole church, ἐκλεξαμενους that
 having chosen ἀνδρας men ἐξ αὐτων from
 hem πεμψαι they should send them εἰς Ἀν-
 τιοχειαν to Antioch συν τῷ Παύλῳ with
 Paul και and Βαρναβα Barnabas, Ἰουδαν
 namely] Judas τον ἐπικαλουμενον who is
 urnamed Βαρσαβαν Barsabas, και and
 Σιλαν Silas, ἡγουμενους leading [men] ἐν τοις
 ἀδελφοις amongst the brethren, 23. γρα-
 βαντες having written δια χειρος αὐτων by
 heir hand ταδε these [words], “Οἱ ἀποσ-
 τολοι the apostles και and οἱ πρεσβυτεροι the
 lders και and οἱ ἀδελφοι the brethren, τοις
 ἀδελφοις to the brethren τοις which [are] ἐξ
 θνων of the Gentiles κατα την Ἀντιοχειαν in
 Antioch και and Συριαν Syria και and Κιλι-
 ριαν Cilicia, χαιρειν health. 24. Ἐπειδη for-
 smuch as ἠκουσαμεν we have heard ὅτι that
 τινες some ἐξελθοντες having gone forth ἐξ
 ἡμων from us ἐταραξαν have disturbed ὑμας
 του λογοις with words, ἀνασκευαζοντες sub-
 verting τας ψυχας ὑμων your souls, λεγοντες
 saying περιτεμνεσθαι that [ye must] be cir-
 cumcised και and τηρειν keep τον νομον the
 law, οἷς to whom ου διεστείλαμεθα we did
 not give [such] command, 25. εδοξεν it
 seemed fit ἡμιν to us γενομενοις having come
 together ὁμοθυμαδον with one accord ἐκλεξα-
 μενους having chosen ἀνδρας men πεμψαι to
 send them προς ὑμας to you συν τοις ἀγα-

πητοις ἡμῶν with our beloved Βαρναβᾶ Barnabas και and Παυλῷ Paul, 26. ἀνθρώποις men παραδεδωκασι who have given up τας ψυχὰς αὐτῶν their lives ὑπὲρ τοῦ ὀνόματος for the name τοῦ Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ. 27. Ἀπεσταλκαμεν οὖν we have sent, therefore, Ἰουδαν Judas και and Σίλαν Silas, και αὐτοὺς themselves also ἀπαγγέλλοντας telling you διὰ λόγου by word τὰ αὐτὰ the same things. 28. Ἐδοξε γὰρ for it seemed fit τῷ Ἁγίῳ Πνεύματι to the Holy Ghost και ἡμῖν to us ἐπιτιθεσθαι to set ὑμῖν ὑπὲρ you μὴδὲν πλεον βάρος no greater burden πλὴν except τούτων these τῶν ἐπιταγῶν that are of necessity. 29. ἀπεχεσθαι to abstain εἰδωλοθυτῶν from things sacrificed to idols, και and αἵματος from blood, και and πνικτοῦ from that which is strangled, και and πορνείας from fornication : ἐξ ὧν from which διατηροῦντες keeping ἑαυτοὺς yourselves εὐπραξετε you will do well. Ἐρρωσθε fare ye well.

30. Οἱ μὲν οὖν they therefore ἀπολυθέντες having been dismissed ἦλθον went εἰς Ἀντιοχείαν to Antioch, και and συναγαγοντες having assembled the multitude, ἐπέδωκαν they delivered τὴν ἐπιστολὴν the letter : 31. ἀναγνόντες δε and having read [it] ἐχαρήσαν they rejoiced ἐπὶ τῇ παρακλήσει at the consolation. 32. Ἰουδᾶς δε but Judas και and Σίλας Silas, οὗτοι being και αὐτοὶ themselves also προφῆται prophets, διὰ λόγου πολλοῦ by

much reasoning *παρεκαλεσαν* exhorted *τους αδελφους* the brethren, *και* and *επεστηριξαν* confirmed [them]. 33. *Ποιησαντες δε* and having made *χρονον* time [delay], *απελυθησαν* they were dismissed *μετ' ειρηνης* with peace *απο των αδελφων* from the brethren *προς τους αποστολους* to the Apostles. 34. *Εδοξε δε* but it seemed fit *τω Σιλα* to Silas *επιμειναι* to remain *αυτου* there. 35. *Παυλος δε* but Paul *και* and *Βαρναβας* Barnabas *διετριβον* abode *εν Αντιοχεια* in Antioch *διδασκοντες* teaching *και* and *ευαγγελιζομενοι* preaching *τον λογον* the word *του Κυριου* of the Lord, *και μετα ετερων πολλων* with many others also.

36. *Μετα δε τινας ημερας* but after some days *Παυλος* Paul *ειπε* said *προς Βαρναβαν* to Barnabas, "*Επιστρεψαντες δη* let us now returning *επισκεψωμεθα* visit *τους αδελφους ημων* our brethren *κατα πασαν πολιν* in every city, *εν αις* in which *κατηγγειλαμεν* we preached *τον λογον* the word *του Κυριου* of the Lord, *πως εχουσι* [to see] how they are." 37. *Βαρναβας δε* and Barnabas *εβουλευσατο* meditated *συμπαραλαβειν* to take with them *τον Ιωαννην* John, *τον καλουμενον* who was called *Μαρκον* Mark. 38. *Παυλος δε* but Paul *ηξιου* thought proper *μη συμπαραλαβειν* not to take with them *τουτον* him *τον αποσταντα* who departed *απ' αυτων* from them *απο Παμφυλιας* from Pamphylia, *και* and *μη συνελθοντα* went not with

αυτοις them εις το εργον to the work. 39. *Εγενετο ουν* there arose then *παροξυσμος* a fit of anger, *ωστε* to such a degree that *αυτους* they *αποχωρισθηναι* departed απ' αλληλων from each other, *τον τε Βαρναβαν* and Barnabas *παραλαβοντα* having taken *τον Μαρκον* Mark *εκπλευσαι* sailed εις *Κυπρον* to Cyprus: 40. *Παυλος δε* and Paul *επιλεξαμενος* having chosen *Σιλαν* Silas *εξηλθε* went away *παραδοθεις* having been commended *υπο των αδελφων* by the brethren *τη χαριτι* to the grace *του Θεου* of God. 41. *Διηρχετο δε* and he went through *την Συριαν* Syria *και* and *Κιλικιαν* Cilicia *επιστηριζων* confirming *τας εκκλησιας* the churches.

CHAPTER XVI.

1. *Κατηντησε δε* and he arrived εις *Δερβην* at Derbe *και* and *Λυστραν* Lystra: *και* and *ιδου* behold *μαθητης τις* a certain disciple *ην* was *εκει* there, *ονοματι* by name *Τιμοθεους* Timotheus, *υιος* son *τινος γυναικος Ιουδαιας* of a certain Jewish woman *πιστης* who believed, *πατρος δε Έλληνος* but of a Greek father; 2. *ος* who *εμαρτυρειτο* was well reported *υπο των αδελφων* by the brethren *εν Λυστροις* in Lystra *και* and *Ικονιω* Iconium. 3. *Τουτον* this [man] *ο Παυλος* Paul *ηθελησε* wished *εξελθειν* to go forth *συν αυτω* with him, *και* and *λαβων* having taken [him] *περιετεμεν* he circumcised *αυτον* him *δια τους Ιουδαιους* on account

of the Jews *τους οντας* who were *εν τοις τοποις εκεινοις* in those places; *ἅπαντες γαρ* for all *ᾗδεισαν* knew *τον πατερα αυτου* his father *ὅτι* that *ὑπηρχεν* he was *Ἕλλην* a Greek. 4. *Ὡς δε* but as *διεπορευοντο* they went through *τας πολεις* the cities, *παρεδιδουν* they delivered *αυτοις* to them *τα δογματα* the decrees *φυλασσειν* to keep *τα κεκριμενα* which were ordained *ὑπο των αποπολων* by the apostles *και* and *των πρεσβυτερων* the elders *των* who were *εν Ἱερουσαλημ* in Jerusalem. 5. *Αἱ μεν ουν εκκλησιαι* the churches therefore *εστερεουντο* were confirmed *τη πιστει* in the faith, *και* and *περισσεον* increased *τω αριθμῳ* in number *καθ' ἡμεραν* day by day.

6. *Διελθοντες δε* and having passed through *την Φρυγιαν* Phrygia *και* and *την Γαλατικην χωραν* the country of Galatia, *κωλυθιντες* having been forbidden *ὑπο του Ἁγιου Πνευματος* by the Holy Ghost *λαλησαι* to speak *τον λογον* the word *εν τη Ασια* in Asia, 7. *ελθοντες* having come *κατα την Μυσιαν* into Mysia *επειραζον* they attempted *πορευεσθαι* to go *κατα την Βιθυνιαν* along Bithynia; *και* and *το πνευμα* the Spirit *ουκ ειασεν αυτους* suffered them not. 8. *Παρελθοντες δε* but having passed by *την Μυσιαν* Mysia, *κατεβησαν* they went down *εις Τρωαδα* to Troas. 9. *Και* and *ὄραμα* a vision *ωφθη* appeared *τω Παυλῳ* to Paul *δια νυκτος* during the night: *ην* there was *ανηρ* τις a

certain man *Μακεδων* a Macedonian *έστωσ* standing *παρακαλων* beseeching *αυτον* him *και* and *λεγων* saying, "*Διαβας* having come over *εις Μακεδονιαν* to Macedonia, *βοηθησοι ημιν* assist us." 10. *Ως* δε but as soon as *ειδεν* he saw *το οραμα* the vision, *ευθεως* immediately *εζητησαμεν* we endeavoured *εξελθειν* to go away *εις την Μακεδονιαν* into Macedonia *συμβιβαζοντες* conjecturing *οτι* that *ο Κυριος* the Lord *προσκεκληται* has called *ημας* us *ευαγγελισασθαι* to preach the gospel to *αυτους* them. 11. *Αναχθεντες ουν* having, therefore, sailed *απο της Τρωαδος* from Troas *ευθυδρομησαμεν* we made a straight course *εις Σαμοθρακην* to Samothracia, *τη δε επιουση* and on the following [day] *εις Νεαπολιν* to Neapolis: 12. *εκειθεν τε* and thence *εις Φιλιππους* to Philippi, *ητις* which *εστιν* is *πρωτη πολις* the chief city *της μεριδος* of [that] part *της Μακεδονιας* of Macedonia, *κολωνια* a colony: *ημεν* δε and we were *εν ταυτη τη πολει* in this city *διατριβοντες* abiding *ημερας τινας* for some days.

13. *Τη τε ημερα* and on the day *των σαββατων* of the sabbath *εξηλθομεν* we went *εξω της πολεως* out of the city *παρα ποταμον* by a river, *ου* where *προσευχη* prayer *ενομιζετο* was accustomed *ειναι* to be made: *και* and *καθισαντες* having sat down *ελαλουμεν* we spake *ταις γυναιξι* to the women *συνελθουσαις* who had come together. 14. *Και*

and γυνή τις a certain woman, ονοματι by
 name Λυδία Lydia, πορφυροπώλις a seller
 of purple πολεως of the city Θυατειρων of
 Thyatira, σεβομένη who worshipped τον
 θεον God, ηκουεν heard: ης of whom ο Κυ-
 ριος the Lord διηνοιξεν opened την καρδιαν
 the heart, προσεχειν that she gave heed τοις
 αλουμένοις to the things spoken ὑπο του
 Παυλου by Paul. 15. Ὡς δε and when
 βαπτισθη she was baptised, και and ο οικος
 υτης her household, παρεκαλεσε she en-
 treated λεγουσα saying, "Εἰ if κεκρικατε ye
 have judged με me εἶναι to be πιστην faith-
 ful τῷ Κυρίῳ to the Lord, εἰσελθόντες hav-
 ing entered εἰς τον οικον μου into my house,
 εἰνατε abide [there]." Καὶ and παρεβί-
 ατο she urged ἡμᾶς us. 16. Ἐγενετο δε and
 came to pass, πορευομένων ἡμῶν as we were
 going εἰς προσευχὴν to prayer, παιδισκὴν
 ἑνὴν that a certain damsel εχουσάν having
 πνεῦμα a spirit πυθωνος of divination ἀπαν-
 ησαι met ἡμῖν us, ἥτις who παρείχε προ-
 ορεῖν ἐργασίαν πολλήν much gain τοῖς
 κυρίοις αὐτῆς to her masters μαντευομένη
 ποθοῦσα saying: 17. αὕτη the same κατακολου-
 ῶνσα having followed τῷ Παύλῳ Paul και
 ἡμῖν us ἐκράζε cried λεγουσα saying,
 'Οὗτοι οἱ ἀνθρώποι these men εἰσιν are δούλοι
 τοῦ Θεοῦ of God του ὑψιστου the
 most High, οἵτινες who καταγγελλοῦσι de-
 κλᾶν ἡμῖν to us τον ὁδον the way της σωτη-
 ριας of salvation." 18. Τοῦτο δε and this

εποιει she did επι πολλας ημερας for many days. 'Ο δε Παυλος but Paul διαπονηθεις being grieved, και and επιστρεψας having turned ειπε said τω πνευματι to the spirit, "Παραγγελλω σοι I command thee, εν τω ονοματι in the name Ιησου Χριστου of Jesus Christ, εξελθειν to come out απ' αυτης from her." Και and εξηλθεν he came out αυτη τη ωρα in the same hour. 19. Οί δε κυριοι αυτης but her masters ιδοντες having seen ότι that η ελπις the hope της εργασιας αυτων of their gain εξηλθε was gone, επιλαβομενοι having seized τον Παυλον Paul και and τον Σιλαν Silas, ειλκυσαν drew [them] εις την αγοραν into the market-place επι τους αρχοντας to the rulers: 20. και and προσαγαγοντες bringing αυτους them τοις στρατηγοις to the magistrates, ειπον said, "Ούτοι οί ανθρωποι these men, Ιουδαιοι υπαρχοντες being Jews, εκταρασσουσι much disturb ημων την πολιν our city; 21. και and καταγγελλουσι proclaim εθη customs α which ουκ εξεστιν it is not lawful ημιν for us παραδεχεσθαι to receive ουδε nor ποιειν to keep, ουσι being 'Ρωμαιοις Romans." 22. Και and ο οχλος the crowd επεστη rose up κατ αυτων against them, και and οί στρατηγοι the magistrates περιρρηξαντες having rent off τα ιματια αυτων their garments, εκελευον gave orders ραβδιζειν to beat [them]. 23. Επιθεντες τε and having inflicted πολλας πληγας many stripes αυτοις on them, εβαλον

they cast [them] *εις φυλακην* into prison, *παραγγειλαντες* having ordered *τω δεσμοφυλακι* the jailer *τηρειν* to keep *αυτους* them *ασφαλως* securely: 24. *ος* who *ειληφως* having received *παραγγελιαν τοιαυτην* such a command, *εβαλε* thrust *αυτους* them *εις την εσωτεραν φυλακην* into the inner prison *και* and *ησφαλισατο* secured *τους ποδας αυτων* their feet *εις το ξυλον* in the wood. 25. *Κατα δε το μεσονυκτιον* but about the middle of the night *Παυλος* Paul *και* and *Σιλας* Silas *προσευχομενοι* praying *υμνον* sang hymns *το τον Θεον* God, *οι δε δεσμιοι* and the prisoners *επηκροωντο* listened *το αυτων* them. 26. *Αφνω δε* and suddenly *εγενετο* there was *σεισμος μεγας* a great earthquake, *ωστε* so that *τα θεμελια* the foundations *του δεσμωτηριου* of the prison *σαλευθηται* were shaken: *παραχρημα τε* and immediately *αι θυραι πασαι* all the doors *ανεωχθησαν* were opened *και* and *τα δεσμα* the bonds *παντων* of all *ανεθη* were loosed. 27. *Ο δε δεσμοφυλαξ* but the jail-keeper *γενομενος* becoming *εξυπνος* awakened from sleep, *και* and *ιδων* having seen *τας θυρας* the doors *της φυλακης* of the prison *ανεωγμενας* opened, *σπασαμενος* having drawn *μαχαιραν* a sword, *εμελλε* was about *αναιρειν* to slay *εαυτον* himself *νομιζων* thinking *τους δεσμιους* that the prisoners *εκπεφυγεναι* had fled. 28. *Ο δε Παυλος* but Paul *εφωνησε* cried out *φωνη μεγαλη* with a

loud voice λεγων saying, “ Πραξης do μηδεν κακον no harm σεαυτω to thyself, εσμεν γαρ for we are απαντες all ενθαδε here.” 29. Αιτησας δε and having asked for φωτα a light εισεπεδησεν he leaped in και and γενομενος becoming εντρομος alarmed προσεπεσε fell down before τω Παυλω Paul και and Σιλα Silas, 30. και and προαγαγων αυτους bringing them forth εξω outside, εφη he said, “ Κυριοι masters, τι what δει is it necessary με that I ποιειν do ινα that σωθω I may be saved ?” 31. Οί δε but they ειπον said, “ Πιστευσον believe επι τον Κυριον on the Lord Ιησουν Χριστον Jesus Christ και and συ thou σωθηση shalt be saved και and ο οικος σου thy house.” 32. Και and ελαλησαν they spake αυτω to him τον λογον the word του Κυριου of the Lord, και and πασι to all τοις εν τη οικια αυτου who were in his house. 33. Και and παραλαβων having taken αυτους them εν εκεινη τη ωρα in that hour της νυκτος of the night ελουσεν he washed them απο των πληγων from their stripes, και and εβαπτισθη was baptised, αυτος he και and παντες οί αυτου all those belonging to him, παραχρημα immediately. 34. Αναγαγων τε and bringing αυτους them εις τον οικον αυτου into his house, παρεθηκεν he placed near them τραπεζαν a table, και and ηγαλλιασατο rejoiced πεπιστευκως having believed τω Θεω in God πανοικι with all his house.

36. Γενομένης δε ἡμέρας and day having come οἱ στρατηγοὶ the magistrates ἀπεστείλαν sent τοὺς ῥαβδούχους the sergeants, λέγοντες saying, “Ἀπολύσον release τοὺς ἀνθρώπους αἰνοὺς those men.” 36. Ὁ δὲ δεσμοφυλάξ at the jail-keeper ἀπηγγεῖλε told τοὺς ῥήτορας these words πρὸς τὸν Παῦλον Paul, ὅτι that, Οἱ στρατηγοὶ the magistrates ἀπεσταλκάσιν have sent orders ἵνα at ἀπολυθῆτε ye should be released : νῦν οὖν now, therefore, ἐξελθόντες having gone forth ῥηγεύσθε go ἐν εἰρήνῃ in peace. 37. Ὁ δὲ δεσφύλος but Paul εἶπε said πρὸς αὐτοὺς to them, “Δειραντὲς having beaten ἡμᾶς us ἐν κοινῇ in public, ἀκατακριτοὺς uncondemned, ὑπαρχοντας being ἀνθρώπων Ῥωμαίων Roman men, ἐβάλον they cast [us] ἐν φυλακὴν into prison ; καὶ and νῦν now βάλλουσιν ἡμᾶς do they put us out λαθροῦς secretly ? οὐ γὰρ for no ; ἀλλὰ but αὐτοὶ themselves ἐλθόντες having come ἐξαγάγωσαν ἡμᾶς fetch us out. 38. Οἱ δὲ ῥαβδούχοι but the sergeants ἀπηγγείλαν told ταῦτα ταῦτα these words τοῖς στρατηγοῖς to the magistrates, καὶ and ἐφοβήθησαν they were frightened, ἀκούσαντες having heard that εἰσὶ they are Ῥωμαῖοι Romans. 39. αὐτοὶ and ἐλθόντες having come παρεκάλεσαν they besought αὐτοὺς them, καὶ and ἐξαγάγοντες bringing [them] out ἡρώτων they asked them ἐξελθεῖν to go out τῆς πόλεως of the city. 40. Ἐξελθόντες δὲ and having

gone out ἐξ της φυλακης from the prison εισηλθον they entered εις την Λυδιαν into Lydia; και and ιδοντες having seen τους αδελφους the brethren, παρεκαλεσαν they comforted αυτους them και and εξηλθον went away.

CHAPTER XVII.

1. Διοδευσαντες δε and having journeyed through την Αμφιπολιν Amphipolis και and Απολλωνιαν Apollonia, ηλθον they came εις Θεσσαλονικην to Thessalonica, όπου where ην there was η συναγωγη the synagogue των Ιουδαιων of the Jews. 2. Κατα δε το ειωθος and according to what was customary τω Παυλω with Paul εισηλθεν he went in προς αυτους to them και and επι τρια σαββατα for three sabbaths διελεγετο he discoursed αυτοις with them απο των γραφων from the scriptures, 3. διανοιγων opening και and παρατιθεμενος setting forth ότι that εδει it was necessary τον Χριστον that Christ παθειν should suffer και and αναστηναι should rise again εκ νεκρων from the dead, και and “οτι that ουτος Ιησους this Jesus εστιν is ο Χριστος the Christ, ον whom εγω I καταγγελλω am declaring υμιν to you.” 4. Και and τινες some εξ αυτων of them επεισθησαν believed, και and προσεκληρωθησαν associated themselves τω Παυλω with Paul και and τω Σιλα with Silas, πολυ τε πληθος and a great multitude των Έλληνων of the Greeks σεβο-

νων who worshipped, γυναικων τε των
 ωτων and of the chief women ουκ ολιγαί
 t a few. 5. Οί δε Ιουδαιοι but the Jews
 ειθουντες who believed not, ζηλωσαντες
 ing become envious, και and προσλαβο-
 νοι having taken to themselves τινας αν-
 ις πονηρους some evil men των αγοραιων
 the market people, και and οχλοποιη-
 ντες having raised a mob, εθορυβουν
 umbled την πολιν the city: επισταντες τε and
 ing assaulted τη οικια the house Ιασονος
 Jason, εξητουν sought αγαγειν to bring
 τους them εις τον δημον to the people. 6.
 η δε εύροντες but not having found αυτους
 im εσυρον they dragged τον Ιασονα Jason
 and αδελφους τινας certain brethren επι
 ις πολιταρχας to the rulers of the city,
 ωντες shouting out ότι that “Οί αναστα-
 σαντες those who have overturned την
 ουμενην the inhabited [world], ούτοι these
 ρεισιν are present και ενθαδε here also,
 ους whom Ιασων Jason υποδεδεκται hath
 eived; και and ούτοι παντες all these
 αττουσι do κατεναντι contrary to των δογ-
 των the decrees Καισαρος of Cæsar, λε-
 γοντες saying, ειναι that there is ετερον βασι-
 ι another king, Ιησουν Jesus.” 8. Ετα-
 ξαν δε and they troubled τον οχλον the
 ople και and τους πολιταρχας the rulers
 the city ακουοντας who heard ταυτα these
 ngs. 9. Και and λαβοντες having taken
 ικανον sufficient security παρα του Ιασονος

from Jason *και* and *των λοιπων* the rest, *απελυσαν* they released *αυτους* them. 10. *Οι δε αδελφοι* but the brethren *ευθεως* immediately *εξεπεμψαν* sent away *τον τε Παυλον* both Paul *και* and *τον Σιλαν* Silas *δια της νυκτος* during the night *εις Βεροιαν* to Berea, *οιτινες* who *παραγενομενοι* having arrived [there] *απηεσαν* went *εις την συναγωγην* into the synagogue *των Ιουδαιων* of the Jews. 11. *Οιτοι δε* but these *ησαν* were *ευγενεστεροι* more noble *των* than those *εν Θεσσαλονικη* in Thessalonica; *οιτινες* who *εδεξαντο* received *τον λογον* the word *μετα πασης προθυμιας* with all readiness of mind, *ανακρινοντες* examining *τας γραφας* the scriptures *καθ' ημεραν* day by day *το* as to the fact *ει* whether *ταυτα* these things *εχου ουτως* were so. 12. *Πολλοι μεν ουν* many therefore *εξ αυτων* of them *επιστευσαν* believed, *και* and *των γυναικων των ευσχημων* of honourable women *Ελληνιδων* [who were] Greeks, *και* and *ανδρων* of men *ουκ ολιγοι* no few. 13. *Ως δε* but when *οι Ιουδαιοι* the Jews *απο της Θεσσαλονικης* from Thessalonica *εγνωσαν* knew *οτι* that *ο λογος* the word *του Θεου* of God *κατηγγελη* was preached *υπο του Παυλου* by Paul *και* also *εν τη Βεροια* in Berea, *ηλθον* they came *κακει* there also *σαλευοντες* stirring up *τους οχλους* the people. 14. *Τοτε δε* and then *ευθεως* immediately *οι αδελφοι* the brethren *εξαπεστειλαν* sent away *τον Παυλον* Paul

πνευσθαι to go ὡς as it were ἐπὶ τὴν θάλασσαν to the sea: ὁ δὲ τε Σίλας but both Σίλας και and ὁ Τιμοθεὸς Timotheus ἵπεμενον remained ἐκεῖ there. 15. Οἱ δὲ καθιστῶντες it those conducting τὸν Παῦλον Paul ἄγον brought αὐτὸν him ἕως as far as Ἀθῆναι Athens: και and, λαβόντες having received ἐντολὴν a command πρὸς τὸν Σίλαν Silas και and Τιμοθεὸν Timotheus, ἵνα at ἐλθῶσι they should come πρὸς αὐτὸν to him ὡς ταχίστα as soon as possible, ἐξῆσαν they departed.

16. Τοῦ δὲ Παύλου but whilst Paul ἐκδεχόμενος was awaiting αὐτοὺς them ταῖς ἡμέραις at Athens, τὸ πνεῦμα αὐτοῦ his spirit παρῳξύνετο was disturbed ἐν αὐτῷ in him θεωροῦντι as he saw τὴν πόλιν the city ὡς εἶναι being κατείδωλον full of idolatry. 17. Ἰελεγετο μὲν οὖν he therefore disputed ἐν τῇ συναγωγῇ in the synagogue τοῖς Ἰουδαίοις with the Jews και and τοῖς σεβομένοις those who worshipped, και and ἐν τῇ ἀγορᾷ in the market-place κατὰ πᾶσαν ἡμέραν every day μετὰ τοὺς παρατυγχάνοντας with those who met him. 18. Τινες δὲ but some τῶν Ἐπικουρείων of the Epicurean philosophers και κατὰ τῶν Στωϊκῶν of the Stoics συνεβαλλόντες encountered αὐτῷ him, και and τινες some ἄλλοι said, “Τί what ὁ σπερμολόγος οὗτος would this babbler θέλοι wish λέγειν to say?” οἱ δὲ but others [said], “Δοκεῖ he seems εἶναι to be καταγγελεὺς a proclaimer

ξενων δαιμονιων of strange gods," ὅτι because ευηγγελιζετο he preached αυτοις to them τον Ιησουν Jesus και and την αναστασιν the resurrection. 19. Επιλαβομενοι τε and having taken hold αυτου of him, ηγαγον they brought him επι τον Αρειον παγον to the Areopagus, λεγοντες saying, "Δυναμεθα can we γνωναι know τις what is η καινη διδαχη this new doctrine η λαλουμενη which is spoken υπο σου by thee? 20. Εισφερεις γαρ for thou bringest ξενιζοντα τινα certain strange things εις τας ακοας to the ears ημων of us: βουλομεθα ουν we wish therefore γνωναι to know τι what ταυτα these things θελει αν would mean ειναι to be." 21. Παντες δε Αθηναιοι but all the Athenians και and οι ξενει the strangers επιδημουντες sojourning ευκαιρουν were at leisure εις ουδεν ετερον for no other thing η than λεγειν to say και and ακουειν to hear τι καινότερον something new.

22. Ο δε Παυλος but Paul σταθεις having stood εν μεσῳ in the midst Αρειου παγοι of Areopagus, εφη said, "Ανδρες Αθηναιοι men of Athens, θεωρω I perceive υμας that you [are] κατα παντα in all things ως as it were δεισιδαιμονεστερους too superstitious. 23. Διερχομενος γαρ for passing by και and αναθεωρων observing τα σεβασματα υμων your devotions, ευρον I found και also βωμον an altar εν ᾧ on which επεγεγραπτο was inscribed, Αγνωστω Θεῳ to the Unknown

God. 'Ον ουν whom therefore αγνοουντες not knowing ευσεβειτε ye worship, τουτον him εγω I καταγγελλω declare υμιν to you. 24. 'Ο Θεος God ο ποιησας who made τον κοσμον the world και and παντα all the things τα εν αυτω that are in it, ουτος he υπαρχων being Κυριος Lord ουρανου of heaven και and γης of earth, ου κατοικει dwelleth not εν ναοις in temples χειροποιητοις made with hands; 25. ουδε nor θεραπευεται is he served υπο χειρων by the hands ανθρωπων of men, προσδεομενος as standing in need τινος of anything, αυτος he himself διδους giving πασι to all ζωην life και and πνοην breath και and παντα all things: 26. εποιησε τε and made εξ ενός αιματος from one blood παν εθνος every nation ανθρωπων of men, κατοικειν to dwell επι παν το προσωπον over all the face της γης of the earth, ορισας having determined καιρους the times προτεταγμενους before appointed, και and τας οροθεσιας the bounds της κατοικιας αυτων of their dwelling; 27. ζητειν to seek τον Κυριον the Lord, ει if απαγε perchance ψηλαφησειαν they should feel after αυτον him και and ευροιεν should find [him], καιτοιγε although υπαρχοντα being ου μακραν not far απο ενός εκαστου from each one ημων of us. 28. Εν αυτω γαρ for in him ζωμεν we live και and κινουμεθα move και and σμεν have our being; ως as και τινες certain also των ποιητων of the poets καθ' υμας

amongst you *ειρηκασιν* have said, *Και γαρ εσμεν* for we also are *γενος* the offspring *του* of him.—29. *Ἵπαρχοντες ουν* being then *γενος* the offspring *του Θεου* of God, *ουκ οφειλομεν* we ought not *νομιζειν* to think *το Θειον* that the Deity *ειναι* is *ομοιον* like *χρυσω* to gold *η* or *αργυρω* to silver *η* or *λιθω* to stone, *χαραγματι* a thing graven *τεχνης* of art *και* and *ενθυμσεως* of the device *ανθρωπου* of man. 30. *Ὁ μιν ουν Θεος* God therefore *υπεριδων* having overlooked *τους χρονους* the times *της αγνοιας* of ignorance, *τανυν* now *παραγγελλει* proclaims *τοις ανθρωποις πασι* to all men *πανταχου* everywhere *μετανοειν* to repent: 31. *διοτι* because *εστησεν* he hath set *ημεραν* a day *εν η* in which *μελλει* he is about *κρινειν* to judge *την οικουμενην* the inhabited [world] *εν δικαιοσυνη* in righteousness, *εν ανδρι* by the man *ω* whom *ωρισεν* he ordained, *παρασχων* affording *πιστιν* assurance [of this] *πασι* to all *αναστησας* having raised *αυτον* him *εκ νεκρων* from the dead.” 32. *Ακουσαντες δε* and having heard *αναστασιω* the resurrection *νεκρων* of the dead, *οι μιν* some *εχλευαζον* mocked: *οι δε* but others *ειπον* said, “*Ακουσομεθα* we will hear *σου* thee *παλιν* again *περι τουτου* concerning this.” 33. *Και* and *ουτως* thus *ο Παυλος* Paul *εξηλθε* departed *εκ μεσου* from the midst *αυτων* of them. 34. *Τινες δε ανδρες* but some men *κολληθεντες* having adhered *αυτω* to him

ἐπιστευσαν believed ; ἐν οἷς amongst whom
καὶ also Διονυσίος was Dionysius ὁ Ἀρεοπα-
γίτης the Areopagite, καὶ and γυνή a woman
ονοματι by name Δαμαρίς Damaris καὶ and
ἑτέροι others συν αὐτοῖς with them.

CHAPTER XVIII.

1. Μετα δε ταυτα but after these things ὁ
Παῦλος Paul χωρισθεὶς having departed ἐκ
τῶν Ἀθηνῶν from Athens ἦλθε came εἰς Κο-
ρινθον to Corinth ; 2. καὶ and εὗρων having
found Ἰουδαῖον τινα a certain Jew ονοματι
by name Ἀκύλαν Aquila, Ποντικόν a man
of Pontus τῷ γενεὶ by race, ἐληλυθότα who
had come πρόσφατως lately ἀπο τῆς Ἰταλίας
from Italy, καὶ and Πρίσκιλλαν Priscilla
γυναῖκα αὐτοῦ his wife, (διὰ το ὅτι owing to the
fact Κλαύδιον that Claudius διαταχέναι had
ordered πάντας τοὺς Ἰουδαίους all the Jews
χωρίζεσθαι to depart ἀπο τῆς Ρώμης from
Rome) προσήλθεν he went αὐτοῖς to them.
3. Καὶ and διὰ το εἶναι because he was ὁμο-
τεχνον of the same trade, ἐμένεν he re-
mained παρ' αὐτοῖς with them, καὶ and
εἰργαζέτο worked ; ἦσαν γὰρ for they were
τὴν τέχνην by occupation σκηνοποιοὶ tent-
makers. 4. Διελέγετο δε and he reasoned
ἐν τῇ συναγωγῇ in the synagogue κατὰ παν
σαββατον on every sabbath, ἐπειθε τε and
persuaded Ἰουδαίους Jews καὶ and Ἑλλήνας
Greeks. 5. Ὡς δε but when ὁ τε Σίλας
both Silas καὶ and ὁ Τιμοθεὺς Timotheus

κατηλθον came down απο της Μακεδονιας from Macedonia, ο Παυλος Paul συνειχeto was constrained τω πνευματι in spirit, διαμαρτυρομενος testifying τοις Ιουδαιοις to the Jews τον Ιησουν that Jesus Χριστον [was] Christ. 6. Αντιτασσομενων δε αυτων but as they set themselves in opposition και and βλασφημουντων were blaspheming, εκτιναξαμενος having shaken out τα ιματια his garments, ειπεν he said προς αυτους to them, “Το αιμα υμων your blood επι την κεφαλην υμων [be] on your head: εγω I [am] καθαρος clean: απο του νυν from now πορευσομαι I will go εις τα εθνη to the Gentiles.” 7. Και and μεταβας having gone εκειθεν thence ηλθεν he went εις οικιαν to the house τινος of a certain man, Ιουστου Justus ονοματι by name, σεβομενου who worshipped τον Θεον God, ου η οικια whose house ην was συνομορουσα close adjoining τη συναγωγη to the synagogue. 8. Κρισπος δε and Crispus ο αρχισυναγωγος the chief of the synagogue επιστευσε believed τω Κυριω on the Lord ον ολω τω οικω αυτου with all his house: και and πολλοι many των Κορινθιων of the Corinthians, ακουντες hearing, επιστευον believed και and εβαπτιζοντο were baptized. 9. Ο δε Κυριος and the Lord ειπε spake τω Παυλω to Paul δι’ οραματος by a vision εν νυκτι in the night, “Μη φοβου fear not, αλλα but λαλει speak, και and μη σιωπησης be

not silent : 10. *διότι* because *εγω* I *ειμι* am *μετα σου* with thee, *και* and *ουδεις* no one *επιθησεται σοι* shall set on thee *του κακωσαι* for the [purpose] of injuring *σε* thee ; *διότι* because *εστι* there is *μοι* belonging to me *λαος πολυς* much people *εν τη πολει ταυτη* in this city." 11. *Εκαθισε τε* and he remained *ενιαυτον* one year *και* and *μηνας εξ* six months, *διδασκων* teaching *τον λογον* the word *του Θεου* of God *εν αυτοις* amongst them.

12. *Γαλλιονος δε ανθυπατευοντος* but when Gallio was proconsul *της Αχαϊας* of Achaia *οι Ιουδαιοι* the Jews *ομοθυμαδον* with one accord *επεστησαν* rose against *τω Παυλω* Paul, *και* and *ηγαγον* brought *αυτον* him *επι το βημα* to the judgment-seat, 13. *λεγοντες* saying, *οτι* that, "*Ουτος* this [man] *αναπειθει* persuades *τους ανθρωπους* men *σεβεσθαι* to worship *τον Θεον* God *παρα τον νομον* contrary to the law." 14. *Του δε Παυλου* but Paul *μελλοντος* being about *ανοιγειν* to open *το στομα* his mouth, *ο Γαλλιον* Gallio *ειπε* said *προς τους Ιουδαιους* to the Jews, "*Ει μεν ουν* if now *ην* it was *αδικημα τι* some act of injustice *η* or *ραδιουργημα* *πονηρον* wicked depravity, *ω Ιουδαιοι* () ye Jews, *κατα τον λογον* according to reason *ηνεσχομην αν* I would have borne with *υμων* you : 15. *ει δε* but if *εστιν* it is *ζητημα* a question *περι λογον* concerning a word *και* and *ονοματων* names *και* and *νομον*

the law του which [is] καθ' υμας amongst you, αυτοι you yourselves οψεσθε shall see to it; εγω γαρ for I ου βουλομαι wish not ειναι to be κριτης a judge τουτων of these matters." 16. Και and απηλασεν αυτους he drave them away απο του βηματος from the judgment seat. 17. Παντες δε οι Έλληνες but all the Greeks επιλαβομενοι having seized Σωσθενην Sosthenes, τον αρχισυναγωγον the chief of the synagogue, ετυπτον beat [him] εμπροσθεν του βηματος before the judgment seat: και and ουδεν εμελεν it mattered nothing τω Γαλλιωνι to Gallio τουτων about these things.

18. Ο δε Παυλος but Paul προσμεινας having remained ετι yet ημερας ικανας many days, αποταξαμενος after having taken leave of τοις αδελφοις the brethren, εξεπλει sailed away εις την Συριαν to Syria, και and συν αυτω with him Πρισκιλλα Priscilla και and Ακυλας Aquila, κειραμενος having shaved την κεφαλην the head εν Κεγχραις in Cenchrea; ειχε γαρ for he had ευχην a vow. 19. Κατηντησε τε and he came εις Εφεσον to Ephesus, και and κατελιπε left εκεινους them αυτου there: αυτος δε but himself εισελθων having entered εις την συναγωγην into the synagogue, διελεχθη reasoned τοις Ιουδαιοις with the Jews. 20. Ερωτωιτων δε αυτων but when they asked him μειναι to remain παρ' αυτοις with them επι πλειονα χρονον for more time, ουκ επενευσεν he con-

sented not: 21. *αλλα* but *απεταξάτο* he took leave of *αυτοις* them, *ειπων* saying, "Δει it is necessary *παντως* by all means *με* that I *ποιησαι* should celebrate *την εορτην* the festival *την ερχομενην* which is coming *εις Ιεροσολυμα* at Jerusalem; *ανακαμψω δε* but I will bend back my course *παλιν* again *προς υμας* to you, *του Θεου θελοντος* God being willing." *Και* and *ανηχθη* he was conveyed [sailed] *απο της Εφεσου* from Ephesus. 22. *Και* and *κατελθων* having gone down *εις Καισαρειαν* to Cæsarea, *αναβας* having gone up *και* and *ασπασαμενος* having saluted *την εκκλησιαν* the church, *κατεβη* he went down *εις Αντιοχειαν* to Antioch. 23. *Και* and *ποιησας* having passed *χρονον τινα* some time *εξηλθεν* he went away *διερχομενος* passing through *την Γαλατικην χωραν* the country of Galatia *και* and *Φρυγιαν* Phrygia *καθεξης* in order, *επιστηριζων* strengthening *παντας τους μαθητας* all the disciples.

24. *Ιουδαιος δε τις* but a certain Jew *ονοματι* by name *Απολλως* Apollos, *Αλεξανδρευσ* an Alexandrian *τω γενει* by birth, *ανηρ λογιος* an eloquent man, *ων* being *δυνατος* mighty *εν ταις γραφαις* in the scriptures, *κατηντησεν* arrived *εις Εφεσον* at Ephesus. 25. *Ουτος* this [man] *ην κατηχημενος* had been instructed *την οδον* as to the way *του Κυριου* of the Lord, *και* and *ζεων* being fervent *τω πνευματι* in spirit, *ελαλει* he spake

και and *ἐδίδασκε* taught *ἀκριβως* diligently *τα* the [things] *περι του Κυριου* concerning the Lord, *ἐπισταμενος* knowing *μονον* only *το βαπτισμα* the baptism *Ιωαννου* of John. 26. *Ούτος τε* and this [man] *ἤρξατο* began *παρρησιαζεσθαι* to speak boldly *εν τη συναγωγη* in the synagogue. *Ακυλας δε* but Aquila *και* and *Πρισκιλλα* Priscilla, *ακουσαντες* having heard *αυτου* him, *προσελαβοντο αυτον* took him to themselves, *και* and *ἐξεθεντο* set forth *αυτω* to him *την ὁδον* the way *του Θεου* of God *ἀκριβεστερον* more perfectly. 27. *Βουλομενου δε αυτου* and when he wished *διελθειν* to pass over *εις την Αχαϊαν* into Achaia, *οί αδελφοι* the brethren *εγραψαν* wrote *προτρεψαμενοι* having exhorted *τοις μαθηταις* the disciples *αποδεξασθαι* to receive *αυτον* him; *ὅς* who *παραγενομενος* having arrived *συνεβαλετο* assisted *πολυ* much *τοις πεπιστευκοσι* those who had believed *δια της χαριτος* through grace. 28. *Ευτονως γαρ* for with vehemence *διακατηλεγχετο* he confuted *τοις Ιουδαιois* the Jews *δημοσια* publicly, *επιδεικνυς* showing *δια των γραφων* by means of the scriptures *τον Ιησουν* that Jesus *ειναι* is *Χριστον* Christ

CHAPTER XIX.

1. *Εγενετο δε* and it came to pass *εν τη* *τον Απολλω* *ειναι* whilst Apollos was *εν Κορινθω* at Corinth, *Παυλον* that Paul, *διελ-*

θοντα having passed through τα ανωτερα
 uερη the upper countries, ελθειν came εις
 Εφεσον to Ephesus, και and ευρων having
 found τινας μαθητας certain disciples, 2.
 ειπεν he said προς αυτους to them, "Ει
 whether πιστευσαντες having believed ελα-
 βετε ye have received Πνευμα 'Αγιον the
 Holy Ghost?" οί δε but they ειπον said
 προς αυτον to him, "Αλλα but, ουδε neither
 ηκουσαμεν have we heard ει if εστι there is
 Πνευμα 'Αγιον an Holy Ghost." 3. Ειπε
 τε and he said προς αυτους to them, "Εις τι
 ουν into what then εβαπτισθητε were ye
 baptised?" οί δε but they ειπον said, "Εις
 το βαπτισμα into the baptism Ιωαννου of
 John." 4. Παυλος δε and Paul ειπε said,
 "Ιωαννης μεν John indeed εβαπτισε bap-
 tized βαπτισμα [with] the baptism μετανοιας
 of repentance, λεγων saying τω λαω to the
 people ινα that πιστευσωσι they should be-
 lieve εις τον ερχομενον on him who was com-
 ing μετ' αυτον after himself, τουτεστιν that is
 εις τον Χριστον Ιησουν on Christ Jesus." 5.
 Ακουσαντες δε and having heard [this]
 εβαπτισθησαν they were baptised εις το
 ονομα into the name του Κυριου Ιησου of the
 Lord Jesus. 6. Και and του Παυλου Paul
 επιθεντος having laid τας χειρας his hands
 αυτοις on them, το Πνευμα το 'Αγιον the
 Holy Ghost ηλθε came επ' αυτους upon
 them, ελαλουν τε and they spake γλωσσαις
 with tongues και and προεφητενον prophe-

cied. 7. Παντες δε οἱ ἄνδρες but all the men ἦσαν were ὥσει about δεκαδυο twelve. 8. Εἰσελθων δε and having entered εἰς τὴν συναγωγὴν into the synagogue, ἐπαρρησιαζέτο he spoke boldly ἐπὶ μῆνας τρεῖς for three months διαλεγόμενος discoursing καὶ and πειθων persuading τὰ the [things] περὶ τῆς βασιλείας concerning the kingdom τοῦ Θεοῦ of God. 9. Ὡς δε but when τινες some ἐσκληρύνοντο were hardened καὶ and ἠπειθουν believed not, κακολογούντες speaking ill of τὴν ὁδὸν the way ἐν ὧπῳ in the presence τοῦ πλῆθους of the multitude, ἀποστὰς having withdrawn ἀπ' αὐτῶν from them ἀφώρισεν he separated τοὺς μαθητὰς the disciples διαλεγόμενος discoursing καθ' ἡμέραν [day] by day ἐν τῇ σχολῇ in the school Τυραννοῦ τινος of a certain Tyrannus. 10. Τοῦτο δε and this ἐγένετο was done ἐπὶ ἐτη δυο for two years, ὥστε so that παντὰς all τοὺς κατοικοῦντας who inhabited τὴν Ἀσίαν Asia ἀκουσαι heard τὸν λόγον the word τοῦ Κυρίου Ἰησοῦ of the Lord Jesus, Ἰουδαίους τε both Jews καὶ and Ἑλλήνας Greeks. 11. Ὁ τε Θεὸς and God ἐποίει worked δυνάμεις miracles οὐ τὰς τυχούσας not common διὰ τῶν χειρῶν by the hands Παύλου of Paul: 12. ὥστε so that καὶ also ἀπὸ τοῦ χρώτος αὐτοῦ from his body σουνδαρία handkerchiefs ἢ οἱ σιμικινθία aprons ἐπιφέρεισθαι were brought ἐπὶ τοὺς ἀσθενούντας to the sick, καὶ and τὰς νοσοῦς the diseases ἀπαλλάσσεσ-

θαι departed απ' αυτων from them, τα τε πνευματα τα πονηρα and the evil spirits εξερχεσθαι went out απ' αυτων from them. 13. Τινες δε and some απο των Ιουδαιων from amongst the Jews, περιερχομενων who went about [the country], εξορκιστων exorcists, επεχειρησαν took in hand ονομαζειν to call επι τους εχοντας over those who had τα πνευματα πονηρα evil spirits το ονομα the name του Κυριου Ιησου of the Lord Jesus, λεγοντες saying, "Ορκιζομεν we adjure υμας you τον Ιησουν by Jesus ον whom ο Παυλος Paul κηρυσσει preacheth." 14. Ησαν δε and there were υιοι τινες εpta some seven sons Σκευα of Sceva, Ιουδαιου a Jew, αρχιερεως a chief priest, οι ποιουντες who did τουτο this. 15. Το δε πνευμα το πονηρον but the evil spirit αποκριθεν having answered, ειπε said, "Τον Ιησουν Jesus γινωσκω I know, και and τον Παυλον Paul επισταμαι I know: τινες δε but who εστε are υμεις you?" 16. Και and ο ανθρωπος the man εν ω in whom ην was το πνευμα το πονηρον the evil spirit εφאלλομενος leaping επ' αυτους on them, και and κατακυριενσας having got the mastery αυτων of them, ισχυσε prevailed κατ' αυτων against them, ωστε so that εκφυγειν they fled εκ του οικου εκεινου out of that house, γυμνους naked και and τετραυματισμενους wounded. 17. Τουτο δε and this εγενετο became γνωστον known πασιν to all Ιουδαιοις τε both Jews και and Έλλησι

Greeks τοῖς κατοικοῦσι who dwelt in τὴν Ἐφεσον Ephesus, καὶ and φόβος fear ἐπεπεσε fell ἐπὶ πάντας αὐτοὺς on them all, καὶ and τὸ ὄνομα the name τοῦ Κυρίου Ἰησοῦ of the Lord Jesus ἐμεγαλυνετο was magnified. 18. Πολλοὶ τε and many τῶν πεπιστευκοτῶν of those who believed ἤρχοντο came ἐξομολογούμενοι confessing καὶ and ἀναγγέλλοντες declaring τὰς πράξεις αὐτῶν their deeds. 19. Ἰκανοὶ τε and many τῶν πραξάντων of those who practised τὰ περιεργὰ curious arts, συνέεγκαντες having brought together τὰς βιβλους their books, κατέκαιον burned [them] ἐνώπιον in the presence πάντων of all. Καὶ and συνέψηφισαν they calculated τὰς τιμὰς the prices αὐτῶν of them καὶ and εὗρον found [it to be] πέντε μυριάδας five myriads ἀργυρίου of silver. 20. Οὕτω thus ὁ λόγος the word τοῦ Κυρίου of the Lord ηὔξανε grew κατὰ κράτος in strength καὶ and ἰσχυε prevailed.

21. Ὡς δὲ but when ταῦτα these things ἐπληρώθη were fulfilled, ὁ Παῦλος Paul ἐθετο purposed ἐν τῷ πνεύματι in spirit, διελθὼν having passed through τὴν Μακεδονίαν Macedonia καὶ and Ἀχαΐαν Achaia, πορευέσθαι to go εἰς Ἱερουσαλὴμ to Jerusalem, εἰπὼν saying, ὅτι that, "Μετὰ το after the time με that I γενεσθαι come ἐκεῖ there, δεῖ it is necessary με that I ἰδεῖν should see καὶ also Ῥώμην Rome." 22. Ἀποστείλας δὲ and having sent εἰς τὴν Μακεδονίαν into Mace-

donia δυο two των διακονουντων of those who ministered αυτω to him, Τιμοθεον Timotheus και and Εραστον Erastus, αυτος he himself επεσχε tarried χρονον a time εις την Ασια in Asia. 23. Κατα δε τον καιρον εκεινον and about that time εγενετο there arose τα-ραχος ουκ ολιγος no little stir περι της οδου about the way; 24. τις γαρ for a certain one ονοματι by name Δημητριος Demetrius, αργυροκοπος a silversmith ποιων who made ναους αργυρους silver shrines Αρτεμιδος of Diana, παρειχετο furnished εργασιαν ουκ ολιγην no little gain τοις τεχνιταις to the craftsmen. 25. οὓς whom συναθροισας hav- ing assembled και and τους εργατας the workmen περι τα τοιαυτα [engaged] about such things, ειπεν he said, "Ανδρες men, επιστασθε ye know ότι that εκ ταυτης της εργασιας from this traffic εστιν is η ευπορια ημων our livelihood: 26. και and θεωρειτε ye see και and ακουετε hear ότι that ου μονον not only Εφεσου at Ephesus αλλα but σχεδον nearly πασης της Ασιας in all Asia ο Παυλος ούτος this Paul πεισας having persuaded μετεστησεν has perverted ικανον οχλον much people, λεγων saying ότι that ουκ εισι they are not θεοι gods οί γινομενοι which are made δια χειρων by hands: 27. ου δε μονον and not only κινδυνευει is there danger τουτο το μερος that this occupation ελθειν will come ημιν for us εις απελεγμον into disrepute, ιλλα but και also το ιερον that the temple

της μεγάλης θεας of the great goddess Ἀρτεμιδος Diana λογισθῆναι be accounted εἰς οὐδέν for nothing, καὶ τὴν δὲ μεγαλειότητα but that also the greatness αὐτῆς of her μέλλειν will be likely καθαιρεῖσθαι to be destroyed, ἣν whom ὅλη ἡ Ἀσία the whole of Asia καὶ and ἡ οἰκουμένη the inhabited [world] σεβεται worships." 28. Ἀκούσαντες δὲ and having heard καὶ and γενομένοι having become πληρεῖς full θυμοῦ of wrath, ἐκράζον they cried out λέγοντες saying, "Μεγάλη great ἡ Ἀρτεμις [is] Diana Ἐφεσίων of the Ephesians." 29. Καὶ and ἡ πόλις ὅλη the whole city ἐπλησθη was filled συγχύσεως with confusion : ὥρμησαν τε and they rushed ὁμόθυμαδον with one accord εἰς τὸ θέατρον into the theatre, συναρπάσαντες having seized Γαῖον Gaius καὶ and Ἀριστάρχον Aristarchus, Μακεδόνες Macedonians συνεκδημούς fellow-travellers τοῦ Παύλου with Paul : 30. τοῦ δὲ Παύλου but Paul βουλομένου wishing εἰσελθεῖν to go in εἰς τὸν δῆμον to the people, οἱ μαθηταὶ the disciples οὐκ εἰων permitted him not 31. Τινες δὲ but some τῶν Ἀσιαρχῶν of the chiefs of Asia, ὄντες being φίλοι friends αὐτῷ to him, πεμφάντες having sent πρὸς αὐτὸν to him, παρεκαλοῦν besought [him] μὴ δοῦναι not to venture ἑαυτὸν himself εἰς τὸ θέατρον into the theatre. 32. Ἐκράζον μὲν οὖν they therefore cried out ἄλλοι ἄλλο τι some one thing and some another ; ἡ γὰρ ἐκκλησία for

the assembly *ἦν* was *συγκεχυμένη* confused, *καὶ* and *οἱ πλείους* the most of them *οὐκ ᾔδεισαν* knew not *τινὸς ἐνεκεν* on what account *συνεληλυθίσαν* they had come together. 33. *Προεβίβασαν δὲ* and they drew *Ἀλεξάνδρον* Alexander *ἐκ τοῦ ὄχλου* out of the crowd, *τῶν Ἰουδαίων* the Jews *προβαλόντων αὐτὸν* having put him forward. 'Ο δὲ *Ἀλέξανδρος* but Alexander *κατασεισας* having waved *τὴν χεῖρα* his hand *ἠθέλε* wished *ἀπολογεῖσθαι* to defend himself *τῷ δήμῳ* to the people. 34. *Ἐπιγινούτων δὲ* but when they learned *ὅτι* that *ἐστὶν* he is *Ἰουδαῖος* a Jew, *ἐγενετο* there arose *μία φωνή* one voice *ἐκ πάντων* from all, *κραζόντων* crying out *ὥς* about *ἐπὶ ὥρας δύο* for two hours, " *Μεγάλη* great *ἡ Ἀρτεμις* is *Διὰνα Ἐφεσίων* of the Ephesians. 35. 'Ο δὲ *γραμματεὺς* but the town-clerk *καταστείλας* having appeased *τὸν ὄχλον* the people, *φησὶ* says, " *Ἄνδρες Ἐφεσιοὶ* men of Ephesus, *τίς γὰρ ἄνθρωπος* for what man *ἐστὶν* is there *ὃς* who *οὐ γινώσκει* knoweth not *τὴν πόλιν* the city *Ἐφεσίων* of the Ephesians *οὖσαν* as being *νεώκορον* temple-keeper *τῆς μεγάλης θεᾶς* of the great goddess *Ἀρτεμίδος* *Διὰνα*, *καὶ* and *τοῦ* of the [image] *διοπετοῦς* which fell from Jupiter? 36. *Τούτων οὖν* these things, therefore, *ούτων* being *ἀναντιρρητῶν* not to be gainsayed, *ἐστὶν* it is *δεόν* becoming *ὑμᾶς* for you *ὑπαρχεῖν* to be *κατεσταλμένους* appeased *καὶ* and *πραττεῖν* to do *μηδὲν* nothing *προπετεῖς* rash. 37. *Ἡγαγετέ*

γαρ for ye brought τους ανδρας τουτους these men, ουτε [being] neither ιεροσυλους church-robbers ουτε nor βλασφημουντας blaspheming την θεαν υμων your goddess. 38. Ει μιν ουν if indeed, therefore, Δημητριος Demetrius και and οί τεχνιται the craftsmen συν αυτω with him εχουσιν have λογον a charge προς τινα against any one, αγοραιοι the court-days αγωνται are held, και and εισι there are ανθυπατοι deputies: εγκαλειτωσαν let them implead αλληλοις each other. 39. Ει δε but if επιζητετε ye enquire τι anything περι ετερων concerning other matters επιλυθησεται it shall be decided εν τη εννομω εκκλησια in the lawful assembly. 40. Και γαρ for also κινδυνευομεν we are in danger εγκαλεισθαι to be called to account περι της στασεως concerning the disturbance σημερον this day, υπαρχοντος there being μηδενος αιτιου no cause περι ου for which δυνησομεθα we shall be able αποδουναι to give λογον an explanation της συστροφης ταυτης of this concourse." 41. Και and ειπων having said ταυτα these [words] απελυσεν he dismissed την εκκλησιαν the assembly.

CHAPTER XX.

1. Μετα δε το but after that τον θορυβον the tumult παυσασθαι ceased, ο Παυλος Paul προσκαλεσαμενος having called to him τους μαθητας the disciples, και and ασπασα-

μένος having saluted them, ἐξῆλθε went
 forth πορευθῆναι to go εἰς Μακεδονίαν into
 Macedonia: 2. διελθὼν δὲ and having
 passed through τὰ μέρη ἐκεῖνα those parts,
 καὶ παρακαλέσας having exhorted αὐ-
 τοὺς them πολλῷ λόγῳ with much discours-
 ing ἦλθεν he came εἰς τὴν Ἑλλάδα into
 Greece. 3. Ποίησας τε and having made
 [stay] μῆνας τρεῖς three months, ἐπιβουλῆς a
 plot γενομένης having been made ὑπὸ τῶν
 Ἰουδαίων by the Jews αὐτῷ against him μελ-
 λοντι when about ἀναγεσθαι to betake him-
 self εἰς τὴν Συρίαν into Syria, γνώμῃ the pur-
 pose ἐγενετο arose τοῦ ὑποστρεφεῖν of re-
 turning δια Μακεδονίας through Macedonia.
 4. Συνειπετο δὲ and there accompanied αὐτῷ
 him ἀχρι τῆς Ἀσίας as far as Asia Σωπατρος
 Sopater Βεροῖαιος of Beroea; Θεσσαλονι-
 κῶν δὲ and of the Thessalonians Ἀριστάρχος
 Aristarchus, καὶ Σεκουνδος Secundus καὶ
 Γαῖος Gaius Δερβαιοος of Derbe καὶ
 Τιμοθεος Timotheus: Ἀσιανοὶ δὲ and of
 Asia Τυχικος Tychicus καὶ Τροφίμος
 Trophimus. 5. Οὗτοι these προελθόντες
 having gone forward ἐμενον awaited ἡμᾶς us
 ἐν Τρωαδί in Troas: 6. ἡμεῖς δὲ but we
 ἐξεπλευσαμεν sailed, μετὰ τὰς ἡμέρας after
 the days τῶν ἀζύμων of the unleavened
 bread, ἀπὸ Φιλιππῶν from Philippi, καὶ
 ἦλθομεν came πρὸς αὐτοὺς to them εἰς τὴν
 Τρωάδα to Troas ἀχρις ἡμερῶν πεντε in five
 days, οὐ where διετριψάμεν we spent ἡμέρας

ἑπτα seven days. 7. *Εν δε τη μια* but on the first [day] *των σαββατων* of the week *των μαθητων* the disciples *συνηγμενων* having assembled *του κλασαι* for the purpose of breaking *αρτον* bread, *ο Παυλος* Paul *διελεγετο* discoursed *αυτοις* to them, *μελλων* being about *εξιεναι* to go away *τη επαυριον* on the [day] following, *παρετεινε τε* and he extended *τον λογον* the discourse *μεχρι μεσονυκτιου* until midnight. 8. *Ησαν δε* and there were *λαμπαδες ικαναι* many lights *εν τω υπερρω* in the upper room *ου* in which *ησαν* they were *συνηγμενοι* assembled. 9. *Νεανιας δε τις* and a certain young man *ονοματι* by name *Ευτυχος* Eutychus *καθημενος* sitting *επι της θυριδος* on the window, *καταφερομενος* borne down *υπνω βαθει* by deep sleep, *του Παυλου* Paul *διαλεγομενου* discoursing *επι πλειον* for a longer time, *κατενεχθεις* being weighed down *απο του υπνου* by sleep, *επεσε* fell *κατω* down *απο του τριστεγου* from the third story, *και* and *ηρθη* was taken up *νεκρος* dead. 10. *Ο δε Παυλος* but Paul *καταβας* having gone down *επεπεσε* fell *αυτω* on him, *και* and *συμπεριλαβων* having embraced him *ειπε* said, *Μη θορυβισθε* trouble not yourselves; *η γαρ ψυχη αυτου* for his life *εστιν* is *εν αυτω* in him." 11. *Αναβας δε* and having gone up *και* and *κλασας* having broken *αρτον* bread, *και* and *γευσαμενος* having eaten, *ομιλησας τε* and having conversed *εφ' ικανον* for a long

[time] *αχρις αυγης* until daybreak, *ούτως* thus *εξηλθεν* he went away. 12. *Ηγαγον τε* and they brought *τον παιδα* the youth *ζωντα* living *και* and *παρεκληθησαν* were comforted *ου μετριως* not a little. 13. *Ἡμεεις δε* and we *προελθοντες* having gone forward *επι το πλοιον* to the ship, *ανηχθημεν* were carried *εις την Ασσον* to Assos, *μελλοντες* being about *αναλαμβάνειν* to take *τον Παυλον* Paul *εκειθεν* thence; *ούτω γαρ* for thus *ην διετεταγμενος* he had arranged, *αυτος* himself *μελλων* being about *πεζευειν* to go on foot. 14. *Ὡς δε* but when *συνεβαλεν* he met with *ἡμιν* us *εις την Ασσον* at Assos, *αναλαβοντες* having received *αυτον* him *ηλθομεν* we came *εις Μιτυληνην* to Mitylene. 15. *Κακειθεν* and from thence *αποπλευσαντες* having sailed away, *τη επιουση* on the following [day] *κατηντησαμεν* we arrived *αντικρυ Χιου* opposite Chios: *τη δε ἑτερα* and on the next [day] *παρεβαλομεν* we put in *εις Σαμον* at Samos: *και* and *μειναντες* having tarried *εν Τρωγυλλιῳ* in Trogyllium *τη εχομενη* on the next [day] *ηλθομεν* we came *εις Μιλητον* to Miletus. 16. *Ὁ γαρ Παυλος* for Paul *εκρινε* determined *παραπλευσαι* to sail by *την Εφεσον* Ephesus *ὅπως* that *μη γενηται* it might not happen *αυτῳ* to him *χρονοτριβησαι* to delay the time *εν τη Ασια* in Asia; *εσπευδε γαρ* for he was making haste, *ει* if *ην* it was *δυνατον* possible *αυτῳ* for him *γενεσθαι* to be *εις Ἱεροσολυμα* at Jerusalem

την ἡμέραν [on] the day της Πεντηκοστης ο. the Pentecost.

17. Πεμφας δε and having sent απο της Μιλητου from Miletus εις Εφεσον to Ephesus μετεκαλεσατο he summoned τους πρεσβυτερους the elders της εκκλησιας of the church. 18. Ὡς δε but when παρεγενοντο they came προς αυτον to him, ειπεν he said αυτοις to them, “Ἔμεις you επιστασθε know, απο πρωτης ἡμερας from the first day αφ’ ἧς from which επεβην I came εις την Ασιαν into Asia, πως how εγενομην I was μεθ’ ὑμων with you τον παντα χρονον the whole time, 19. δουλεων serving τῷ Κυρίῳ the Lord μετα πασης ταπεινοφροσυνης with all humility και and πολλων δακρυων [with] many tears και and πειρασμων temptations των συμβαντων which befel μοι me εν ταις επιβουλαις in the snares των Ιουδαιων of the Jews: 20. ὥς how ὑπεστείλαμην I kept back ουδεν nothing των συμφεροντων of the things which were profitable, του μη αναγγειλαι so as not to declare them ὑμιν to you, και and διδασκαι teach ὑμας you δημοσια publicly και and κατ’ οικους from house to house, 21. διαμαρτυρομενος testifying Ιουδαιοις τε both to Jews και and Ἑλλησι to Greeks την μετανοιαν repentance εις τον Θεον towards God, και and πιστιν faith την εις τον Κυριον ἡμων on our Lord Ιησουν Χριστον Jesus Christ. 22. Και and νυν now ιδου behold εγω I πορευομαι go, δεδεμενος

bound τῷ πνεύματι in the spirit, εἰς Ἱερουσαλημ to Jerusalem, μὴ εἰδὼς not knowing τὰ συναντήσονται the things about to happen μοι to me ἐν αὐτῇ in it, 23. πλὴν except ὅτι that τὸ Πνεῦμα τὸ Ἅγιον the Holy Ghost διαμαρτυρεται testifieth κατὰ πόλιν in each city λέγον saying, ὅτι that δεσμός bonds καὶ and θλίψεις tribulations μένουσι με await me. 24. Ἀλλὰ but ποιοῦμαι I make λόγον account οὐδενός of nothing, οὐδὲ nor ἔχω do I hold τὴν ψυχὴν μου my life τιμίαν of value ἐμαυτῷ to myself, ὥς so that τελειῶσαι I might finish τὸν δρόμον μου my course μετὰ χαρᾶς with joy καὶ and τὴν διακονίαν the ministry ἣν which ἐλάβον I received παρὰ τοῦ Κυρίου from the Lord Ἰησοῦ Jesus, διαμαρτυρασθαι to testify τὸ εὐαγγέλιον the gospel τῆς χάριτος of the grace τοῦ Θεοῦ of God. 25. Καὶ and νῦν now ἰδοὺ behold ἐγὼ οἶδα I know ὅτι that ὑμεῖς πάντες you all, ἐν οἷς amongst whom διήλθον I came κηρυσσῶν preaching τὴν βασιλείαν the kingdom τοῦ Θεοῦ of God, ὀψεσθε shall see τὸ πρόσωπόν μου my face οὐκέτι no more. 26. Διὸ wherefore μαρτυρομαι ὑμῖν I call you to witness, ἐν τῇ σημερινῇ ἡμέρᾳ on this present day, ὅτι that ἐγὼ I καθάρως [am] pure ἀπὸ τοῦ αἵματος from the blood πάντων of all; 27. οὐ γὰρ ὑπέστειλαμην for I did not recede τοῦ μὴ ἀναγγεῖλαι from declaring ὑμῖν to you πᾶσαν τὴν βουλήν all the counsel τοῦ Θεοῦ of God. 28. Προσεχετε οὖν take heed,

therefore, *ἐαυτοῖς* to yourselves *καὶ* and *παιτὶ τῷ ποιμνίῳ* to all the fold, *ἐν ᾧ* among which *τὸ Πνεῦμα τὸ Ἅγιον* the Holy Ghost *ἐθετο* has placed *ὑμᾶς* you *ἐπισκοποὺς* as overseers, *ποιμαίνειν* to feed *τὴν ἐκκλησίαν* the church *ἣν* which *περιεποιήσατο* he purchased *διὰ τοῦ ἰδίου αἵματος* through his own blood.

29. *Εγὼ γὰρ* for I *οἶδα* know *τοῦτο* this *ὅτι* that *μετὰ τὴν ἀφίξιν μου* after my departing *λύκοι βάρεις* grievous wolves *εἰσελεύσονται* will enter *εἰς ὑμᾶς* amongst you, *μὴ φειδομένοι* not sparing *τοῦ ποιμνίου* the flock :

30. *καὶ* and *ἐξ ὑμῶν αὐτῶν* from amongst yourselves *ἀναστήσονται* shall arise *ἄνδρες* men *λαλοῦντες* speaking *διεστραμμένα* perverted [things] *τοῦ ἀποσπᾶν* for the purpose of drawing away *τοὺς μαθητάς* the disciples *ὀπίσω αὐτῶν* after them.

31. *Διὸ* wherefore *γρηγορεῖτε* watch, *μνημονεύοντες* remembering *ὅτι* that *τριετίαν* for three years' time *οὐκ ἐπαύσαμην* I ceased not, *νύκτα* night *καὶ ἡμέραν* and day, *νουθετῶν* warning *ἓνα ἕκαστον* each one *μετὰ δακρυῶν* with tears.

32. *Καὶ* and *τὰνν* now, *παριτιθέμαι* I commend *ὑμᾶς* you, *ἀδελφοί* brethren, *τῷ Θεῷ* to God *καὶ τῷ λόγῳ* to the word *τῆς χάριτος αὐτοῦ* of his grace, *τῷ δυναμένῳ* which is able *ἐποικοδομῆσαι* to build [you] up *καὶ δοῦναι* to give *ὑμῖν* to you *κληρονομίαν* an inheritance *ἐν πασιν* amongst all *τοῖς ἡγιασμένοις* who are sanctified.

33. *Ἐπεθυμῶ* I have coveted *ἀργυρίου* silver *ἢ* or

χρυσίῳ gold ἢ οὐ ἱματισμὸν raiment οὐδενὸς
 of no one: 34. αὐτοὶ δὲ but yourselves
 γινώσκετε know ὅτι that αἱ χεῖρες αὐταὶ these
 hands ὑπηρετήσαν have ministered ταῖς
 χρείαις μου to my necessities καὶ and τοῖς
 οὖσι to those who were μετ' ἐμοῦ with me.
 35. Ὑπέδειξα I showed πάντα all things
 ὑμῖν to you, ὅτι that δεῖ it behoves [you]
 οὕτω so κοπιώντας labouring ἀντιλαμβάνεσ-
 θαι to take hold τῶν ἀσθενούντων of the
 weak, μνημονεύειν τε and to remember τῶν
 λόγων the words τοῦ Κυρίου Ἰησοῦ of the
 Lord Jesus ὅτι how that αὐτός he εἶπε said,
 "Ἔστιν it is μακάριον blessed διδοῦναι to give
 μᾶλλον more ἢ than λαμβάνειν to take."
 36. Καὶ and εἰπὼν having said ταῦτα these
 [words] θείς having placed τὰ γόνατα αὐτοῦ
 his knees [to the ground], προσηύχαστο he
 prayed συν πασιν αὐτοῖς with them all. 37.
 Ἰκανὸς δὲ and great ἐγένετο was κλαυθμὸς
 the lamentation πάντων of all: καὶ and ἐπι-
 πεσόντες having fallen ἐπὶ τοῦ τραχήλου on
 the neck τοῦ Παύλου of Paul, κατεφίλουν they
 kissed αὐτὸν him, 38. ὀδυνώμενοι sorrow-
 ing μάλιστα most ἐπὶ τῷ λόγῳ at the word
 ᾧ which εἰρηκεῖ he had spoken, ὅτι how
 that μέλλουσι they are about θεωρεῖν to see
 τὸ πρόσωπον αὐτοῦ his face οὐκέτι no more.
 Προεπεμπον δὲ and they conducted αὐτὸν
 him εἰς τὸ πλοῖον to the ship.

CHAPTER XXI.

1. Ὡς δὲ but when *εγενετο* it came to pass *ἡμας* that we *αποσπασθεντας* having torn ourselves away *απ' αυτων* from them *αναχθηναι* put to sea, *ευθυδρομησαντες* having run straight forward *ηλθομεν* we came *εις την Κων* to Coos, *τη δε εξης* and on the following day *εις την Ῥοδον* to Rhodes *κακειθεν* and thence *εις Παταρα* to Patara; 2. *και* and *ευροντες* having found *πλοιον* a ship *διαπερων* passing over *εις Φοινικην* into Phœnicia, *επιβαντες* having embarked *ανηχθημεν* we put to sea. 3. *Αναφαναντες δε* and having discovered *την Κυπρον* Cyprus, *και* and *καταλιποντες* having left *αυτην* it *ευωνυμον* on the left hand *επλεομεν* we sailed *εις Συριαν* into Syria, *και* and *κατηχθημεν* were brought down *εις Τυρον* to Tyre, *εκεισε γαρ* for thither *το πλοιον* the ship *ην* was *αποφορτιζομενον* unlading *τον γομον* the cargo. 4. *Και* and *επεμειναμεν* we remained *αυτου* there *ἡμερας ἑπτα* seven days, *αενυροντες* having found *τους μαθητας* the disciples, *οιτινες* who *ελεγον* told *τω Παυλω* to Paul *δια του πνευματος* through the spirit, *μη αναβαινειν* not to go up *εις Ἱερουσαλημ* to Jerusalem. 5. Ὅτε δὲ but when *εγενετο* it came to pass *ἡμας* that we *εξαρτισαι* fulfilled *τας ἡμερας* the days, *εξελθοντες* having gone forth *επορευομεθα* we proceeded, *παντων* all *προπεμποντων ἡμας* conducting us forwards *συν γυναιξι* with wives *και* and *τεκνοις* chil-

dren ἕως as far as ἐξω της πολεως outside the city, και and θεντες having placed τα γονατα their knees επι τον αιγιαλον on the sea-shore, προσηξαμεθα we prayed. 6. Και and ασπασαμενοι having saluted αλληλους each other, επεβημεν we embarked εις το πλοιον in the ship, εκεινοι δε and they ὑπεστρεψαν returned εις τα ιδια to their own [places]. 7. Ημεις δε but we διανυσαντες having completed τον πλουν the voyage απο Τυρου from Tyre κατηντησαμεν arrived εις Πτολεμαῖδα at Ptolemais, και and ασπασαμενοι having saluted τους αδελφους the brethren εμειναμεν we remained ἡμεραν μίαν one day παρ' αυτοις with them. 8. Τη δε επαυριον but on the morrow οἱ περι τον Παυλον those about Paul ηλθον came εις Καισαρειαν to Cæsarea: και and εισελθοντες having entered εις τον οικον into the house Φιλιππου of Philip του ευαγγελιστου the Evangelist, του οντος who was εκ των ἑπτα [one] of the seven, εμειναμεν we remained παρ' αυτω with him. 9. Ησαν δε and there were τουτω belonging to him τεσσαρες θυγατερες four daughters, παρθενοι virgins, προφητευουσαι who prophesied. 10. Επιμενοντων δε ἡμων and as we remained ἡμερας πλειους several days κατηλθε there came down απο της Ιουδαιας from Judæa προφητης τις a certain prophet ονοματι by name Αγαβος Agabus. 11. Και and ελθων having come προς ἡμας to us, και and αρας having taken την ζωνην the girdle του Παυ-

λου of Paul, *δησας τε* and having bound *τας χειρας αὐτου* his own hands *και* and *τους ποδας* feet, *ειπεν* he said, “*Ταδε* these things *λεγει* saith *το Πνευμα το Ἅγιον* the Holy Ghost, *Οὕτω* thus *οἱ Ιουδαιοι* the Jews *εν Ἱερουσαλημ* in Jerusalem *δησουσι* shall bind *τον ανδρα* the man *οὐ εστιν* whose is *ἡ ζωνη αὐτη* this girdle, *και* and *παραδωσουσι* shall deliver him *εις χειρας* into the hands *εθνων* of the Gentiles.” 12. *Ὡς δε* but when *ηκουσαμεν* we heard *ταυτα* these things, *ἡμεις τε* both we *και* and *οἱ εντοπιοι* those of the place, *παρεκαλουμεν* besought *αυτον* him *του μη αναβαινειν* not to go up *εις Ἱερουσαλημ* to Jerusalem. 13. *Ὁ δε Παυλος* but Paul *απεκριθη* answered, “*Τι* what *ποιειτε* are ye doing, *κλαιοντες* weeping, *και* and *συνθρυπτοντες* crushing *την καρδιαν μου* my heart? *εγω γαρ* for I *εχω* hold [myself] *ετοιμως* in readiness *ου μονον* not only *δεθηναι* to be bound, *αλλα* but *και* also *αποθανειν* to die *εις Ἱερουσαλημ* at Jerusalem *ὑπερ του ονοματος* for the name *του Κυριου Ιησου* of the Lord Jesus.” 14. *Αυτου δε* but he *μη πειθομενον* not being persuaded *ἡσυχασαμεν* we were silent, *ειποντες* saying, “*Το θελημα* the will *του Κυριου* of the Lord *γενεσθω* be done.”

15. *Μετα δε τας ἡμερας ταυτας* but after these days *αποσκευασαμενοι* having laden our baggage *ανεβαινομεν* we went up *εις Ἱερουσαλημ* to Jerusalem: 16. *συνηλθον δε* and

ere went και also συν ἡμιν with us των ὀητων [some] of the disciples απο Καισαριας from Cæsarea, αγωντες bringing παρ' ὧ [man] with whom ξενισθῶμεν we might lodge, Μνασωνι τινι one Mnason Κυπριῳ of Cyprus, αρχαιῳ μαθητῇ an old disciple.

17. Γενομενων δε ἡμῶν but when we were gone εἰς Ἱεροσολυμα to Jerusalem, οἱ ἀδελφοὶ the brethren ἐδεξαντο received ἡμᾶς us μενως joyfully. 18. Τῇ δε ἐπιουσῃ and on the following [day] ὁ Παυλος Paul εἰσῆει went συν ἡμιν with us πρὸς Ἰακωβον to James, ὅτε τε οἱ πρεσβυτεροὶ and all the elders παρευγενοντο were present. 19. Καὶ ἀνδασπαρευμενος having saluted αὐτοὺς them ἐξηγεῖτο related καθ' ἑν ἑκάστον each one by one of the things which ὁ Θεὸς God ἐποίησεν he had done ἐν τοῖς ἐθνεσιν among the Gentiles διὰ τῆς διακονίας through the ministry αὐτοῦ himself. 20. Οἱ δε but they ἀκουσαντες having heard ἐδοξάζον glorified τὸν Κύριον the Lord, εἶπον τε and said αὐτῷ to him, ὁραεις thou seest, ἀδελφε brother, ποσαὶ χίλιας how many thousands εἰσι there are δαδων of Jews των πεπιστευκοτων who have believed, και and παντες all ὑπαρχουσιν there are ζηλωται zealots τοῦ νομοῦ for the law. 21. Κατηχθησαν δε and they have been instructed περὶ σου about thee, ὅτι that διδάσκῃς thou teachest παντας Ἰουδαίους all the Jews τοὺς who [are] κατὰ τὰ ἔθνη amongst the Gentiles ἀποστασίαν apostacy ἀπο Μω-

σεως from Moses, λεγων αυτους telling them μη περιτεμνειν not to circumcise τα τεκνα their children, μηδε νοτ περιπατειν to walk τοις εθεσιν in the customs. 22. Τι ουν what then εστιν is it? δει παντως it is by all means needful πληθος that the multitude συνελθειν should come together; ακουσονται γαρ for they will hear οτι that εληλυθας thou hast come. 23. Ποιησον ουν do therefore τουτο that ο which λεγωμεν we say σοι to thee: εισι there are ημιν with us ανδρες τεσσαρεν four men εχοντες having ευχην a vow εφ' εαυτων on themselves: 24. παραλαβων having taken τουτους them αγνισθητι purify thyself συν αυτοις with them, και and δαπανησον expend επ' αυτοις upon them ινα that ξυρησωνται they may shave την κεφαλην their head: και and παντες all γνωσι may know οτι that ων [the things] of which κατηχηνται they are informed περι σου concerning thee εστιν ουδεν are nothing; αλλα but [that] στοιχεις thou walkest και αυτος thyself also φυλασσων keeping τον νομον the law. 25. Περι δε των εθνων but concerning those Gentiles πεπιστευκοτων who have believed ημεις we επεστειλαμεν have written κριναντες having decided αυτους that they τηρειν observe μηδεν τοιουτον no such thing, ει μη except αυτους that they φυλασσεσθαι keep themselves from το τε ειδωλοθυτον both that which is offered to idols και and το αιμα blood και and πνικτον that which is

rangled, *και* and *πορνειαν* fornication." 26. *οτε* then *ο Παυλος* Paul *παραλαβων* having taken *τους ανδρας* the men, *αγνισθεις* having purified himself *συν ουτοις* with them *εχομενη ημερα* on the following day, *ηρει* entered *εις το ιερον* into the temple, *κηγγελλων* declaring *την εκπληρωσιν* the fulfilment *των ημερων* of the days *του αγνισμου* of purification, *εως ου* until the [time] *οταν η προσφορα* the offering *προσηνεχθη* should be offered *υπερ ενος εκαστου* for each *ε αυτων* of them. 27. *Ως δε* but when *αι εφτα ημεραι* the seven days *εμελλον* were about *να συντελεισθαι* to be ended, *οι Ιουδαιοι* the Jews *απο της Ασιας* from Asia *θεασαμενοι* having seen *αυτον* him *εν τω ιερω* in the temple, *συνεχεον* stirred up *παντα του λαου* all the people, *και* and *επεβαλον* laid on *χειρας* their hands *επ' αυτον* on him, 28. *φωντες* crying out, "*Ανδρες Ισραηλιται* Brethren of Israel, *βοηθειτε* help: *αυτος* this man *εστιν ο ανθρωπος* the man *ο διδασκων* who teacheth *παντας* all [men] *πανταχου* everywhere *κατα του λαου* against the people *και εναντιον του νομου* the law *και του τοπου του ιερου* and of this place: *ετι τε* and moreover *εισηγαγον* he has brought *και* also *Ελληνas* Greeks *ενομισην το ιερον* into the temple, *και κεκοινωκεν τον αγιον τοπον τουτου* and has polluted the holy place of this place." 29. *Προεωρακοτες γαρ ησαν* Forasmuch as they had before seen *Τροφιμον* Trophimus *τον Εφεσιον* the Ephesian *συν αυτω* with

him *εν τη πολει* in the city, *ὃν* whom *ενομιζον* they thought *ὅτι* that *ὁ Παυλος* Paul *εισηγαγεν* had brought *εἰς τὸ ἱερον* into the temple. 30. *Ἡ τε πολις ὅλη* and the whole city *ἐκινήθη* was moved, *καὶ* and *ἐγένετο* there was *συνδρομή* a concourse *τοῦ λαοῦ* of the people: *καὶ ἀνεπιλαβόμενοι* having seized *τοῦ Παύλου* Paul *εἰλκον* they dragged *αὐτον* him *ἐξω τοῦ ἱεροῦ* outside of the temple; *καὶ* and *εὐθὺς* immediately *αἱ θύραι* the gates *ἐκλείσθησαν* were shut. 31. *Ζητούντων δέ* but as they were seeking *ἀποκτείνειν* to kill *αὐτον* him *φασίς* information *ἀνέβη* went up *τῷ χιλιάρχῳ* to the commander *τῆς σπειρῆς* of the band, *ὅτι* that *ὅλη Ἱερουσαλήμ* the whole of Jerusalem *συγκεχυταὶ* was put in confusion: 32. *ὃς* who *ἐξαυτῆς* immediately *παραλαβὼν* having taken *στρατιώτας* soldiers *καὶ ἑκατοντάρχους* centurions *κατέδραμον ἐπ' αὐτοὺς* to them. *Οἱ δέ* and they, *ἰδόντες* having seen *τὸν χιλιάρχον* the commander *καὶ τοὺς στρατιώτας* the soldiers, *ἐπαύσαντο* ceased *τυπτοῦντες* beating *τὸν Παῦλον* Paul. 33. *Τότε* then *ὁ χιλιάρχος* the commander *ἐγγίσας* having drawn near *ἐπὶ λαβέτο* took hold *αὐτοῦ* of him, *καὶ ἐκέλευσεν* ordered [him] *δεθῆναι* to be bound *ἀλυσέσι δυοῖν* with two chains: *καὶ ἐπυνθάνετο* he enquired *τις* who *εἴη* *αν* he might be, *καὶ τι* what *πεποιηκὼς ἐστίν* he had been doing. 34. *Ἐβόων δέ* but they shouted out *ἄλλοι ἄλλο τι* some one thing and some

neither *εν τῷ ὄχλῳ* in the crowd : *μη δε δυναμενος* but not being able *γνωσαι* to learn *το τεθαλες* the certainty *δια τον θορυβον* on account of the tumult, *εκελευσεν* he ordered *ιτον* him *αγεσθαι* to be led *εις την παρεμβολην* into the castle. 35. *Οτε δε* but when *ιενετο* he came *επι τους αναβαθμους* to the stairs *συνεβη* it happened *αυτον* that he *βασιζεσθαι* was borne *υπο των στρατιωτων* by the soldiers *δια την βιαν* owing to the violence *του οχλου* of the crowd. 36. *Το γαρ πλεθος* for the multitude *του λαου* of the people *ηκολουθει* followed *κραζον* crying out, *λινε αυτον* take him away."

37. *Ο τε Παυλος* and Paul, *μελλων* being about to go out *εισαγεσθαι* to be led *εις την παρεμβολην* into the castle, *λεγει* says *τῷ χιλιάρχῳ* [the commander, "*Ει* whether *εξεστι μοι* is it permitted me *ειπειν* to say *τι* anything *ως σε* to thee?" *ο δε* but he *εφη* said, "*Γινωσκεις* dost thou know *Ἑλληνιστι* [to speak] in Greek? 38. *Ουκ αρα συ ει* art thou then *ο Αιγυπτιος* the Egyptian *ο αναστασας* that raised a disturbance *προ των ημερων* before these days, *και* and *αγαγων* that leddest out *εις την ερημον* into the wilderness *τους τετρακισχιλιους ανδρας* the four thousand men *των σικαριων* of the assassins?" 39. *Ο δε Παυλος* but Paul *ειπε* said, "*Εγω μεν* I indeed *ειμι* am *ανθρωπος* a man *Ταρσευς* of Tarsus, *Ιουδαιος* a Jew, *πολιτης* a citizen *ουκ ασημου πολεως* of no

mean city της Κιλικίας of Cilicia : δεομαι δε and I pray σου of thee, επιτρεψου permit μοι me λαλησαι to speak προς τον λαον to the people." 40. Επιτρεψαντος δε αυτου but he having given permission, ο Παυλος Paul εστως having taken his stand επι των αναβαθμων on the stairs κατεσεισε beckoned τη χειρι with the hand τω λαω to the people. Πολλης τε σιγης and a great silence γενομενης having been made προσεφωνησεν he spake unto [them] τη Εβραϊδι διαλεκτω in the Hebrew tongue, λεγων saying :

CHAPTER XXII.

1. " Ανδρες men αδελφοι brethren και and πατερες fathers, ακουσατε hear της απολογιας μου my defence νυν now [made] προς υμας to you." 2. Ακουσαντες δε and having heard οτι that προσεφωνει he addressed αυτοις them τη Εβραϊδι διαλεκτω in the Hebrew tongue παρσχον they observed ησυχιαν silence μαλλον the more : και φησιν he says, 3. " Εγω μεν I for my part ειμι am ανηρ Ιουδαιος a man of Judæa ; γεγεννημενος having been born εν Ταρσω in Τarsus της Κιλικίας of Cilicia, ανατεθραμμενος δε but brought up εν τη πολει ταυτη in this city παρα τους ποδας at the feet Γαμαλιηλ of Gamaliel, πεπαιδευμενος having been educated κατα ακριβειαν according to the exact manner του πατρων νομου of the law of the fathers, υπαρχων being ζηλωτης a zealot του Θεου of God, καθως

4. ὅς [one] who ἐδιώξα persecuted
 αὐτὴν τὴν ὁδὸν this sect ἀχρι θανάτου even
 into death, δεσμεύων binding καὶ and παρα-
 δίδους consigning εἰς φυλάκας to prisons
 ἀνδράς τε both men καὶ and γυναῖκας women,
 ὡς as καὶ also ὁ ἀρχιερεὺς the high priest
 μαρτυρεῖ beareth witness μοι to me, καὶ and
 πάντες τῶν πρεσβυτέρων all the council of elder-
 hood ; παρ' ὧν from whom καὶ also δεξαμένους
 ἔχοντες received ἐπιστολάς letters πρὸς τοὺς
 ἀδελφούς to the brethren, ἐπορευομένην I was
 proceeding εἰς Δαμασκὸν to Damascus, ἀξὼν
 about to bring καὶ also τοὺς ὄντας those who
 ἦσαν ἐκεῖσε there δεδεμένους bound εἰς Ἱερου-
 σαλὴμ to Jerusalem, ἵνα that τιμωρηθῶσι they
 might be punished. 6. Ἐγένετο δὲ and it
 ἔπαρσεν μοι to me πορευομένην as I was go-
 ing καὶ and ἐγγιζόντι drawing near τῇ Δα-
 μασκῷ to Damascus περὶ μεσημβρίαν about
 mid-day, φῶς ἰκανὸν that a great light ἐκ τοῦ
 οὐρανοῦ from heaven ἐξαίφνης suddenly περι-
 ἔστραψεν shone περὶ ἐμὲ around me : 7
 ἔπεσον τε and I fell εἰς τὸ ἔδαφος to the
 ground καὶ and ἤκουσα heard φωνῆς a voice
 λεγούσης saying μοι to me, Σαουλ, Σαουλ,
 Saul, Saul, τί why διώκεις persecutest thou
 ἑμέ me ? 8. Ἐγὼ δὲ and I ἀπεκριθὴν an-
 swered, Τίς who εἶ art thou, Κύριε Lord ?
 εἶπε τε and he said πρὸς ἐμέ to me, Ἐγὼ εἰμι
 Ἰησοῦς Jesus ὁ Ναζωραῖος the Naza-
 rene, ὃν whom σὺ thou διώκεις persecutest.

9. Οἱ δὲ but those *οντες* who were *συν εμοι* with me *εθεασαντο μεν* saw indeed *το φως* the light *και* and *εγενοντο* became *εμφοβοι* alarmed; *την δε φωνην* but the voice *του λαλουντος* of him speaking *μοι* to me *ουκ ηκουσαν* they did not hear. 10. *Ειπον δε* and I said, *Τι* what *ποιησω* shall I do, *Κυριε* Lord? *Ο δε Κυριος* and the Lord *ειπε* said *προς με* to me, *Αναστας* having arisen, *πορευου* go *εις Δαμασκον* to Damascus: *κακει* and there *λαληθησεται* it shall be told *σοι* to thee *περι παντων* concerning all [things] *ων* which *τετακται* it has been ordered *σοι* thee *ποιησαι* to do. 11. *Ως δε* but when *ουκ ανεβλεπον* I saw not *απο της δοξης* owing to the glory *του φωτος* of that light, *χειραγωγουμενος* being led by the hand *ιπο των συνοντων μοι* by those who were with me, *ηλθον* I came *εις Δαμασκον* to Damascus. 12. *Ανανιας δε τις* but a certain Ananias, *ανηρ ευσεβης* a devout man *κατα τον νομον* according to the law, *μαρτυρουμενος* being held in good report *ιπο παντων των Ιουδαιων* by all the Jews *κατοικουντων* dwelling there, 13. *ελθων* having come *προς με* to me *και* and *επιστας* standing over me *ειπε* said *μοι* to me, *Σαουλ* Saul *αδελφε* brother, *αναβλεψον* see again. *Καγω* and I *αυτη τη ωρα* in the same hour *ανεβλεψα* looked up *εις αυτον* on him. 14. *Ο δε* and he *ειπε* said, *Ο Θεος* the God *των πατερων ημων* of our fathers *προεχειρισατο σε* chose thee before-

hand *γινωμαι* to know *το θελημα αυτου* his will, *και* and *ιδειν* to see *τον δικαιον* the Just one, *και* and *ακουσαι* to hear *φωνην* the voice *εκ του στοματος αυτου* from his mouth : 15. *οτι* because *εση* thou shalt be *μαρτυς* a witness *αυτω* for him *προς παντας ανθρωπους* to all men, *ων* of what things *εωρακας* thou hast seen *και* and *ηκουσας* heard. 16. *Και* and *νυν* now *τι* why *μελλεις* dost thou delay? *αναστας* having arisen *βαπτισαι* be baptized *και* and *απολουσαι* wash away *τας αμαρτίας σου* thy sins, *επικαλεσαμενος* calling on *το ονομα* the name *του Κυριου* of the Lord.' 17. *Εγενετο δε* and it happened *μοι* to me *υποστρεψαντι* having returned *εις Ιερουσαλημ* to Jerusalem, *και* and *προσευχομενου μου* as I was praying *εν τω ιερω* in the temple, *με* that I *γενεσθαι* became *εν εκστασει* in a trance, 18. *και* and *ιδειν* saw *αυτον* him *λεγοντα* saying *μοι* to me, *Σπευσον* make haste *και* and *εξελθε* go away *εν ταχει* with speed *εξ Ιερουσαλημ* out of Jerusalem; *διοτι* because *ου παραδεχονται* they will not receive *την μαρτυριαν σου* thy testimony *περι εμου* concerning me. 19. *Καγω* and I *ειπον* said, *Κυριε* Lord, *αυτοι* they *επιστανται* know *οτι* that *εγω* I *ημην* was *φυλακιζων* imprisoning *και* and *δερων* beating *κατα τας συναγωγας* in the synagogues *τους πιστευοντας* those who believed *επι σε* on thee : 20. *και* and *οτε* when *το αιμα* the blood *του μαρτυρος σου* of thy martyr *Στεφανου* Ste-

phen *ἐξεχείτο* was shed, *καὶ αὐτὸς* myself also *ἤμην* was *ἐφῆστως* standing by *καὶ* and *συνευδοκῶν* consenting *τῇ ἀναιρέσει αὐτοῦ* to his murder, *καὶ* and *φυλάσσων* keeping *τὰ ἱμάτια* the garments *τῶν ἀναιρουντῶν* of those who slew *αὐτὸν* him. 21. *Καὶ* and *εἶπεν* he said *πρὸς με* to me, *Πορευοῦ* go, *ὅτι* because *ἐγὼ* I *ἐξαποστελῶ σε* will send thee away *μακρὰν* afar *εἰς ἐθνὴ* to the Gentiles.

22. *Ἦκουον* δε but they listened to *αὐτοῦ* him *ἀχρι* until *τούτου τοῦ λόγου* this speech, *καὶ* and [then] *ἐπήραν* they lifted up *τὴν φωνὴν αὐτῶν* their voice, *λεγοντες* saying, “*Αἶρε* take away *τὸν τοιοῦτον* such an one *ἀπο τῆς γῆς* from the earth : *οὐ γὰρ καθήκον* for [it is] not fit *αὐτὸν* that he *ζῆν* should live.” 23. *Κραυγαζόντων* δε *αὐτῶν* and as they cried out, *καὶ* and *ρίπτουντων* threw aside *τὰ ἱμάτια* [their] garments, *καὶ* and *βαλλόντων* cast *κονιορτόν* dust *εἰς τὸν ἀέρα* into the air, 24. *ὁ χιλιάρχος* the commander *ἐκέλευσεν* ordered *αὐτὸν* him *ἀγεσθαι* to be brought *εἰς τὴν παρεμβολὴν* into the castle, *εἰπὼν* bidding *αὐτὸν* that he *ἀνεταξέσθαι* should be examined *μαστιγῇ* with scourges *ἵνα* that *ἐπιγνῷ* he might learn *δι’ ἣν αἰτίαν* on what charge *ἐπεφώνουν* they cried out *οὕτως* thus *αὐτῷ* against him. 25. *Ὡς* δε but when *προετίνειν* he was stretching *αὐτὸν* him *τοῖς ἱμασίν* with thongs, *ὁ Παῦλος* Paul *εἶπε* said *πρὸς τὸν ἑκατοντάρχον* to the centurion *ἐστῶτα* who was standing by, “*Εἰ* whether *ἐξέστιν*

it is allowed ὑμῖν to you *μαστιζειν* to scourge *ανθρωπον* a man 'Ρωμαιον [who is] a Roman, *και* and *ακατακριτον* uncondemned?" 26. 'Ο δε *ἐκατονταρχος* but the centurion *ακουσας* having heard, *προσελθων* having gone *τω χιλιαρχω* to the commander, *απηγγειλε* told him, *λεγων* saying, "'Ορα see *τι* what *μελλεις* thou art about *ποιειν* to do; *ὁ γαρ ανθρωπος οὗτος* for this man *εστιν* is 'Ρωμαιος a Roman." 27. 'Ο δε *χιλιαρχος* and the commander *προσελθων* having come up *ειπε* said *αυτω* to him, "*Λεγε μοι* tell me, *ει* whether *συ ει* thou art 'Ρωμαιος a Roman?" *ὁ δε* and he *εφη* said, "*Ναι* yea." 28. 'Ο τε *χιλιαρχος* and the commander *απεκριθη* answered, "*Πολλου κεφαλαιου* with a great sum *εγω* I *εκτησαμην* purchased *ταυτην την πολιτειαν* this citizenship." 'Ο δε *Παυλος* but Paul *εφη* said, "*Εγω δε* but I *και* also *γεγεννημαι* was born [so]." 29. *Ευθεως ουν* immediately then *οι μελλοντες* those who were about *ανεταζειν* to examine *αυτον* him *απεστησαν* withdrew *απ' αυτου* from him: *και ὁ χιλιαρχος δε* but the commander also *εφοβηθη* was afraid, *επιγνους* having learnt *ὅτι* that *εστιν* he is *Ρωμαιος* a Roman, *και* and *ὅτι* because *δεδεκως ην* he had bound *αυτον* him.

30. *Τη δε επαυριον* but on the morrow, *βουλομενας* wishing *γνωαι* to learn *το ασφαλές* the certainty *το* [as to] the question *τι* what *κατηγορεται* he is accused of *παρα των Ιουδαιων* by the Jews, *ελυσεν* he loosed *αυτον*

him απο των δεσμων from his bonds, και and κελευσε commanded τους αρχιερεις the chief priests και and όλον το συνέδριον αυτων all their council ελθειν to come ; και and καταγαγων bringing τον Παυλον Paul εστησεν he set [him] εις αυτους before them.

CHAPTER XXIII.

1. 'Ο δε Παυλος and Paul, ατεινσας fixing his eyes τῷ συνεδρίῳ on the council, ειπε said, "Ανδρες men αδελφοι brethren, εγω I πεπολιτευμαι have lived παση συνειδησει αγαθη in all good conscience τῷ Θεῳ before God αχρι until ταυτης της ἡμερας this day." 2. 'Ο δε αρχιερευς but the chief priest Ανανias Ananias επεταξε gave orders τοις παρεστωσι to those standing by αυτῷ him τυπτειν to strike το στομα αυτου his mouth. 3. Τότε then ὁ Παυλος Paul ειπε said προς αυτον to him, "'Ο Θεος God μελλει is about τιπτειν σε to strike thee, τοιχε κεκονιαμενη [thou] whitened wall, και and συ καθη dost thou sit κρινων judging με me κατα τον νομον according to the law, και and κελευεις orderest με me τυπτεσθαι to be beaten παρανομων acting contrary to law?" 4. Οἱ δε παρεστωτες but those who stood by ειπον said, "Λοιδορεις revilest thou τον αρχιερα the high priest του Θεου of God?" 5. 'Ο τε Παυλος and Paul εφη said, "Ουκ ηδειν I knew not, ὅτι that εστιν he is αρχιερευς the high priest : γεγραπται γαρ for it has been written, Ουκ

ερεις κακῶς thou shalt not speak evilly of ἀρχόντα the ruler τοῦ λαοῦ σου of thy people.” 6. Ὁ δὲ Παῦλος and Paul γινούς having learned ὅτι that τὸ ἐν μέρος the one part ἐστὶ Σαδδουκαίων consists of Sadducees, τὸ δὲ ἑτέρον and the other Φαρισαίων of Pharisees, ἐκραξέ cried out ἐν τῷ συνεδρίῳ in the council, “Ἄνδρες men ἀδελφοί brethren, ἐγὼ I εἰμι am Φαρισαῖος a Pharisee, υἱὸς son Φαρισαίου of a Pharisee : περὶ ἐλπίδος concerning the hope καὶ and ἀναστάσεως the resurrection νεκρῶν of the dead κρινομαι I am called to account.” 7. Αὐτοῦ δὲ λαλήσαντος but when he had spoken τοῦτο this, ἐγένετο there arose στάσις a dissension τῶν Φαρισαίων of the Pharisees καὶ and τῶν Σαδδουκαίων of the Sadducees, καὶ and τὸ πλῆθος the multitude ἐσχίσθη was divided. 8. Σαδδουκαῖοι μὲν γὰρ for Sadducees on the one hand λεγούσι say μὴ εἶναι that there is not ἀνάστασιν resurrection, μὴδὲ nor ἀγγέλων angel, μὴτε nor πνεῦμα spirit ; Φαρισαῖοι δὲ but Pharisees ὁμολογοῦσι confess τὰ ἀμφοτέρω both. 9. Ἐγένετο δὲ and there arose κραυγὴ μελαγὴ a great cry : καὶ and οἱ γραμματεῖς the scribes τοῦ μέρους of the part τῶν Φαρισαίων of the Pharisees ἀνίσταντες having risen up διεμάχοντο contended, λέγοντες saying, “Εὕρισκομεν we find οὐδὲν κακὸν no evil ἐν τῷ ἀνθρώπῳ τούτῳ in this man : εἰ δὲ but if πνεῦμα a spirit ἢ or ἀγγέλους an angel ἐλάλησεν has spoken αὐτῷ to him, μὴ θεομαχῶμεν let us

not fight against God." 10. Πολλῆς δὲ στασεως and much contention γενομένης having arisen, ὁ χιλιάρχος the commander εὐλαβηθεὶς being alarmed μὴ lest ὁ Παῦλος Paul διασπασθῇ should be pulled to pieces ὑπ' αὐτῶν by them, ἐκέλευσεν ordered τὸ στρατεύμα the soldiery καταβαν having gone down ἄρπασαι αὐτὸν to take him by force ἐκ μέσου out of the midst αὐτῶν of them, ἀγειν τε and to bring [him] εἰς τὴν παρεμβολὴν into the castle.

11. Τῇ δὲ ἐπιουσῇ νυκτὶ but in the night following ὁ Κύριος the Lord ἐπιστὰς αὐτῷ standing over him, εἶπε said, "Θαρσεῖ be of good courage, Παῦλε Paul: ὥς γὰρ for as διεμαρτυρῶ thou didst testify τὰ the [things] περὶ ἐμοῦ concerning me εἰς Ἱερουσαλὴμ at Jerusalem, οὕτω so δεῖ σε it behoves thee μαρτυρῆσαι to bear witness καὶ also εἰς Ῥώμην at Rome." 12. Γενομένης δὲ ἡμέρας and day having come, τινες some τῶν Ἰουδαίων of the Jews ποιήσαντες having made συστροφὴν a compact ἀνεθεματίσαν ἑαυτοὺς bound themselves by oath, λέγοντες saying μὴτε φαγεῖν that they would neither eat μὴτε nor πίνειν drink ἕως οὗ until when ἀποκτείνωσι they should kill τὸν Παῦλον Paul. 13. Ἦσαν δὲ and they were πλείους τεσσαράκοντα more than forty, οἱ πεποιηκοτές who formed ταύτην τὴν συνωμόσιν this conspiracy: 14. οἵτινες who, προσελθόντες having come τοῖς ἀρχιερεῦσι to the chief priests καὶ and τοῖς

πρεσβυτεροις the elders, ειπον said, “*Αναθεματι* by a curse *ανεθεματισαμεν* we have bound *εαυτους* ourselves *γευσασθαι* that we will taste *μηδενος* nothing *εως ου* until when *αποκτεινωμεν* we shall kill *τον Παυλον* Paul. 15. *Νυν ουν* now therefore *υμεις* do you *συν τω συνεδριω* with the council *εμφανισατε* signify *τω χιλιαρχω* to the chief captain *οπως* that *καταγαγη αυτον* he bring him down *αιριον* to-morrow *προς υμας* to you *ως* as *μελλοντας* being about *διαγιγνωσκειν* to examine *ακριβεστερον* more exactly *τα* the [facts] *περι αυτου* concerning him: *ημεις δε* but we, *προ του* before the time *αυτον* that he *εγγισαι* come near, *εσμεν* are *ετοιμοι* ready *του ανελειν* for the [purpose] of slaying *αυτον* him.” 16. *Ο δε υιος* but the son *της αδελφης* of the sister *Παυλου* of Paul, *ακουσας* having heard of *το ενεδρον* the lying in wait, *παραγενομενος* having arrived *και* and *εισελθων* having entered *εις την παρεμβολην* into the castle *απηγγειλε* told *τω Παυλω* Paul. 17. *Ο δε Παυλος* but Paul *προσκαλεσαμενος* having called *ενα* one *των εκατονταρχων* of the centurions, *εφη* said, “*Απαγαγε* take away *τον νεανιαν τουτον* this young man *προς τον χιλιαρχον* to the chief captain; *εχει γαρ* for he has *τι* something *απαγγειλαι* to tell *αυτω* to him.” 18. *Ο μεν ουν* he then *παραλαβων* having taken *αυτον* him *ηγαγε* brought [him] *προς τον χιλιαρχον* to the chief captain, *και* and *φησι* says, “*Ο*

δεσμιος the prisoner Παυλος Paul προσκα-
 λεσάμενος με having called me to [him]
 ηρωτησεν asked [me] αγαγειν to bring προς
 σε to thee τουτον τον νεανιαν this young
 man, εχοντα as having τι something λαλησαι
 to speak σοι to thee." 19. 'Ο δε χιλιάρχος
 but the chief captain επιλαβόμενος having
 taken hold της χειρος αυτου of his hand, και
 αναχωρησας having withdrawn κατ' ιδιαν
 to a private [place], επυνθανετο enquired,
 "Τι what εστιν is it ο which εχεις thou hast
 απαγγειλαι μοι to -tell me?" 20. Ειπε δε
 and he said, " 'Οτι that οι Ιουδαιοι the Jews
 συνεθεντο agreed το ερωτησαι to ask σε thee
 οπως that καταγαγης thou wilt bring down
 τον Παυλον Paul αυριον to-morrow εις το
 συνεδριον to the council, ως as μελλοντες be-
 ing about πυνθανεσθαι to enquire τι some-
 what ακριβεστερον more strictly περι αυτου
 about him. 21. Συ ουν thou therefore μη
 πεισθης do not listen αυτοις to them; ενε-
 δρουνουσι γαρ for there lie in wait for αυτον
 him πλειους τεσσαρακοντα ανδρες more than
 forty men εξ αυτων of them, οιτινες who
 ανεθεματισαν bound by oath εαυτους them-
 selves μητε neither φαγειν to eat μητε nor
 πειν to drink εως ου until when ανελωσι
 they shall kill αυτον him: και and εισι they
 are νυν now ετοιμοι prepared, προσδεχομενοι
 awaiting την επαγγελιαν the promise απο
 σου from thee." 22. 'Ο μεν ουν χιλιάρχος
 the chief captain then απελυσε dismissed τον

νεανιαν the young man, παραγγειλας having charged [him] εκλαλησαι to tell μηδενι to no one ; “ ὅτι that ενεφανισας thou didst make known ταυτα these things προς με to me.”

23. Και and προσκαλεσαμενος having called to [him] δυο τινας certain two των ἑκατονταρχων of the centurions, ειπεν he said, “ Ἐτοιμασατε get ready στρατιωτας διακοσιους two hundred soldiers, ὅπως that πορευθωσι they may go ἕως Καισαρειας as far as Cæsarea, και and ἵππεις ἑβδομηκοντα seventy horsemen, και and δεξιολαβους διακοσιους two hundred spearmen, απο τριτης ὥρας from the third hour της νυκτος of the night.

24. παραστησαι τε and provide κτηνη beasts, ἵνα that επιβιβασαντες having set τον Παυλον Paul on [them] διασωσωσι they may carry [him] safe προς Φηλिका to Felix τον ἡγεμονα the governor :”

25. γραψας having written επιστολην a letter περιεχουσιν containing τον τυπον τουτον this form :

26. “ Κλαυδιος Λυσιας Claudius Lysias τῷ κρατιστῷ ἡγεμονι to the most excellent governor Φηλικι Felix, χαιρειν health ! 27. Τον ανδρα τουτον this man, συλληφθεντα having been taken ὑπο των Ιουδαιων by the Jews, και and μελλοντα being about αναρεισθαι to be slain ὑπ’ αυτωι by them, επιστας having come up συν τῷ στοατευματι with the army, εξειλομην I rescued αυτον him, μαθων having learnt ὅτι that εστιν he is Ῥωμαιος a Roman, 28.

βουλομενος δε and wishing **γνῶναι** to know **την αιτιαν** the cause, **δι' ἣν** on account of which **ενεκαλουν** they accused **αὐτῷ** him, **κατηγαγον** I brought **αὐτον** him **εἰς τὸ συνέδριον αὐτῶν** into their council; 29. **ὃν** whom **εὔρον** I found **εγκαλουμενον** accused **περι ζητηματων** about questions **τοῦ νομοῦ αὐτῶν** of their law, **εχοντα** δε but having **μηδεν ἐγκλημα** no charge [against him] **ἀξιον** deserving **θανατοῦ** of death **ἢ** or **δεσμῶν** of bonds, 30. **ἐπιβουλης** δε but the plot **μηνυθεισης** having been made known **μοι** to me **μέλλειν** to be about **εσσεσθαι** to be [attempted] **ὑπο τῶν Ἰουδαίων** by the Jews, **ἐπεμψα** I sent **ἐξ αὐτης** immediately **πρὸς σε** to thee, **παραγγειλας** having given orders **καὶ** also **τοῖς κατηγοροῖς** to the accusers **λεγειν** to say **ἐπὶ σοῦ** before thee **τὰ** the things [charged] **πρὸς αὐτον** against him. *Εἰρῶσο* farewell."

31. **Οἱ μὲν οὖν στρατιῶται** the soldiers, therefore, **κατὰ τὸ διατεταγμενον** according to the order given **αὐτοῖς** to them, **ἀναλαβοντες** having taken **τὸν Παυλον** Paul, **ἤγαγον** brought [him] **διὰ τῆς νυκτός** during the night **εἰς τὴν Ἀντιπατριδα** to Antipatris. 32. **Τῇ δὲ ἐπαυριον** and on the morrow **εἰσαντες** having permitted **τοὺς ἵππους** the horsemen **πορευεσθαι** to proceed **σὺν αὐτῷ** with him **ὑπέστρεψαν** they returned **εἰς τὴν παρεμβολην** into the castle, 33. **οἵτινες** who **εἰσελθοντες** having entered **εἰς τὴν Καισαρειαν** into Cæsarea, **καὶ** and **ἀναδοντες** having

given την επιστολην the letter τῷ ἡγεμονι to the governor, παρεστησαν presented και also του Παυλου Paul αὐτῷ to him. 34. Ὁ δὲ ἡγεμων but the governor αναγνους having read, και and ἐπερωτησας having enquired ἐκ πᾶσ ἐπαρχίας of what province ἐστίν he is, και and πυνθόμενος having learnt ὅτι that ἀπο Κιλικίας [he is] from Cilicia, 35. ἐφη said, “Διακουσομαι I will hear σου thee, ὅταν when οἱ κατηγοροὶ σου thy accusers και also παραγενωνται are present.” Ἐκέλευτε τε and he ordered αὐτον him φυλασσεσθαι to be kept ἐν τῷ πραιτωρίῳ in the judgment hall του Ἡρώδου of Herod.

CHAPTER XXIV.

1. Μετα δὲ πεντε ἡμέρας but after five days ὁ ἀρχιερεὺς the high priest Ἀνανίας Ananias κατέβη went down μετὰ των πρεσβυτέρων with the elders και and Τερτυλλου τινος one Τertullus ῥήτορος an orator, οἵτινες who ἐνεφάνισαν informed τῷ ἡγεμονι the governor κατὰ του Παυλου against Paul. 2. Αὐτου δὲ κληθέντος but he having been called, ὁ Τερτυλλος Τertullus ἤρξατο began κατηγορεῖν to accuse, λεγων saying, 3. “Τύγχαροντες meeting with πολλῆς εἰρήνης much peace δια σου through thee, και and κατορθωμάτων prosperous affairs γινομένων accruing τῷ ἔθνει τούτῳ to this nation δια της σης προνοίας through thy providence, ἀποδεχομεθα we receive [it], παντὴ τε both always

και and πανταχου everywhere, κρατιστε Φηλιξ most noble Felix, μετα πασης ευχαριστίας with all thankfulness. 4. 'Ινα δε but that μη εγκοπτω I may not hinder σε thee επι πλειον for a longer [time], παρακαλω σε I beseech thee τη ση επιεικεια in thy clemency ακουσαι to hear ημων us συντομως briefly. 5. ευροντες γαρ for having found τον ανδρα τουτον this man λοιμον a pestilence, και and κινουντα stirring up στασιν sedition πασι τοις Ιουδαιοις amongst all the Jews κατα την οικουμενην throughout the inhabited [world], πρωτοστατην τε and a ring-leader της αιρεσεως of the sect των Ναζωραιων of the Nazarenes: 6. ος who και also επειρασεν attempted βεβηλωσαι to profane το ιερον the temple; ον και whom also εκρατησαμεν we took και and ηβηλησαμεν wished κρινειν to judge κατα τον ημετερον νομον according to our law. 7. 'Ο δε χιλιαρχος but the chief captain Λυσιας Lysias παρελθων having come up απηγαγε took [him] away μετα πολλης βιας with much force εκ των χειρων ημων out of our hands, 8. κελευσας having ordered τους κατηγορουι αυτου his accusers ερχεσθαι to come επι σε to thee, παρ' ου from whom αυτος thyself ανακρινας having examined δυνηση thou wilt be able επιγνωαι to take cognizance περι παντων τουτων concerning all these things ων of which ημεις we κατηγορουμεν accuse αυτου him." 9. Και οι Ιουδαιοι δε but the

Jews also συνεθεντο agreed, φασκοντες affirming ταυτα that these things ούτως εχουν were so.

10. Ὁ δὲ Παῦλος but Paul, τοῦ ἡγεμονος the governor νευσαντος having nodded αὐτῷ to him λεγειν to speak, ἀπεκριθὴ answered, “Ἐπισταμενος knowing σε thee οὐτα as being κριτὴν a judge τῷ ἔθνει τούτῳ over this nation ἐκ πολλῶν ἐτῶν from many years, ἀπολογουμαι I answer εὐθυμότερον more readily τα as to the things περὶ ἐμαυτοῦ concerning myself; 11. δυναμένου σου thou being able γινῶναι to know ὅτι that οὐκ εἰσὶ there are not πλείους more ἢ than ἡμέραι δεκάδυο twelve days μοι to me, ἀπ’ ἧς from what [time] ἀνέβην I went up προσκυνήσων to worship ἐν Ἱερουσαλὴμ in Jerusalem: 12. καὶ and οὔτε neither εὗρον did they find με me διαλεγόμενα disputing πρὸς τινα with any one ἐν τῷ ἱερῷ in the temple, ἢ or ποιοῦντα causing ἐπισυστάσιν a concourse οὗλου of the multitude, οὔτε neither ἐν ταῖς συναγωγαῖς in the synagogues οὔτε nor κατὰ τὴν πόλιν in the city: 13. οὔτε neither δύνανται can they παραστήσαι prove με me [guilty] περὶ ὧν of what things νῦν κατηγοροῦσι they now accuse μου me. 14. Ὁμολογῶ δὲ but I confess τούτο this σοι to thee, ὅτι that κατὰ τὴν ὁδὸν according to the way ἣν which λεγουσὶ they call αἵρεσιν heresy, οὕτω so λατρεύω I serve τῷ πατρὶ ὁ Θεὸς the God of my fathers πιστευῶν believing πασὶν in all things τοῖς

γεγραμμενοις that are written *κατα τον νομον* according to the law *και* and *τοις προφηταις* in the prophets, 15. *εχων* having *ελπιδα* hope *εις τον Θεον* in God, *ην* which *και* also *ουτοι* these *αυτοι* themselves *προσδεχονται* expect, *μελλειν* that there is about *εσεσθαι* to be *αναστασιν* a resurrection *νεκρων* of the dead, *δικαιων τε* both of just *και* and *αδικων* of unjust. 16. *Εν δε τουτω* but in this *ασκω αυτος* I exercise myself *εχειν* to have *δια παντος* always *συνειδησιν* a conscience *απροσκοπον* free from causing offence *προς τον Θεον* towards God *και* and *τους ανθρωπους* men.

17. *Δι' ετων δε πλειονων* but at the interval of several years *παρεγενομην* I came *ποιησων* about to bring *ελεημοσυνας* alms *και* and *προσφορας* offerings *εις το εθνος μου* to my nation: 18. *εν οίς* amid which doings *ευρον* there found *με* me *ηγγισμενον* purified *εν τω ιερω* in the temple, *ου* not *μετα οχλου* with a crowd *ουδε* nor *μετα θυρυβου* with tumult, *Ιουδαιοι τινες* certain Jews *απο της Ασιας* from Asia: 19. *ους* whom *δει* it behoves *παρειναι* to be present *επι σου* before thee, *και* and *κατηγορειν* to accuse *ει* if *εχοιεν* they have *τι* anything *προς με* against me: 20. *η* or *ουτοι* let these *αυτοι* themselves *ειπατωσαν* say, *ει* if *ευρον* they found *τι αδικημα* any crime *εν εμοι* in me, *σταντος μου* when I stood *επι του συνεδριου* in the presence of the council: 21. *η*

except *περι μιας ταυτης φωνης* for this one speech, *ης* which *εκραξα* I cried out *εστωσ* standing *εν αυτοις* amongst them; *οτι* that *περι αναστασεως* concerning the resurrection *νεκρων* of the dead *εγω* I *κρινομαι* am called to account *υφ' υμων* by you *σημερον* this day."

22. *Ο δε Φηλιξ* but Felix *ακουσας* having heard *ταυτα* these [words] *ανεβαλετο* *αυτους* put them off, *ειδως* knowing *ακριβεστερον* more perfectly *τα* the [things] *περι της οδου* concerning the way, *ειπων* saying, "*Οταν* when *Λυσιας* Lysias *ο χιλιάρχος* the chief captain *καταβη* comes down, *διαγυνσομαι* I will thoroughly examine *τα* the [things] *καθ' υμας* concerning you." 23. *Διαταξαμενος τε* and having ordered *τω εκατονταρχη* the centurion *τηρεισθαι* to keep *τον Παυλον* Paul, *εχειν τε* and that he should have *ανεσιν* freedom, *και* and *κωλυειν* to hinder *μηδενα* no one *των ιδιων αυτου* of his friends *υπηρετειν* from ministering *η* or *προσερχεσθαι* from coming *αυτω* to him.

24. *Μετα δε ημερας τινας* but after some days *ο Φηλιξ* Felix *παραγενομενος* having come *συν Δρουσιλλη* with Drusilla *τη γυναικι αυτου* his wife, *ουση* who was *Ιουδαια* a Jewess, *μετεπεμψατο* sent for *τον Παυλον* Paul *και* and *ηκουσεν* heard *αυτου* him *περι της πιστεως* concerning faith *εις Χριστον* in Christ. 25. *Διαλεγομενου δε αυτου* and as he discoursed *περι διακαιουσνης* concerning

righteousness *και* and *εγκρατειας* temperance, *και* and *του κριματος* the judgment *του μελλοντος* which is about *εσεσθαι* to be, *ο Φηλιξ* Felix *γενομενος* having become *εμφοβος* alarmed *απεκριθη* answered, “*Το νυν εχον* for the [time] now being *πορευου* go : *μεταλαβων* δε but when I have found *καιρον* an opportunity, *μετακαλεσομαι* I will send for *σε* thee :” 26. *αμα δε* and at the same time *και* also *ελπιζων* hoping *οτι* that *χρηματα* money *δοθησεται* would be given *αυτω* to him *υπο του Παυλου* by Paul, *οπως* that *λυση* he would release *αυτον* him ; *διο* wherefore *και* also *μεταπεμπομενος* sending for *αυτον* him *πυκνότερον* more frequently *ωμιλει* he conversed *αυτω* with him. 27. *Διετίας δε πληρωθεισης* but two years having been fulfilled *ο Φηλιξ* Felix *ελαβε* received *διαδοχον* as a successor *Πορκιον Φηστον* Porcius Festus : *θελων τε* and wishing *καταθεσθαι χαριτας* to leave favours *τοις Ιουδαιοις* on the Jews, *ο Φηλιξ* Felix *κατελιπε* left *τον Παυλον* Paul *δεδεμενον* bound.

CHAPTER XXV.

1. *Φηστος ουν* Festus then, *επιβας* having come into *τη επαρχια* the province, *μετα τρεις ημερας* after three days *ανεβη* went up *απο Καισαρειας* from Cesaræa *εις Ιερουσαλημ* to Jerusalem. 2. *Ο δε αρχιερευς* but the high priest *και* and *οι πρωτοι* the chief [men] *των Ιουδαιων* of the Jews *ενεφανισαν*

gave information *αὐτῷ* to him *κατὰ τοῦ Παύλου* against Paul, *καὶ* and *παρεκαλοῦν* besought *αὐτὸν* him, 3. *αἰτουμένοι* asking *χάριν* favour *κατ' αὐτοῦ* against him, ὅπως that *μεταπεμφῆται* he would send for *αὐτὸν* him *εἰς Ἱερουσαλὴμ* to Jerusalem, *ποιοῦντες* making *ἐνεδραν* a snare *ἀνελειν* to kill *αὐτὸν* him *κατὰ τὴν ὁδὸν* by the way. 4. Ὁ *μὲν οὖν Φηστος* Festus then *ἀπεκρίθη* answered, *τὸν Παῦλον* that Paul *τηρεῖσθαι* should be kept *ἐν Καισαρείᾳ* in Cæsarea *ἑαυτὸν δὲ* but that himself *μελλεῖν* was about *ἐκπορευεσθαι* to go [there] *ἐν ταχείᾳ* in a short [time]. 5. "Οἱ *οὖν* *δυνατοὶ* let the chief men then (*φησὶ* says he) *ἐν ὑμῖν* among you, *συγκатаβαντες* having gone down with [me], *κατηγορεῖτωσαν* accuse *αὐτοῦ* him *εἰ* if *ἐστὶ* there is *τι* anything *ἐν τῷ ἀνδρὶ τούτῳ* in this man." 6. *Διατριψας δὲ* and having tarried *ἐν αὐτοῖς* amongst them *πλείους ἡμέρας* more days ἢ than *δέκα* ten, *καταβας* having gone down *εἰς Καισαρείαν* to Cæsarea, *τῇ ἐπαυρίῳ* on the day following *καθισας* having taken his seat *ἐπὶ τοῦ βήματος* on the judgment-seat *ἐκέλευσεν* he ordered *τὸν Παῦλον* Paul *ἀχθῆναι* to be brought. 7. *Παραγενομένου δὲ αὐτοῦ* and when he had come, οἱ *Ἰουδαῖοι* the Jews *καταβεβηκοτες* who had come down *ἀπὸ Ἱεροσολυμῶν* from Jerusalem *περιεστήσαν* stood round, *φέροντες* bringing *πολλά* many *καὶ βαρεὰ αἰτιαματα* heavy charges *κατὰ τοῦ Παύλου* against Paul, ἃ *ὧν* which *οὐκ*

ισχυον they were not able αποδειξαι to prove : 8. αυτου απολογουμενου he in defence saying, οτι that “ ουτε neither εις τον νομον against the law των Ιουδαιων of the Jews, ουτε nor εις το ιερον against the temple, ουτε nor εις Καισαρα against Cæsar ημαρτον sinned I τι at all.” 9. Ο δε Φηστος but Festus, θελων wishing καταθεσθαι χαριν to lay up a favour τοις Ιουδαιοις with the Jews, αποκριθεις answering τω Παυλω Paul, ειπε said, “ Θελεις wilt thou, αναβας having gone up εις Ιερουσαλυμα to Jerusalem, κρινεσθαι be judged εκει there επ’εμου before me περι τουτων concerning these things?” 10. Ο δε Παυλος but Paul ειπε said, “ Ειμι I am εστως standing επι του βηματος at the judgment seat Καισαρος of Cæsar, ου where δει it behoves με that I κρινεσθαι be judged. Ηδικησα I wronged Ιουδαιους the Jews ουδεν in nothing, ως as και συ thou also επιγινωσκεις knowest καλλιον better. 11. Ει μεν γαρ for if indeed αδικω I do wrong και and πεπραχα have done τι anything αξιον deserving θανατου of death, ου παραιτουμαι I do not beg off το αποθανειν death : ει δε but if εστι there is ουδεν nothing ων of the things which ουτοι these κατηγορουσι μου accuse me, ουδεις no one δυναται can χαρισασθαι με deliver me up αυτοις to them. Επικαλουμεναι I appeal to Καισαρα Cæsar.” 12. Τότε then ο Φηστος Festus συλλαλησας having conferred μετα του συμβουλιου with the coun-

cil, απεκριθη answered, “*Επικεκλησαι* thou hast appealed unto *Καισαρα* Cæsar; *επι Καισαρα* to Cæsar *πορευση* thou shalt go.”

13. *Ημερων δε τινων* but some days *διαγενομενων* having elapsed *Αγριππας* Agrippa *ὁ βασιλευς* the king *και* and *Βερνικη* Bernice *κατηντησαν* arrived *εις Καισαρειαν* at Cæsarea, *ασπασομενοι* about to salute *τον Φηστον* Festus. 14. *Ὡς δε* but when *διετριβον* they tarried *εκει* there *πλειους ἡμερας* several days, *ὁ Φηστος* Festus *ανεθετο* set forth *τω βασιλει* to the king *τα* the [things] *κατα τον Παυλον* about Paul, *λεγων* saying, “*Εστι* there is *ανηρ τις* a certain man *καταλειμμενος* left *δεσμιος* a prisoner *υπο Φηλικος* by Felix, 15. *περι ου* concerning whom, *γενομενου μου* when I was *εις Ἱεροσολυμα* at Jerusalem, *οι αρχιερεις* the high priests *και* and *οι πρεσβυτεροι* the elders *των Ιουδαιων* of the Jews *ενεφανισαν* gave information, *αιτουμενοι* asking *δικην* judgment *κατ’ αυτου* against him, 16. *προς ους* to whom *απεκριθην* I answered *οτι* that *ουκ εστιν* it is not *εθος* a custom *Ῥωμαιοις* with Romans *χαριζεσθαι* to deliver up *τινα ανθρωπον* any man *εις απαλειαν* to destruction, *πριν η* before that *ὁ κατηγορουμενος* the accused *εχοι* should have *τους κατηγορους* the accusers *κατα προσωπον* to his face, *λαβοι τε* and receive *τοπον* opportunity *απολογιας* of defence *περι του εγκληματος* concerning the charge. 17. *συνελθοντων ουν αυτων* when they there-

fore had assembled *εν θαδε* here, *ποιησαμενος* having made *αναβολην μηδεμian* no delay, *τη ἐξης* on the next [day] *καθισας* having sat *επι του βηματος* on the judgment-seat, *εκελευσα* I ordered *τον ανδρα* the man *αχθηναι* to be brought. 18. *Περι ου* about whom *οι κατηγοροι* the accusers *σταθεντες* having stood up, *επεφερον* brought *ουδεμian αιτιαν* no charge *ων* of the things which *εγω* I *υπενοουν* supposed. 19. *ειχον δε* but they had *ζητηματα* *τινα* certain questions *περι της ιδias δεισιδαιμονias* concerning [their] own superstition *προς αυτον* against him, *και* and *περι τινος Ιησου* concerning one Jesus *τεθνηκοτος* who was dead, *ον* whom *ο Παυλος* Paul *εφασκεν* affirmed *ζην* to be alive. 20. *Εγω δε* and I *απορουμενος* doubting *εις την ζητησιν* as to the question *περι τουτου* concerning this, *ελεγον* asked *ει* whether *βουλοιτο* he would wish *πορευεσθαι* to go *εις Ιερουσαλημ* to Jerusalem, *κακει* and there *κρινεσθαι* be judged *περι τουτων* concerning these things. 21. *Του δε Παυλου* but Paul *επικαλεσαμενου* having appealed *αυτον* that he *τηρεισθαι* should be kept *εις την διαγνωσιν* for the cognizance *του Σεβαστου* of Augustus, *εκελευσα* I ordered *αιτον* him *τηρεισθαι* to be kept *εως ου* until when *πεμψω* I should send *αυτον* him *προς Καισαρα* to Cæsar. 22. *Αγριππας δε* but Agrippa *εφη* said *προς τον Φηστον* to Festus, "*Εβουλομην* I wished *και* also *αυτος* myself *ακουσαι* to hear *του ανθρω-*

που the man." 'Ο δε and he φησι says, "Αυριον to-morrow ακουση thou shalt hear αυτου him.

23. Τη ουν επαυριον on the morrow therefore ελθοντας του Αгриппα Agrippa having come και and της Βερνικης Bernice μετα πολλης φαντασιας with much pomp, και and εισελθοντων having entered εις το ακρατηριον into the audience-chamber, συν τε τοις χιλι-αρχοις both with the chief captains και and τοις ανδρασι the men της πολεως of the city ουσι who were κατ' εξοχην in eminence, και and κελευσαντος του Φηστου Festus having ordered, ο Παυλος Paul ηχθη was brought. 24. Και and ο Φηστος Festus φησι says, "Αгриппα βασιλευ King Agrippa, και and παντες ανδρες all men οι συμπαροντες who are present ημιν with us, θεωρειτε ye see τουτον this man περι ου concerning whom παν το πληθος all the multitude των Ιουδαιων of the Jews ευετυχον μοι addressed themselves to me, εν τε Ιεροσολυμοις both at Jerusalem και and ενθαδε here, επιβωντες crying out αυτον that he μη δειν ought not ζην to live μηκετι any longer. 25. Εγω δε but I καταλαβομενος having perceived αυτον that he πεπραχεναι had done μηδεν nothing αξιον deserving θανατου of death, και τουτου δε and this man also αυτου himself επικαλε-σμενου having appealed to τον Σεβαστον Augustus εκρινα I determined πεμπειν to send αυτον him: 26. περι ου concerning

whom *ουκ εχω* I have not *τι* anything *ασφαλες* certain *γραφαι* to write *τω κυριω* to my lord ; *διο* wherefore *προηγαγον αυτον* I brought him forth *εφ' υμων* before you, *και* and *μαλιστα* especially *επι σου* before thee, *βασιλευ Αгриππα* King Agrippa, *οπως* that, *της ανακρισεως γενομενης* examination having been made, *σχω* I may have *τι* somewhat *γραφαι* to write ; 27. *δοκει γαρ* for it seemeth *μοι* to me *αλογον* unreasonable, *πεμποντα* sending *δεσμιον* a prisoner, *μη* not *και* also *σημαναι* to signify *τας αιτιας* the charges *κατ' αυτου* against him."

CHAPTER XXVI.

1. *Αгриππας δε* but Agrippa *εφη* said *προς τον Παυλον* to Paul, "*Επιτρεπεται* it is permitted *σοι* to thee *λεγειν* to speak *περι σεαυτου* concerning thyself." *Τοτε* then *ο Παυλος* Paul *εκτεινας* having stretched forth *την χειρα* his hand, *απελογειτο* said in his defence, 2. "*Ηγημαι* I think *εμαυτον* myself *μακαριον* happy, *βασιλευ* O king *Αгриππα* Agrippa, *μελλων* being about *σημερον* this day *απολογισθαι* to speak in my defence *επι σου* before thee *περι παντων* concerning all the things *ων* of which *εγκαλουμαι* I am accused *υπο Ιουδαιων* by the Jews ; 3. *μαλιστα* especially *σε* thee *οντα* being *γνωστην* experienced *παντων τε εθων* both in all customs *και* and *ζητηματων* questions *των* which [are] *κατα Ιουδαιους* amongst the

Jews ; διο wherefore δεομαι I pray σου of thee ακουσαι to hear μου me μακροθυμως patiently. 4. Την μεν ουν βιωσιν μου my manner of life then indeed, την εκ νεοτητας from my youth, την γενομενην which was passed απ' αρχης from the beginning εν τω εθνει μου among my nation εν 'Ιεροσολυμοις in Jerusalem, παντες οι Ιουδαιοι all the Jews ισασι know, 5. προγινωσκοντες με knowing me before ανωθεν from the beginning, εαν if θελωσι they are willing μαρτυρειν to testify, οτι that κατα την ακριβεστατην αιρεσιν according to the strictest sect της ημετερας θρησκειας of our religion εξησα I lived Φαρισαιος a Pharisee : 6. και and νυν now εστηκα I stand κρινομενος judged επ' ελπιδι for the hope της επαγγελιας of the promise γενομενης made υπο του Θεου by God προς τους πατερας to the fathers, 7. εις ην to which το δωδεκαφυλον the twelve tribes ημων of us, λατρευον serving εν εκτενεια intensely νυκτα night και and ημεραν day, ελπειζει hope καταντησαι to come : περι ης ελπιδος for which hope, βασιλευ Αгриππα King Agrippa, εγκαλουμαι I am accused υπο των Ιουδαιων by the Jews. 8. Τι why κρινεται is it considered απιστον incredible παρ' υμιν with you ει if ο Θεος God εγειρει raises νεκρους the dead ? 9. Εγω μεν ουν I indeed εδοξα thought εμαυτω in myself δειν that I ought πραξαι to have done πολλα many things εναντια contrary προς το ονομα to the name

Ἰησοῦ of *Jesus του Ναζωραίου* of Nazareth. 10. Ὅ which *καὶ* also *ἐποίησα* I did *ἐν Ἱεροσολυμοῖς* in Jerusalem: *καὶ* and *ἐγὼ* I *κατέκλεισα* shut up *πολλοὺς* many *τῶν ἁγίων* of the saints *φυλακαῖς* in prisons, *λαβὼν* having received *τὴν ἐξουσίαν* authority *παρὰ τῶν ἀρχιερέων* from the high priests: *ἀναιρουμένων τε αὐτῶν* and they being put to death *κατηνέγκα ψῆφον* I gave my vote against [them]. 11. *Καὶ* and *τιμῶρων* punishing *αὐτοὺς* them *πολλακίς* oftentimes *κατὰ πάσας τὰς συναγωγὰς* in all the synagogues, *ἠναγκάζον* I compelled [them] *βλασφημεῖν* to blaspheme: *ἐμμαινόμενος τε* and being maddened *αὐτοῖς* against them *περισσῶς* exceedingly, *ἐδίωκον* I pursued [them] *ἕως καὶ* even as far as *εἰς τὰς ἐξω πόλεις* to foreign cities: 12. *ἐν οἷς* in which doings *καὶ* also *πορευόμενος* proceeding *εἰς τὴν Δαμασκὸν* to Damascus *μετ' ἐξουσίας* with authority *καὶ* and *ἐπιτροπῆς* permission *τῆς παρὰ τῶν ἀρχιερέων* from the high priests, 13. *ἡμέρας μεσῆς* at mid-day, *βασιλεῦ* O king, *εἶδον* I saw *κατὰ τὴν ὁδὸν* by the way *φῶς* a light *οὐρανοθεν* from heaven, *ὑπὲρ τὴν λαμπρότητα* above the brightness *τοῦ ἡλίου* of the sun, *περιλαμψάν* shining around *με* me *καὶ* and *τοὺς* those *πορευομένους* travelling *συν ἐμοὶ* with me. 14 *Παντῶν δὲ ἡμῶν* and all of us *καταπεσόντων* having fallen down *εἰς τὴν γῆν* on the earth, *ἤκουσα* I heard *φῶνῃν* a voice *λαλοῦσαν* speaking *πρὸς με* to me, *καὶ* and

λεγουσαν saying τη Ἑβραϊδι διαλεκτῷ in the Hebrew tongue, 'Σαουλ, Σαουλ Saul, Saul, τι why διωκεις με persecutest thou me? σκληρον [it is] hard σοι for thee λακτιζειν to kick προς κεντρα against the pricks.' 15. Εγω δε and I ειπον said, 'Τις who ει art thou, Κυριε Lord?' ο δε and he ειπε said, " Εγω ειμι I am Ιησους Jesus, ον whom συ thou διωκεις persecutest: 16. αλλα but αναστηθι arise και and στηθι stand επι τους ποδας σου upon thy feet; ωφθην γαρ for I appeared σοι to thee εις τουτο for this, προχειρισασθαι to appoint σε thee υπηρετην a minister και and μαρτυρα a witness ων τε both of what [things] ειδες thou hast seen ων τε and [of those] in which οφθησομαι I shall appear σοι to thee, 17. εξαιρουμενος delivering σε thee εκ του λαου from the people και and των εθνων the Gentiles εις ους to whom νυν now αποστελλω I send σε thee, 18. ανοιξαι to open οφθαλμους αυτων their eyes, του επιστρεψαι for the [purpose] to turn [them] απο σκοτους from darkness εις φως to light, και and της εξουσιας from the power του Σατανα of Satan επι τον Θεον to God, του for the [end] αυτους that they λαβειν might receive αφεσιν forgiveness αμαρτιων of sins, και and κληρον a heritage εν τοις ιγγιασμενοις amongst the sanctified, πιστει through faith τη which [is] εις εμε in me. 19. Ὅθεν whence, βασιλευ Αгриππα O king Agrippa, ουκ εγενομην I was not

απειθης disobedient *τη ουρανω οπτασια* to the heavenly vision, 20. *αλλα* but *απαγγελλων* declaring *πρωτον* first *τοις* to those *εν Δαμασκω* in Damascus *και* and *Ιεροσολυμοις* Jerusalem, *εις τε πασαν την χωραν* and to all the country *της Ιουδαιας* of Judæa, *και* and *τοις εθνεσι* to the Gentiles, *μετανοειν* that they should repent *και* and *επιστρεφειν* turn *επι τον Θεον* to God, *πρασσοντας* doing *εργα* works *αξια* worthy *της μετανοιας* of repentance. 21. *Ενεκα τουτων* on account of these things *οι Ιουδαιοι* the Jews, *συλλαβομενοι* having seized *με* me *εν τω ιερω* in the temple, *επειρωντο* endeavoured *διαχειρισασθαι* to kill me. 22. *Τυχων ουν* having then obtained *επικουριας* assistance *της* which [is] *παρα του Θεου* from God, *εστηκα* I have stood *αχρι της ημερας ταυτης* until this day, *μαρτυρουμενος* testifying *μικρω τε* both to small *και* and *μεγαλω* to great, *λεγων* saying *ουδεν* nothing *εκτος* except *ων* what things *οι τε προφηται* both the prophets *και* and *Μωσης* Moses *ελαλησαν* spoke of *μελλοντων* as about *γινεσθαι* to happen: 23. *ει* if *ο Χριστος* Christ *παθηται* should suffer, *ει* if *πρωτος* he first *εξ αναστασεως* from the resurrection *νεκρων* of the dead *μελλει* is about *καταγγελλειν* to declare *φως* the light *τω λαω* to the people *και* and *τοις εθνεσι* to the Gentiles." 24. *Αυτου δε απολογουμενον* but as he spake in his defence *ταυτα* these words, *ο Φηστος* Festus *εφη* said *μελαγχη τη*

φωνῇ in a loud voice, “Μαινῇ thou art mad, Παυλε Paul, τα πολλὰ γραμματα much learning περιτρεπεί drives σε thee εἰς μανίαν to madness.” 25. Ὁ δὲ but he φησί says, “Οὐ μαινομαι I am not mad, κρατιστε Φηστε most noble Festus, ἀλλὰ but αποφθεγγομαι I utter ῥήματα words ἀληθείας of truth και and σωφροσύνης soberness, 26. ὁ γὰρ βασιλεὺς for the king ἐπιστάται knows περὶ τούτων about these things, πρὸς ὃν to whom και also παρρησιαζόμενος using bold speech λαλῶ I am speaking; πειθομαι γὰρ for I am persuaded οὐδὲν τι that none τούτων of these things οὐ λανθάνειν is [not] hidden from αὐτὸν him; τούτο γὰρ for this οὐ πεπραγμένον ἐστίν has not been done ἐν γωνίᾳ in a corner. 27. Βασιλεὺς Ἀγρίππα king Agrippa, πιστεύεις believest thou τοῖς προφηταῖς the prophets? οἶδα I know ὅτι that πιστεύεις thou believest.” 28. Ὁ δὲ Ἀγρίππας but Agrippa ἐφῆ said πρὸς τὸν Παῦλον to Paul, “Ἐν ὀλίγῳ within a little πειθεῖς thou persuadest μέ me γενεσθαι to become Χριστιανὸν a Christian.” 29. Ὁ δὲ Παῦλος and Paul εἶπε said, “Εὐξαιμην ἂν I would pray τῷ Θεῷ to God και both ἐν ὀλίγῳ in a little και and ἐν πολλῷ in much, οὐ μόνον not only σε that thou, ἀλλὰ but και also πάντας that all τοὺς ἀκούοντας who hear μου me σήμερον this day γενεσθαι were τοιοῦτους such ὅποιος as ἐγώ I εἰμι am, παρὲκτος except τῶν δεσμῶν τούτων these

bonds." 30. *Και* and *αυτου ειποντος* when he had said *ταυτα* these [words] *ὁ βασιλευς* the king *και* and *ὁ ἡγεμων* the governor *ανεστη* rose up, *ἡ τε Βερνικη* and Bernice *και* and *οἱ συγκαθήμενοι* those sitting *αυτοις* with them, 31. *Και* and *αναχωρησαντες* having withdrawn *ελαλουν* they talked *προς αλληλους* to each other, *λεγοντες* saying *ὅτι* that, "*Ὁ ανθρωπος οὗτος* this man *πρασσει* does *ουδεν* nothing *αξιον* deserving *θανατου* of death *η* or *δεσμων* of bonds." 32. *Αγριππας* δε and Agrippa *εφη* said *τω Φηστα* to Festus, "*Ὁ ανθρωπος ουτος* this man *εδυνατο* could *απολελυσθαι* have been released, *ει* if *μη επεκεκλητο* he had not appealed to *Καισαρα* Cæsar."

CHAPTER XXVII.

1. Ὡς δε but when *εκριθη* it was determined *του ἡμας* for the [end] that we *αποπλειν* should sail away *εις την Ιταλιαν* into Italy, *παρεδιδουν* they delivered *τον τε Πανλον* both Paul *και* and *ετερους τινας δεσματος* some other prisoners *ἐκατονταρχη* to a centurion, *ονοματι* by name *Ιουλιω* Julius, *σπειρης Σεβαστης* of the band of Augustus. 2. *Επιβαντες* δε and having embarked *πλοιω* in a ship *Αδραμυττηνη* of Adramyttium, *ανηχθημεν* we put to sea, *μελλοντες* being about *πλειν* to sail by *τους τοπους* the places *κατα την Ασιαν* along Asia, *οντος* there being *συν ἡμιν* with us *Αρισταρχου* Aristarchus

Μακεδονος a Macedonian *Θεσσαλονικεως* of Thessalonica. 3. *Τῇ τε ἑτέρα* and on the next [day] *κατηχθημεν* we were brought to *εις Σιδωνα* at Sidon: *ὁ τε Ιουλιος* and Julius *χρησαμενος* having treated *τῷ Παύλῳ* Paul *φιλανθρωπως* kindly, *επετρεψε* permitted him *πορευθεντα* having gone *προς φίλους* to friends *τιχειν* to obtain *επιμελειας* their care. 4. *Κακειθεν* and from that place *αναχθεντες* having put to sea *ὑπεπλευσαμεν* we sailed under *την Κύπρον* Cyprus *δια το* owing to the [fact] *τους ανεμους* that the winds *ειναι* were *εναντιους* contrary. 5. *Διαπλευσαντες* τε and having sailed through *το πελαγος* the sea *το* which [extends] *κατα την Κιλικιαν* along Cilicia *και* and *Παμφυλιαν* Pamphylia, *κατηλθομεν* we came down *εις Μυρα* to Myra *της Λυκίας* in Lycia. 6. *Κακει* and there *ὁ ἑκατονταρχος* the centurion *εὕρων* having found *πλοιον Αλεξανδρινον* a ship of Alexandria *πλεον* sailing *εις την Ιταλιαν* for Italy, *εμβιβασεν* he embarked *ἡμας* us *εις αυτο* in it. 7. *Βραδυπλοουντες δε* and having sailed slowly *εν ἱκαναις* during many days, *και* and *μολις* scarcely *γενόμενοι* having come *κατα την Κνιδον* opposite Cnidus, *του ανεμου* the wind *μη προσεωντος* not permitting *ἡμας* us, *ὑπεπλευσαμεν* we sailed under *την Κρητην* Crete *κατα Σαλμωνην* over against Salmone. 8. *Μολις τε* and scarcely *παραλεγόμενοι* coasting along *αυτην* it, *ηλθομεν* we came *εις τινα τοπον* to a cer-

tain place *καλουμενον* called *Καλους Λιμενας* the fair havens; *εγγυς* near *ᾧ* to which *ἦν* was *πολις* the city *Λασαια* Lasæa. 9. *Ἰκανου δε χρονου* and much time *διαγενομενου* having been spent, *και* and *του πλους* sailing *ἤδη* now *οντος* being *επισφαλους* dangerous, *δια το* owing to the [fact] *και* also *την νηστειαν* that the fast *ἤδη* already *παρεληλυθεναι* had passed, *ὁ Παυλος* Paul *παρηγγει* exhorted *αυτοις* them, 10. *λεγων* saying, “*Ανδρες* men, *θεωρω* I perceive *ὅτι* that *τον πλουν* the voyage *μελλειν* is likely *εσσεσθαι* to be *μετα ὑβρεως* with hurt *και* and *πολλης ζημιας* much damage, *ου μονον* not only *του φορτου* of the cargo *και* and *του πλοιου* of the ship, *αλλα* but *και* also *των ψυχων ἡμων* of our lives.” 11. *Ὁ δε ἐκατονταρχος* but the centurion *επειθετο* trusted *τῷ κυβερνητῇ* the master *και* and *τῷ ναυκληρῷ* the owner of the ship *μαλλον* more *ἢ* than *τοις λεγομενοις* the [words] spoken *ὑπο του Παυλου* by Paul. 12. *Του δε λιμενος* and the haven *ὑπαρχοντος* being *ανευθετου* not commodious *προς παραχειμασιαν* for wintering in, *οἱ πλειους* the greater part [of them] *εβεντο* gave *βουλην* advice *αναχθηναι* to put to sea *εκειθεν* from that place, *ει* if *πως* by any chance *καταντησαντες* having arrived *εις Φοινικα* at Phœnice, *λιμενα* a haven *της Κρητης* of Crete *βλεποντα* looking *κατα λιβα* towards the south-west *και* and *κατα χωρον* towards the Caurus [north-west], *δυναιντο* they might be

able παραχειμασαι to winter. 13. Νοτου δε but the south wind υποπνευσαντος having blown gently, δοξαντες having considered κεκρατηκεναι that they had obtained της προθεσεως their purpose, αραντες having loosed παρελεγοντο they coasted by την Κρητην Crete ασσου nearer. 14. Μετ' ου δε πολυ but after not long εβαλε there rushed κατ' αυτης against it ανεμος τυφωνικος a tempestuous wind, ο καλουμενος which is called Ευροκλυδων Euroclydon: 15. του δε πλοιου and the ship συναρπασθεντος having been caught και and μη δυναμενου not being able αυτοφθαλμειν to look up against τω ανεμω the wind, επιδοντες giving way εφερομεθα we were borne along. 16. Τποδραμοντες δε and having run under τι νησιον a certain island, καλουμενον called Κλαυδην Clauda, μολις ισχυσαμεν we were scarcely able γενεσθαι to be περικρατεις masters της σκαφης of the boat; 17. ην which αραντες having taken up, εχρωντο they used βοηθειας helps υποζωννυντες undergirding το πλοιον the ship: φοβουμενοι τε and fearing μη lest εκπεσωσι they should fall εις την συρτιν into the quicksand, χαλασαντες having let down το σκευος the sails ουτω thus εφεροντο they were driven. 18. Ημων δε and we χειμαζομενων being tossed about by the storm σφοδρωσ violently, τη εξης on the day following εποιουντο they made εκβολην a casting out [of cargo]: 19. και and τη τριτην on

the third day αυτοχειρες with our own hands ερριψαμεν we cast out την σκευην the tackling του πλοιου of the ship. 20. Μητε δε ήλιου but neither sun μητε nor αστρων stars επιφαινοντων appearing επι πλειονας ήμερας for several days, χειμωνος τε ουκ ολιγου and no small storm επικειμενου pressing upon us, πασα ελπις all hope του ήμας σωζεσθαι of our being saved λοιπον any longer περιηρειτο was taken away. 21. Ὑπαρχουσης δε and there being πολλης ασιτιας a long abstinence, ο Παυλος Paul σταθεις standing εν μεσω in the midst αυτων of them, ειπε said, “Εδει μεν it indeed behoved [you], ω ανδρες O men, πειθαρχησαντας having obeyed μοι me μη αναγεσθαι not to put to sea απο της Κρητης from Crete, κερδησαι τε and to have got την υβριν ταυτην this injury και and την ζημιαν loss. 22. Και and τα νυν now παραινω I exhort υμας you ευθυμειν to be of good cheer; εσται γαρ for there will be ουδεμια αποβολη no loss ψυχης of life εξ υμων from amongst you, πλην but του πλοιου of the ship. 23. Παρεστη γαρ for there stood by μοι me τη νυκτι ταυτη in this night αγγελος an angel του Θεου of God, ου whose ειμι I am, ω και whom also λατρευω I serve, 24. λεγων saying, Μη φοβου fear not, Παυλε Paul; δει it is necessary σε that thou παραστηνησ shouldst stand before Καισαρι Cæsar; και and ιδου behold ο Θεος God κεχαρισται has

given as a favour σοι to thee παντας all τους πλεοντας those who sail μετα σου with thee. 25. Διο wherefore ευθυμειτε be of good cheer, ανδρες men: πιστευω γαρ for I believe τω Θεω in God οτι that εσται it will be ουτως so καθ' ον τροπον in what manner λελαληται it hath been told μοι to me. 26. Δει δε but it is necessary ημας that we εκπεσειν should fall εις τινα νησον on some island." 27. Ως δε but when τεσσαρεςκαιδεκατη νυξ the fourteenth night εγενετο came, ημων διαφερομενων we being borne about εν τω Αδρια in the Adriatic, κατα μεσον about the middle της νυκτος of the night, οί ναυται the sailors υπενοουν thought τινα χωραν that some land προσαγειν was drawing near αυτοις to them: 28. και and βολισαντες having sounded ευρον they found οργυιας εικοσι twenty fathoms; διαστησαντες δε and having stood on βραχυ a short distance, και and βολισαντες having sounded παλιν again, ευρον they found οργυιας δεκαπεντε fifteen fathoms: 29. φοβουμενοι τε and fearing μηπως lest εκπεσωσι they should fall εις τραχεις τοπους upon rocky places, ριψαντες having cast τεσσαρας αγκυρας four anchors εκ πρυμνης from the stern, ηυχοντο they prayed ημεραν that day γενεσθαι would come. 30. Των δε ναυτων and the sailors ζητουντων seeking φυγειν to flee εκ του πλοιου from the ship, και and χαλασαντων having let down την σκαφην the boat εις την θαλασσαν into

the sea, προφασει with the pretence ὥς as μελλον των being about εκτεινειν to cast out αγκυρας anchors εκ πρωρας from the fore-ship, 31. ὁ Παυλος Paul ειπε said τῷ εκατονταρχῇ to the centurion και and τοις στρατιωταις to the soldiers, “Εαν μη except οἱτοι these μεινωσι remain εν τῷ πλοιῳ in the ship, ὑμεῖς you οὐ δυνασθε cannot σωθῆναι be saved.” 32. Τότε then οἱ στρατιῶται the soldiers απεκοψαν cut away τα σχοινια ropes της σκαφης of the boat, και and ειασαν allowed αυτην it εκπεσειν to fall off. 33. Αχρι δε οὐ and during what [time] ἡμερα the day εμελλε was about γινεσθαι to come ὁ Παυλος Paul παρεκαλει exhorted ἀπαντας all μεταλαβειν to partake τροφης of food, λεγων saying, “Τεσσαρεσκαιδεκατην ἡμεραν the fourteenth day σημερον this day προσδοκωντες waiting διατελειτε ye continue ασιτοι fasting, προσλαβομενοι having taken μηδεν nothing. 34. Διὸ wherefore παρακαλῶ I beseech ὑμας you προσλαβειν to take τροφης food; τουτο γαρ for this ὑπαρχει is προς της ὑμετερας σωτηριας for your safety; θριξ γαρ for a hair ου πεσειται shall not fall εκ της κεφαλης from the head ουδενος of any one εξ ὑμων of you.” 35. Ειπων δε and having said ταυτα these words, και and λαβων having taken αρτον bread, ευχαριστησεν he gave thanks τῷ Θεῷ to God ενωπιον in the presence παντων of all, και and κλασας having broken ηρξατο he began εσθιειν to eat. 36. Παντες

δε and all γενομενοι having become ευθομοι of good cheer, και αυτοι themselves also προσελαβοντο took τροφης food. 37. Ημεν δε and we were εν τω πλοιω in the ship, αι πασαι ψυχαι all the souls διακοσαι two hundred εβδομηκοντα εξ [and] seventy-six. 38. Κορεσθεντες δε and having satisfied themselves τροφης with food, εκουφιζον they lightened το πλοιον the ship, εκβαλλομενοι casting out τον σιτον the wheat εις την θαλασσαν into the sea. 39. 'Οτε δε but when εγενετο it was ημερα day ουκ επεγινωσκον they knew not την γην the land, κατενοουν δε but they discovered κολπον τινα a sort of creek εχοντα having αιγιαλον a shore, εις ον into which εβουλευσαντο they determined, ει if δυναιντο they should be able, εξωσαι to thrust το πλοιον the ship. 40. Και and περιελοντες having taken up τας αγκυρας the anchors ειων they let them go εις την θαλασσαν into the sea, αμα at the same time ανεντες loosening τας ζευκτηριας the bands των πηδαλιων of the rudders, και and επαραντες having hoisted τον αρτεμονα the sail τη πνεουση to the blowing [wind] κατειχον they held on εις τον αιγιαλον for the shore. 41. Περιπεσοντες δε and having fallen εις τοπον into a place διθαλασσον between two seas, επωκειλαν they grounded την ναυν the ship : και and η μεν πρωρα the prow indeed ερεισασα having stuck fast εμεινε remained ασαλευτος immoveable, η δε πρυμνα but the stern ελυετο

was broken ὑπο της βίας by the violence των κυματων of the waves. 42. Βουλη δε and the advice των στρατιωτων of the soldiers εγενετο was, ἵνα that αποκτεινωσι they should kill τους δεσμωτας the prisoners, μητις lest any one εκκολυμβησας having swum out διαφυγοι should escape. 43. Ὁ δε ἑκατονταρχος but the centurion βουλομενος wishing διασωσαι to save τον Παυλον Paul, εκωλυσε hindered αυτους them του βουληματος from the purpose, εκελευσε τε and ordered τους δυναμενους those who were able κολυμβαν to swim, απορριψαντας having cast [themselves] from [the ship] πρωτους the first, εξιεναι to go out επι την γην on the land: 44. και and τους λοιπους the rest, οὓς μεν some επι σανισιν on planks, οὓς δε and others επι τινων on some [pieces] των απο του πλοιου from the ship: και and οὕτως thus εγενετο it came to pass παντας that all διασωθηναι were brought safely επι την γην to the land.

CHAPTER XXVIII.

1. Και and διασωθεντες having been saved τοτε then επεγνωσαν they knew ὅτι that ἡ νησος the island καλεται is called Μελιτη Melita. 2. Οἱ δε βαρβαροι and the barbarians παρειχον shewed ου την τυχουσαν φιλανθρωπιαν no common kindness; αναψαντες γαρ for having kindled πυραν a fire, προσελαβοντο they received ἡμας us παντας all δια τον υετον on account of the rain τον εφεστω-

τα which was present on [us] και and δια το
 ψυχος on account of the cold. 3. Του δε
 Παυλου and Paul συστρεψαντος having
 gathered πληθος a number φρυγανων of sticks,
 και and επιθεντος having laid [them] επι την
 πυραν on the fire, εχιδνα a viper εξελθουσα
 having come out εκ της θερμης from the heat
 καθηψε fastened on της χειρος αυτου his hand.
 4. Ως δε but when οι βαρβαροι the barba-
 rians ειδον saw το θηριον the beast κρεμαμενον
 hanging εκ της χειρος αυτου from his hand,
 ελεγον they said προς αλληλους to each
 other, "Παντως by all means ο ανθρωπος
 ούτος this man εστιν is φονευς a murderer, ον
 whom διασωθεντα having been saved εκ της
 θαλασσης from the sea ή δικη justice ουκ ειασεν
 does not suffer ζην to live." 5. Ο μιν ουν he
 then αποτιναξας having shaken off το θηριον
 the beast εις το πυρ into the fire επαθε suffered
 ουδεν κακον no evil. 6. Οι δε and they προσ-
 εδοκων were expecting αυτον that he μελλειν
 was about πιμπρασθαι to swell η or καταπιπ-
 τειν to fall down νεκρον dead αφνω suddenly :
 ούτων δε but they προσδοκωντων expecting
 επι πολυ for a long time, και and θεωρουντων
 seeing μηδεν ατοπον nothing wrong γινομενον
 happening εις αυτον to him, μεταβαλλομενοι
 changing ελεγον they said αυτον that he ειναι
 was θεον a god. 7. Εν δε τοις but in the
 [parts] περι τον τοπον εκεινον about that place
 υπηρχε were χωρια lands τω πρωτω belonging
 to the chief [man] της νησου of the island,

ονοματι by name Ποπλιω Publius, ὅς who αναδεξαμενος having received ἡμας us εξενισεν entertained [us] hospitably τρεις ἡμερας three days. 8. Εγενετο δε and it happened του πατερα that the father του Ποπλιου of Publius κατακεισθαι was lying συνεχομενον bound πυρετοις by fevers και and δυσεντερια dysentery; προς ὃν to whom ὁ Παυλος Paul εισελθων having come, και and προσευξαμενος having prayed, επιθεις having laid τας χειρας his hands αυτω on him ιασατο healed αυτον him. 9. Τουτου ουν γενομενου this therefore having been done, και οἱ λοιποι the others also εν τη νησῳ in the island οἱ εχοντες who had ασθeneias diseases προσηρχοντο came to [him], και and εθεραπευοντο were healed; 10. οἱ who και also ετιμησαν honoured ἡμας us πολλαις τιμαις with many honours, και and επεθεντο laid on us αναγομενοις putting to sea τα the [things] προς την χρειαν for our need.

11. Μετα δε τρεις μηνας but after three months ανηχθημεν we put to sea εν πλοιῳ Αλεξανδρινῳ in a ship of Alexandria, παρασημῳ with the sign Διοσκουροι the Dioscuri [Castor and Pollux] παρακεχειμακοτι which had entered εν τη νησῳ at the island: 12. και and καταχθεντες having touched εις Συρακουσας at Syracuse, επεμειναμεν we remained ἡμερας τρεις three days: 13. οθεν whence περιελθοντες having gone round κατηντησαμεν we came εις Ῥηγιον to Rhegium, και and μετα μιαν ἡμεραν after one day, νοτου the south wind επιγενομενου having come on, δευ-

τεραιοι we on the second day ηλθομεν came εις Ποτιολους to Puteoli: 14. οὐ where εὐροντες having found αδελφους brethren, παρεκληθημεν we were entreated επιμειναι to remain επ' αυτοις amongst them ημερας επτα seven days: και and οὕτως thus ηλθομεν we came εις την 'Ρωμην towards Rome. 15. Κακειθεν and from that place οἱ αδελφοι the brethren, ακουσαντες having heard τα the [tidings] περι ημων concerning us, εξηλθον came out εις απαντησιν to a meeting ημιν with us αχρις as far as Αππιου Φορου Αρριπυ' Forum και and Τριων Ταβερνων the three Taverns; οὺς whom ὁ Παυλος Paul ιδων having seen, ευχαριστησας having given thanks τῷ Θεῷ to God ελαβε took θαρσος courage.

16. Ὅτε δε but when ηλθομεν we came εις 'Ρωμην to Rome, ὁ ἑκατονταρχος the centurion παρεδωκε delivered τους δεσμιους the prisoners τῷ στρατοπεδαρχῃ to the captain of the guard; τῷ δε Παυλῷ but to Paul επετραπη permission was given μενειν to remain καθ' ἑαυτον by himself συν τῷ στρατιωτῃ with the soldier φυλασσουντι guarding αυτον him. 17. Εγενετο δε and it came to pass μετα ημερας τρεις after three days τον Παυλον that Paul συγκαλεσασθαι called together τους οντας those who were πρωτους the chief men των Ιουδαιων of the Jews: αυτων δε and they συνελθοντων having come together ελεγειν he said προς αυτους to them, "Ανδρες men αδελφοι brethren, εγω I ποιησας

having done *ουδεν* nothing *εναντιον* in opposition *τω λαω* to the people *η* or *τοις εθεσι* to the customs *τοις πατρωις* of our fathers, *παρεδοθην* was delivered *δεσμιος* a prisoner *εξ Ιεροσολυμων* from Jerusalem *εις τας χειρας* into the hands *των Ρωμαιων* of the Romans, 18. *οιτινες* who *ανακριναντες* having examined *με* me *εβουλοντο* wished *απολυσαι* to release [me] *δια το* because that *υπαρχειν* there was *εν εμοι* in me *μηδεμιαν αιτιαν* no cause *θανατου* for death: 19. *των δε Ιουδαιων* but the Jews *αντιλεγοντων* speaking against it, *ηναγκασθην* I was compelled *επικαλεσασθαι* to appeal to *Καισαρα* Cæsar, *ου* not *ως* as *εχων* having *τι* anything *κατηγορησαι* to say against *του εθνους μου* my nation. 20. *Δια ταυτην ουν την αιτιαν* owing to this charge therefore, *παρεκαλεσα* I called for *υμας* you *ιδειν* to see *και* and *προσλαλησαι* to speak to [you], *ενεκεν γαρ* for on account of *της ελπιδος* the hope *του Ισραηλ* of Israel *περικειμαι* I am encompassed with *την αλυσιν ταυτην* this chain." 21. *Οι δε* but they *ειπον* said *προς αυτον* to him, "*Ουτε* neither *ημεις* we *εδεξαμεθα* did we receive *γραμματα* letters *περι σου* concerning thee *απο της Ιουδαιας* from Judæa, *ουτε* nor *τις* did any one *των αδελφων* of the brethren *παραγενομενος* who came *απηγγειλε* declare *η* or *ελαλησε* speak *τι* any thing *πονηρον* evil *περι σου* concerning thee. 22. *Αξιουμεν δε* but we think fit *ακουσαι* to hear *παρα σου* from thee *α* what things *φρονεις* thou thinkest; *περι μεν γαρ* for concern-

ing της αίρεσεως ταυτης this sect εστιν it is γνωστον known ήμιν to us ότι that αντιλεγεται it is spoken against πανταχου everywhere." 23. Ταξαμενοι δε and having appointed ήμεραν a day αυτω for him, πλειονες several ήκον came προς αυτον to him εις την ξενιαν to [his] lodging; οίς to whom εξετιθετο he expounded, διαμαρτυρομενος testifying την βασιλειαν the kingdom του Θεου of God, πειθων τε and persuading αυτους them τα the [things] περι του Ιησου concerning Jesus, απο τε του νομου both from the law Μωσεως of Moses και and των προφητων from the prophets, απο πρωι from early morning έως έσπερας till evening. 24. Και and οί μεν some επειθοντο believed τοις λεγομενοις the things spoken, οί δε others ηπιστουν disbelieved. 25. Οντες δε and being ασυμφωνοι disagreeing προς αλληλους with each other απελυνοντο they departed, του Παυλου Paul ειποντος having spoken ρημα έν one word, ότι that, " Καλως well ελαλησε spake το Πνευμα το Άγιον the Holy Ghost δια Έσaiου through Esaias του προφητου the prophet προς τους πατερας ήμων to our fathers, 26. λεγον saying, Πορευθητι go προς τον λαον τουτον to this people και and ειπε say, Ακοη with the ear ακουσετε ye shall hear, και and ου μη συνητε shall not understand; και and βλεποντες looking βλεψετε ye shall look και and ου μη ιδητε shall not see. 27. Η γαρ καρδια for the heart του λαου τουτου of this people επαχυνθη has become gross, και and ηκουσαν

they heard βαρεως dully τοις ωσι with [their] ears, και and εκαμμυσαν they have closed τους οφθαλμους αυτων their eyes, μηποτε lest ιδωσι they should see τοις οφθαλμοις with the eyes, και and ακουσωσι should hear τοις ωσι with the ears, και and συνωσι should understand τη καρδια with their heart, και and επιστρεψωσι should turn, και and ιασωμαι I should heal αυτους them.' 28. Εστω ουν be it then γνωστον known υμιν to you, οτι that το σωτηριον the salvation του Θεου of God απεσταλη was sent τοις εθνεσι to the Gentiles και and αυτοι they ακουσονται shall hear." 29. Και and αυτου ειποντος he having said ταυτα these words, οι Ιουδαιοι the Jews απηλθον departed, εχοντες having πολλην συζητησιν much questioning εν εαντοις amongst themselves.

30. Ο δε Πανλος but Paul εμεινε remained ολην διετιαν the whole space of two years εν ιδιω μισθωματι in his own hired house, και and απεδεχετο received παντας all τους εισπορευομενους who came in προς αυτον to him, 31. κηρυσσων preaching την βασιλειαν the kingdom του Θεου of God, και and διδασκων teaching τα the things περι του Κυριου concerning the Lord Ιησου Χριστου Jesus Christ, ακωλυτως unforbiddingly, μετα πασης παρρηcias with all boldness of speech.

KEYS TO THE CLASSICS.

THE
TESTAMENT,

CONSTRUED FROM GREEK INTO ENGLISH
LITERALLY, AND WORD FOR WORD.

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ST. PAUL'S EPISTLES.

I.—EPISTLE TO THE ROMANS.

'**Η** επιστολή the epistle **Παυλου** of Paul
του **Αποστολου** the Apostle **προς Ῥωμαίους**
to the Romans.

CHAPTER I.

1. **Παυλος** Paul **δουλος** servant **Ιησου**
Χριστου of Jesus Christ, **κλητος** called **αποστολος** an apostle, **αφωρισμενος** separated **εις**
ευαγγελιαν to the gospel **Θεου** of God, 2.
ο **which** **προεπηγγειλατο** he promised afore **δια**
των προφητων αυτου through his prophets **εν**
γραφαις αγιαις in the holy scriptures, 3.
περι του υιου αυτου concerning his son, **του**
γενομενου which was born **εκ σπερματος** of
the seed **Δαβιδ** of David **κατα σαρκα** ac-
cording to the flesh; 4. **του ορισθεντος**
who was declared **υιου** son **Θεου** of God **εν**
δυναμει in power **κατα Πνευμα** according to
the Spirit **Αγιωσυνης** of holiness **εξ αναστασεως**
from the resurrection **νεκρων** of the
dead, **Ιησου Χριστου** Jesus Christ **του Κυ-**
ριου ημων our Lord, 5. **δι' ου** through

whom *ελαβομεν* we have received *χαριν* grace *και* and *αποστολην* apostleship *εις υπακοην* to obedience *πιστεως* of faith *εν πασι τοις εθνεσιν* among all nations *υπερ του ονοματος αυτου* for his name; 6. *εν οις* among whom *υμεις* you *και* also *εστε* are, *κλητοι* called *Ιησου Χριστου* of Jesus Christ; 7. *πασι* to all *τοις ουσιν* who are *εν Ρωμη* in Rome, *αγαπητοις* beloved *Θεου* of God, *κλητοις αγιοις* called saints: *χαρις* grace *υμιν* to you *και* and *ειρηνη* peace *απο Θεου* from God *πατρος* the father *ημων* of us *και* and *Κυριου* the Lord *Ιησου Χριστου* Jesus Christ.

8. *Πρωτον μεν* first indeed *ευχαριστω* I give thanks *τω Θεω μου* to my God *δια Ιησου Χριστου* through Jesus Christ *υπερ παντων υμων* for all of you, *οτι* because *η πιστις υμων* your faith *καταγγελλεται* is published *εν ολω τω κοσμω* in the whole world. 9. *Ο γαρ Θεος* for God *εστιν* is *μαρτυς μου* my witness, *ω* to whom *λατρευω* I am servant *εν τω πνευματι μου* in my spirit *εν τω ευαγγελιω* in the gospel *του υιου αυτου* of his Son, *ως* that *αδιαλειπτως* without ceasing *ποιουμαι* I make *μνην* mention *υμων* of you *παντοτε* always *επι των προσευχων μου* in my prayers, 10. *δεομενος* praying, *ειπως* if by any means *ηδη* now *ποτε* at any time *ευοδωθησομαι* I shall have a prosperous journey *εν τω θεληματι* in the will *του Θεου* of God, *ελθειν* to come *προς υμας* to you. 11. *Επιποθω γαρ* for I long *ιδειν* to see *υμας*

you, *ἵνα* that μεταδω I may impart ὑμῖν to you τι χάρισμα πνευματικόν some spiritual gift, εἰς τὸ to the [end] ὑμᾶς that you στηριχθῆναι be established: 12. τοῦτο δὲ but this ἐστίν is συμπαρακληθῆναι that I may be comforted ἐν ὑμῖν among you διὰ τῆς πίστεως through the faith ἐν ἀλλήλοις in one another ὑμῶν τε both of you καὶ and ἐμου of me. 13. Οὐ δὲ θέλω but I do not wish ὑμᾶς you ἀγνοεῖν to be ignorant, ἀδελφοί brethren, ὅτι that πολλακίς oft-times προεθεμην I purposed ελθεῖν to come πρὸς ὑμᾶς to you, καὶ and ἐκώλυθην was hindered ἀχρι τοῦ δευρο until now, *ἵνα* that σχῶ I may have τίνα καρπὸν some fruit καὶ also ἐν ὑμῖν among you, καθὼς even as καὶ also ἐν τοῖς λοιποῖς ἐθνεσιν in the rest of the Gentiles. 14. Ἑλλησι τε both to Greeks καὶ and Βαρβαροῖς to barbarians, σοφοῖς τε both to wise καὶ and ἀνοήτοις to unwise εἰμι I am ὀφειλέτης debtor. 15. Οὕτω so τὸ κατ' ἐμὲ that which depends on me προθυμὸν [is] ready εὐαγγελισασθαι to preach the gospel καὶ ὑμῖν to you also τοῖς ἐν Ῥώμῃ who are in Rome. 16. Οὐ γὰρ ἐπαισχυνομαι for I am not ashamed of τὸ εὐαγγέλιον the gospel τοῦ Χριστοῦ of Christ; ἐστὶν γὰρ for it is δύναμις the power Θεοῦ of God εἰς σωτηρίαν unto salvation παντὶ to every one τῷ πιστευοντι who believes, Ἰουδαίῳ τε both to the Jew πρῶτον first καὶ and Ἑλληνι to the Greek. 17. Ἐν αὐτῷ γὰρ for in it δικαιο-

συνή the righteousness *Θεου* of God *αποκαλυπτεται* is revealed *εκ πιστεως* from faith *εις πιστιν* to faith, *καθως* as *γεγραπται* has been written, ‘*Ὁ δε δικαιος* but the just [man] *ζησεται* shall live *εκ πιστεως* from faith.’

18. *Οργη* γαρ for the anger *Θεου* of God *αποκαλυπτεται* is revealed *απ’ ουρανου* from heaven *επι πασαν ασεβειαν* upon all ungodliness *και* and *αδικιαν* unrighteousness *ανθρωπων* of men *των κατεχοντων* who hold *την αληθειαν* the truth *εν αδικια* in unrighteousness: 19. *διοτι* because *το γνωστον* the [thing] known *τῷ Θεου* of God *εστιν* is *φανερων* manifest *εν αυτοις* in them: *ὁ γαρ Θεος* for God *εφανερωσε* showed [it] *αυτοις* to them. 20. *Τα γαρ αορατα* for the unseen [things] *αυτου* of him *απο κτισεως* from the creation *κοσμου* of the world, *καθοραται* are clearly seen, *νοουμενα* being understood *τοις ποιημασι* by the things made, *ἡ τε αἰδιος δυναμις* both the eternal power *και* and *θειοτης* the Godhead *αυτου* of him, *εις το* to the [end] *αυτους* that they *ειναι* are *αναπολογητους* without excuse; 21. *διοτι* because, *γινοντες* knowing *τον Θεον* God, *ουχ εδοξασαν* they did not glorify [him] *ὡς* as *Θεον* God *η* or *ευχαριστησαν* give thanks, *αλλα* but *εματαιωθησαν* became vain *εν τοις διαλογισμοις αυτων* in their imaginations, *και* and *ἡ ασυνετος αυτων καρδια* their foolish heart *εσκοτισθη* was darkened. 22. *Φασκοντες* professing

ειναι to be σοφοι wise εμωρανθησαν they became fools, 23. και and ηλλαξαν changed την δοξαν the glory του αφθαρτου Θεου of the incorruptible God εν ομοιωματι in the likeness εικονος of the image φθαρτου ανθρωπου of corruptible man, και and πετεινων of birds, και and τετραπεδων of quadrupeds, και and ερπετων of creeping things; 24. διο wherefore ο Θεος God και also παρεδωκε gave up αυτους them εν ταις επιθυμiais in the lusts των καρδιων αυτων of their hearts εις ακαθαρσιαν to uncleanness, του for the purpose τα σωματα αυτων that their bodies ατιμαζεσθαι should be dishonoured εν εαυτοις in themselves: 25. οίτινες who μετηλλαξαν changed την αληθειαν the truth του Θεου of God εν τω ψευδει in falsehood, και and εσεβασθησαν worshipped και and ελατρευσαν served τη κτισει the creature παρα τον κτισαντα beyond him who created, ος who εστιν is ευλογητος blessed εις τους αιωνας to eternities. Αμην Amen.

26. Δια τουτο on account of this ο Θεος God παρεδωκε gave up αυτους them εις παθη to affections ατιμιας of disgrace: αι τε γαρ θηλειαι for both the women μετηλλαξαν changed την φυσικην χρησην the natural use εις την to that παρα φυσιν contrary to nature: 27. ομοιως τε and likewise και also οί αρρενες the males, αφεντες having left την φυσικην χρησην the natural use της θηλειας of the woman, εξεκαυθησαν burned εν τη

ορεξει αὐτων in their lust εις αλληλους to each other, αρσενες males εν αρσεσιν among males κατεργαζομενοι working την ασχημοσυνην obscenity, και and απολαμβανοντες receiving back εν εαυτοις in themselves την αντιμισθιαν the recompense της πλανης αυτων of their error, ην which εδει it behoved.

28. Και and καθως even as ουκ εδοκιμασαν they did not think fit εχειν to have τον Θεον God εν επιγνωσει in [their] knowledge, ο Θεος God παρεδωκε gave up αυτους them εις αδοκιμον νουν to an undiscerning mind, ποιειν to do τα μη καθηκοντα things not convenient; 29. πεπληρωμενους having been filled παση αδικια with all unrighteousness, πορνεια fornication, πονηρια wickedness, πλεονεξια covetousness, κακια maliciousness: μεστους full φθονου of envy, φονου of murder, εριδος quarrel, δολου deceit, κακοθηειας evil morals, ψιθυριστας backbiters: 30. καταλαλους whisperers, θεοστυγεις haters of God, υβριστας insolent, ηπερηφανους proud, αλαζονας boasters, εφευρετας inventors κακων of evil things, απειθεις disobedient γονευσι to parents: 31. ασυνετους devoid of understanding, ασυνθετους uncovenanted, αστοργους without natural affection, ασπονδους implacable, ανελεημονας without mercy: 32. οιτινες who, επιγνοντες knowing το δικαιωμα the judgment του Θεου of God, οτι that οι πρασσοντες those who do τα τοιαυτα such things εισιν are αξιοι worthy θανατου of

death, οὐ μόνον not only ποιουσι do αυτα them, αλλα but και also συνευδοκουσιν are well pleased τοις πρασσουνσι with those who do [them].

CHAPTER II.

1. Διο wherefore ει thou art αναπολογητος without excuse, ω ανθρωπε O man, πας every one ο κρινων who judgeth; εν ω γαρ for in what κρινεις thou judgest τον ετερον the other, κατακρινεις thou condemnest σεαυτον thyself; ο γαρ κρινων for thou the judge πρασσεις doest τα αυτα the same things. 2. Οιδαμεν δε but we know οτι that το κριμα the judgment του Θεου of God εστιν is κατα αληθειαν according to truth επι τους πρασσοντας upon those who do τα τοιαυτα such things. 3. Λογιζη δε but dost thou think τουτο this, ω ανθρωπε O man ο κρινων who judgest τους πρασσοντας those who do τα τοιαυτα such things και and ποιων doest αυτα them, οτι that συ thou εκφευξη shalt escape το κριμα the judgment του Θεου of God? 4. η or καταφρονεις despisest thou του πλουτου the wealth της χρηστοτητας αυτου of his goodness και and της ανοχης forbearance και and της μακροθυμιας long-suffering, αγνοων being ignorant οτι that το χρηστον the goodness του Θεου of God αγει leadeth σε thee εις μετανοιαν to repentance? 5. κατα δε την σκληροτητα σου but according to thy stubbornness και and αμετανοητον

καρδιαν impenitent. heart *θησαυριζεις* treasurest thou σεαυτω for thyself *οργην* anger *εν ημερα* in the day *οργης* of anger *και* and *αποκαλυψεως* of the revelation *δικαιοκρισιας* of the just judgment *του Θεου* of God? 6. *ος* who *αποδωσει* will render *εκάστω* to each *κατα τα εργα αυτου* according to his works: 7. *τοις μεν ζητουσι* to those who seek *καθ ύπομονην* according to long continuance *εργου αγαθου* of good work, *δοξαν* glory *και* and *τιμην* honour *και* and *αφθαρσιαν* incorruptibility, *ζωην αιωνιον* eternal life: 8. *τοις δε* but to those on the other hand *εξ εριθειας* of contention, *και* and *απειθουσι μεν* disobeying indeed *τη αληθεια* the truth, *πειθομενοις δε* but obeying *τη αδικια* unrighteousness, *θυμος* indignation *και* and *οργη* anger, 9. *θλιψις* tribulation *και* and *στενοχωρια* distress, *επι πασαν ψυχην* upon every soul *ανθρωπου* of man *του κατεργαζομενου* which worketh *το κακον* evil, *Ιουδαιου τε* both of Jew *πρωτον* first *και* and *Ελληνος* of gentile: 10. *δοξα δε* but glory *και* and *τιμη* honour *και* and *ειρηνη* peace *παντι* to every one *τω εργαζομενω* who worketh *το αγαθον* good, *Ιουδαιω τε* both to Jew *πρωτον* first *και* and *Ελληνι* to gentile: 11. *ου γαρ εστι* for there is not *προσωποληψια* respect of persons *παρα τω Θεω* with God. 12. *Οσοι γαρ* for as many as *ημαρτον* sinned *νομωσ* without law *και απολουνται* shall also perish *ανομωσ* without law: *και* and *οσοι* as

many as ἡμαρτον sinned *εν νομῳ* in the law *κριθησονται* shall be judged *δια νομον* by the law; 13. *ου γαρ* for not *οἱ ακροαται* the hearers *του νομου* of the law *δικαιοι* [are] just *παρα τῳ Θεῳ* with God, *αλλα* but *οἱ ποιηται* the doers *του νομου* of the law *δικαιωθησονται* shall be justified. 14. *Όταν γαρ* for when *εθνη* the gentiles *τα μη εχοντα* which have not *νομον* the law *ποιη* do *φυσει* by nature *τα* the things *του νομου* of the law, *οὔτοι* these, *μη εχοντες* not having *νομον* a law, *εισιν* are *νομος* a law *ἐαυτοις* to themselves; 15. *οἱτινες* who *ενδεικνυνται* show *το εργον* the work *του νομου* of the law *γραφτον* written *εν ταις καρδιαις αὐτων* in their hearts, *της συνειδησεως αυτων* their conscience *συμμαρτυρουσης* bearing testimony, *και* and *μεταξυ* in the mean time *των λογισμων* their thoughts *κατηγορουντων* accusing *η και* or else *απολογουμενων* excusing *αλληλων* each other, 16. *εν ἡμερα* in the day *ὅτε* when *ὁ Θεος* God *κρινει* shall judge *τα κρυπτα* the secrets *των ανθρωπων* of men, *κατα το ευαγγελιον μου* according to my gospel, *δια Ιησου Χριστου* through Jesus Christ.

17. *Ιδε* behold, *συ* thou *επονομαξη* art called *Ιουδαιος* a Jew, *και* and *επαναπαυη* dost rest *τῳ νομῳ* on the law, *και* and *κουχασαι* dost boast *εν Θεῳ* in God, 18. *και* and *γιγνωσκεις* knowest *το θελημα* his will *και* and *δοκιμαζεις* discernest *τα διαφεροντα* the

things that differ *κατηχουμενος* being instructed *εκ του νομου* out of the law; 19. *πεπειθας τε* and hast been persuaded *σεαυτον* that thou thyself *ειναι* art *οδηγον* a leader *τυφλων* of the blind, *φως* the light *των* of those *εν σκοτει* in darkness: 20. *παιδευτην* an instructor *αφρονων* of fools, *διδασκαλον* a teacher *νηπιων* of infants, *εχοντα* having *την μορφωσιν* the form *της γνωσεως* of knowledge, *και* and *της αληθειας* of truth *εν τω νομω* in the law. 21. 'Ο ουν *διδασκων* 'Ο [thou] then teaching *ετερον* another, *ου διδασκεις* dost thou not teach *σεαυτον* thyself? *ο κηρυσσων* [thou] preaching *μη κλεπτειν* not to steal *κλεπτεις* dost thou steal? 22. 'Ο λεγων [thou] saying *μη μοιχευειν* not to commit adultery, *μοιχευεις* dost thou commit adultery? *ο βδελυσσομενος* [thou] that abhorrest *τα ειδωλα* idols, *ιεροσυλεις* dost thou commit sacrilege? 23. 'Ος [thou] who *καυχασαι* makest boast *εν νομω* in the law, *ατιμαζεις* dishonourest thou *τον Θεον* God *δια της παραβασεως* through the transgression *του νομου* of the law? 24. *Το γαρ ονομα* for the name *του Θεου* of God *βλασφημεται* is blasphemed *εν τοις εθνεσιν* among the gentiles *δι' υμας* through you, *καθως* as *γεγραπται* has been written. 25. *Περιτομη μεν γαρ* for circumcision *ωφελει* profiteth, *εαν* if *πρασης* thou do *νομον* the law: *εαν δε* but if *ης* thou be *παραβατης* a transgressor *νομου* of the law, *η περιτομη σου* thy circumcision

γεγονεν hath become ακροβυστια uncircumcision. 26. *Εαν ουν* if therefore *ἡ ακροβυστία* the uncircumcision *φυλασση* keep *τα δικαιωματα* the righteousnesses *του νομου* of the law, *ουχι ἡ ακροβυστια αυτου* shall not his uncircumcision *λογισθησεται* be reckoned *εις περιτομην* for circumcision? 27. *και ἡ ακροβυστια* shall [not] the uncircumcision *εκ φύσεως* from nature, *τελουσα* perfecting *τον νομον* the law, *κρινει* judge *σε* thee *τον* who [art] *παρβατην* a transgressor *νομου* of the law *δια γραμματος* through the letter *και περιτομης* circumcision? 28. *Ου γαρ εστι* for it is not *Ιουδαιος* a Jew *ὁ* who [is] *εν τῷ φανερω* evidently, *ουδε* nor [is it] *περιτομη* circumcision *ἡ* which [is] *εν σαρκι* in the flesh *εν τῷ φανερω* evidently. 29. *Αλλα* but *Ιουδαιος* a Jew *ὁ* who [is] *εν τῷ κρυπτῷ* in secret, *και περιτομη* circumcision *καρδιας* of the heart *εν πνευματι* in spirit, *ου* not *γραμματι* in the letter; *οὐ* of which *ὁ επαινος* the praise *ουκ* [is] not *ἐξ ανθρωπων* from men, *αλλα* but *εκ του Θεου* from God.

CHAPTER III.

1. *Τι ουν* what then *το περισσον* [is] the advantage *του Ιουδαιου* of the Jew? *η* or *τις* what *ἡ ωφελεια* the profit *της περιτομης* of circumcision? 2. *Πολυ* much: *κατα παντα τροπον* according to every way. *Πρωτον* *μεν γαρ* for firstly, indeed, *ὅτι* because *τα*

λογία the oracles του Θεου of God ἐπιστευ-
 θησαν were entrusted [to them]. 3. Τι γὰρ
 for what εἰ if τινες some ἠπιστήσαν disbe-
 lieved? μὴ ἡ ἀπιστία αὐτῶν shall their
 unbelief καταργήσει render ineffectual τὴν
 πίστιν the faith του Θεου of God? 4. Μὴ
 γένοιτο let it not be: ὁ δὲ Θεὸς but let God
 γινέσθω be ἀληθὴς true, πᾶς δὲ ἄνθρωπος
 and every man ψευστὴς a liar, καθὼς as
 γεγραπταὶ has been written, Ὅπως that
 δικαιώθῃς ἀν thou mightest be justified ἐν
 τοῖς λόγοις σου in thy words, καὶ and νικήσῃς
 mightest conquer ἐν τῷ σε κρίνεσθαι in thy
 being judged. 5. Εἰ δὲ but if ἡ ἀδικία ἡμῶν
 our unrighteousness συνιστήσιν recommends
 δικαιοσύνην the righteousness Θεου of God,
 τί what ἐροῦμεν shall we say? μὴ ὁ Θεὸς
 [is] God ἀδικὸς unrighteous ὁ ἐπιφέρων who
 inflicteth τὴν ὀργὴν vengeance? (λέγω I
 speak κατὰ ἄνθρωπον according to man.) 6.
 Μὴ γένοιτο let it not be: ἐπεὶ for if so, πῶς
 how ὁ Θεὸς will God κρίνει judge τὸν κόσμον
 the world? 7. Εἰ γὰρ for if ἡ ἀληθεία the
 truth του Θεου of God ἐπερίσσειεν abounded
 ἐν τῷ ἐμῷ ψευσμάτι in my lie εἰς τὴν δόξαν
 αὐτοῦ to his glory τί why ἐτι yet καγὼ
 κρίνομαι am I also judged ὥς as ἁμαρτωλὸς a
 sinner? 8. καὶ and μὴ not, καθὼς as βλασ-
 φημούμεθα we are slanderingly reported, καὶ
 and καθὼς as τινες some φασὶ say ἡμᾶς that
 we λέγειν say ὅτι that Ποιῶμεν let us do
 τὰ κακά evil things ἵνα that τὰ ἀγαθὰ good

things ελθῃ may come? ὧν of whom το κριμα the judgment εστιν is ενδικον just.

9. Τι ουν what then? προεχομεθα do we excel them? ου παντως not at all: προητιασαμεθα γαρ for we before convicted Ιουδαιοις τε both Jews και and Ἕλληνας Greeks, παντας that they all ειναι are ὑφ' ἁμαρτιαν under sin: 10. καθως as γεγραπται it has been written ὅτι that 'Ουκ εστι there is not δικαιος a righteous man, ουδε not even εἷς one.' 11. Ουκ εστι there is not ὁ συνιων he who understandeth, ουκ εστι there is not ὁ ἐκζητων he who seeketh out τον Θεον God. 12. Παντες all ἐκκλιναν have turned from the way, αἷμα together ηχρειωθησαν they have become of no value; ουκ εστι there is not ποιων one who does χρηστοτητα goodness, ουκ εστι there is not ἕως ἑνος until [as many as] one. 13. Ὁ λαρυγξ αυτων their throat ταφος ανεωγμενος is an open sepulchre, ταις γλωσσαις αὐτων with their tongues εδολιουσιν they have used deceit: ιος the poison ασπιδων of asps ὑπο τα χειλη αυτων is under their lips: 14. ὧν of whom το στομα the mouth γεμει is full ἀρας of cursing και and πικρίας of bitterness: 15. οἱ ποδες αυτων their feet οξεις are swift ἐκχει to shed αἷμα blood: 16. συντριμμα destruction και and ταλαιπωρια misery εν ταις ὁδοις αυτων are in their ways: 17. και and ουκ εγνωσαν they have not known ὁδον the way ειρηνης of peace: 18. ουκ εστι there is not φοβος fear

Θεου of God απεναντι των οφθαλμων αυτων before their eyes. 19. Οιδαμεν δε but we know *ὅτι* that *ὅσα* what [things] soever *ὁ νομος* the law *λεγει* saith *λαλει* it speaketh *τοις* to those *εν τῷ νομῷ* in the law : *ἵνα* that *παν στομα* every mouth *φραγη* may be stopped, *και* and *πας ὁ κοσμος* all the world *γενηται* may be *ὑποδικος* guilty *τῷ Θεῷ* before God. 20. *Διοτι* wherefore *ἐξ ἔργων* from the works *νομου* of the law *ου πασα σαρξ* not any flesh *δικαιωθησεται* shall be justified *ενωπιον αὐτου* before him ; *δια γαρ νομου* for through the law *ἐπιγνωσις* is the knowledge *ἁμαρτίας* of sin.

21. *Νυνι δε* but now *χωρις νομου* without the law *δικαιοσυνη* the righteousness *Θεου* of God *πεφανερωται* has been made manifest, *μαρτυρουμενη* being testified *ὑπο του νομου* by the law *και* and *των προφητων* the prophets : 22. *δικαιοσυνη δε* but the righteousness *Θεου* of God *δια πιστεως* through faith *Ιησου Χριστου* of Jesus Christ *εις παντας* to all *και* and *ἐπι παντας* upon all *τους πιστευοντας* who believe ; *ου γαρ εστι* for there is not *διαστολη* a difference. 23. *Παντες γαρ* for all *ἥμαρτον* have sinned, *και* and *ὑστεροουνται* fall short *της δοξης* of the glory *του Θεου* of God, 24. *δικαιουμενοι* being justified *δωρεαν* freely *τη χαριτι* by the grace *αυτου* of him, *διὰ της ἀπολυτρώσεως* through the redemption *της* which [is] *εν Χριστῷ* *Ιησου* in Christ Jesus, 25. *ὃν* whom *ὁ Θεὸς*

God προεθετο set forth ἱλαστηριον as a propitiation δια της πιστεως through faith ἐν τῷ αἵματι in the blood αὐτου of him, εἰς ἐνδειξιν for a declaration της δικαιοσυνης αὐτου of his righteousness, δια την παρεσιν owing to the remission των ἁμαρτηματων προγεγονοτων of previous sins ἐν τη ανοχη in the forbearance του Θεου of God ; 26. προς ἐνδειξιν for a declaration της δικαιοσυνης αὐτου of his righteousness ἐν τῷ νυν καιρῷ at this present time, εἰς το to the [end] αὐτον that he εἶναι be δικαιον just και and δικαιουντα justifying τον him [who is] ἐκ πιστεως of the faith Ἰησου of Jesus. 27. Που οὖν where then [is] ἡ καυχησις boasting? ἐξεκλεισθη it is shut out. Δια ποιου νομου by what kind of law? των εργαων of works? ουχι no: αλλα but δια νομου by the law πιστεως of faith. 28. Λογιζομεθα οὖν we reckon then ανθρωπον that a man δικαιουσθαι is justified πιστει by faith χωρις εργαων without the works νομου of the law. 29. Η or [is he] ὁ Θεος the God Ἰουδαιων of the Jews μονον only? ουχι δε and [is he] not και also εθνων of the gentiles? ναι yea, και εθνων of the gentiles also. 30. Επειπερ seeing that [it is] εἰς ὁ Θεος one God, ὅς who δικαιωσει shall justify περιτομην circumcision ἐκ πιστεως from faith, και and ακροβυστιαν uncircumcision δια της πιστεως through faith. 31. καταργουμεν οὖν do we then nullify νομον the law δια της πιστεως through faith? Μη γενοιτι

let it not be: *αλλα* but *ιστωμεν* we establish *νομον* the law.

CHAPTER IV.

1. *Τι ουν* what then *ερουμεν* shall we say *Αβρααμ* that Abraham *τον πατερα ημων* our father *κατα σαρκα* according to the flesh *ευρηκεναι* has found? 2. *Ει γαρ* for if *Αβρααμ* Abraham *εδικαιωθη* was justified *εξ εργαων* from works, *εχει* he hath *καυχημα* matter for glorying, *αλλα* but *ου* not *προς τον Θεον* towards God. 3. *Τι γαρ* for what *η γραφη* does the Scripture *λεγει* say? "*Αβρααμ δε* but Abraham *επιστευσε* believed *τω Θεω* God, *και* and *ελογισθη* it was reckoned *αυτω* to him *εις δικαιοσυνην* for righteousness." 4. *Τω δε εργαζομενω* but to him who worketh *ο μισθος* the reward *ου λογιζεταιαι* is not reckoned *κατα χαριν* according to grace, *αλλα* but *κατα το οφειλημα* according to debt. 5. *Τω δε* but to him *μη εργαζομενω* who works not *πιστευοντι δε* but believes *επι τον δικαιουντα* on him who justifies *τον ασεβη* the unrighteous [man], *η πιστις αυτου* his faith *λογιζεταιαι* is counted *εις δικαιοσυνην* for righteousness. 6. *Καθαπερ* even as *και* also *Δαβιδ* David *λεγει* speaks of *τον μακαρισμον* the blessedness *του ανθρωπου* of the man, *ω* to whom *ο Θεος* God *λογιζεταιαι* imputes *δικαιοσυνην* righteousness *χωρις εργαων* without works, 7. "*Μακαριοι* blessed [are they], *ων* of whom *αι ανομιαι* the ini-

quities ἀφεθῆσαν have been forgiven, και and ὧν of whom αἱ ἁμαρτιαὶ the sins ἐπεκαλυφθῆσαν have been covered." 8. "Μακαριος blessed [is] ἀνὴρ the man, ᾧ to whom Κύριος the Lord οὐ μὴ λογισηται will not impute ἁμαρτιαν sin." 9. Ὁ μακαρισμός οὐν οὗτος is this blessedness therefore ἐπὶ τὴν περιτομὴν upon circumcision, ἢ οὐ καὶ also ἐπὶ τὴν ἀκροβυστίαν upon uncircumcision? λεγομεν γὰρ for we say ὅτι that ἡ πίστις faith ἐλογισθῆ was reckoned τῷ Ἀβραάμ to Abraham εἰς δικαιοσύνην for righteousness. 10. Πῶς οὖν how then ἐλογισθῆ was it reckoned? οὐτι to him being ἐν περιτομῇ in circumcision ἢ οὐ ἐν ἀκροβυστίᾳ in uncircumcision? οὐ not ἐν περιτομῇ in circumcision, ἀλλὰ but ἐν ἀκροβυστίᾳ in uncircumcision. 11. Καὶ and ἐλάβεν he received σημεῖον the sign περιτομῆς of circumcision, σφραγίδα the seal τῆς δικαιοσύνης of the righteousness τῆς πίστεως of the faith τῆς which [is] ἐν τῇ ἀκροβυστίᾳ in uncircumcision: εἰς τὸ to the [end] αὐτὸν that he εἶναι should be πατέρα father πάντων of all τῶν πιστευόντων who believe δι' ἀκροβυστίας through uncircumcision, εἰς τὸ to the [end] τὴν δικαιοσύνην that righteousness λογισθῆναι be imputed καὶ also αὐτοῖς to them: 12. καὶ and πατέρα the father περιτομῆς of circumcision τοῖς to those οὐ not ἐκ περιτομῆς of circumcision μόνον only, ἀλλὰ but καὶ also τοῖς στοιχοῦσι

to those who walk *τοις ιχνεσιν* in the steps *της πιστεως* of the faith *εν τη ακροβυστια* in uncircumcision *του πατρος ημων* of our father *Αβρααμ* Abraham. 13. *Ου γαρ* for not *δια νομου* through the law *η επαγγελια* [was] the promise *τω Αβρααμ* to Abraham, *η ορ τω σπερματι αυτου* to his seed, *το αυτον ειναι* that he should be *τον κληρονομον* the heir *του κοσμου* of the world, *αλλα* but *δια δικαιοσυνης* through the righteousness *πιστεως* of faith. 14. *Ει γαρ* for if *οι* those *εκ νομου* of the law *κληρονομοι* [be] heirs, *η πιστις* faith *κεκενωται* hath been made void, *και* and *η επαγγελια* the promise *κατηργηται* is made of no effect. 15. *Ο γαρ νομος* for the law *κατεργαζεται* worketh *οργην* wrath; *ου γαρ* for at what [place] *ουκ εστι* there is not *νομος* law, *ουδε* neither *παραβασις* [is there] transgression. 16. *Δια τουτο* on account of this *εκ πιστεως* [it is] from faith, *ινα* that [it may be] *κατα χαριν* according to grace, *εις το* to the end *την επαγγελιαν* that the promise *ειναι* be *βεβαιαν* sure *παντι τω σπερματι* to all the seed, *ου* not *τω* to that *εκ του νομου* of the law *μονον* only, *αλλα* but *και* also *τω* to that *εκ υιστεως* of the faith *Αβρααμ* of Abraham, *ος* who *εστιν* is *πατηρ* father *παντων ημων* of us all, 17. (*καθως* as *γεγραπται* hath been written *οτι* that, "Τεθεικα I have placed *σε* thee *πατερα* father *πολλων εθνων* of many nations,") *κατεναντι Θεου* before God *ου* whom *επιστευσεν*

he believed, του ζωοποιουντος who maketh alive τους νεκρους the dead, και and καλουντος [who] calleth τα μη οντα the things not being ως as if οντα being. 18. 'Ος who παρ' ελπιδα contrary to hope επιστευσε believed επ' ελπιδι on hope, εις το to the [end] αυτον that he γινεσθαι might become πατερα father πολλων εθνων of many nations, κατα το ειρημενον according to that which has been said, "Ούτως thus εσται shall be το σπερμα the seed σου of thee." 19. Και and μη ασθηνησας not having grown weak τη πιστει in faith, ου κατενοησεν he did not consider το σωμα έαυτου his own body ηδη now νεκρωμενον dead, ύπαρχων που being now about εκατονταετης an hundred years old, και and την νεκρωσιν the deadness της μητρας of the womb Σαρρας of Sarah: 20. ου δε διεκριθη and did not doubt τη απιστια in unbelief εις την επαγγελιαν at the promise του Θεου of God, αλλα but ενεδυναμωθη was made strong τη πιστει in faith, δους giving δοξαν glory τω Θεω to God, 21. και and πληροφορηθεις having been fully convinced, ότι that ο what επηγγελται he has promised εστιν he is δυνατος able και also ποιησαι to do. 22. Διο wherefore και also ελογισθη it was imputed αυτω to him εις δικαιοσυνην for righteousness. 23. ου δε εγραφη but it was not written δι' αυτον for sake of him μονον only, ότι that ελογισθη it was imputed αυτω to him: 24. αλλα but και also δι' ημας on account of us, οίς το

whom *μελλει* it is about *λογιζεσθαι* to be imputed, *τοις πιστευουσιν* who believe *επι τον εγειραντα* upon him who raised *Ιησουν* Jesus *τον Κυριον ημων* our Lord *εκ νεκρων* from the dead; 25. *ος* who *παρεδοθη* was delivered up *δια τα παραπτωματα ημων* on account of our offences, *και* and *ηγερθη* was raised *δια την δικαιωσιν ημων* for our justification.

CHAPTER V.

1. *Δικαιωθεντες ουν* therefore having been justified *εκ πιστεως* from faith *εχομεν* we have *ειρηνην* peace *προς τον Θεον* with God *δια του Κυριου ημων* through our Lord *Ιησου Χριστου* Jesus Christ, 2. *δι' ου* through whom *και* also *εσχηκαμεν* we have had *την προσαγωγην* access *τη πιστει* by faith *εις την χαριν ταυτην* to this grace *εν η* in which *εστηκαμεν* we have placed [ourselves]; *και* and *καυχωμεθα* we rejoice *εν ελπιδι* in hope *της δοξης* of the glory *του Θεου* of God: 3. *Ου δε* and not *μονον* only [so], *αλλα* but *και* also *καυχωμεθα* we rejoice *εν ταις θλιψεσιν* in tribulations, *ειδοτες* knowing *οτι* that *η θλιψις* tribulation *κατεργαζεται* worketh *υπομονην* endurance, 4. *η δε υπομονη* and endurance [worketh] *δοκιμην* experience: *η δε δοκιμη* and experience *ελπιδα* hope, 5. *η δε ελπις* and hope *ου καταισχυνει* doth not make ashamed; *οτι* because *η αγαπη* the love *του Θεου* of God *εκκεχυται* hath been poured *εν ταις καρδιαις ημων* in our hearts

δια Πνευματος Ἁγίου through the Holy Spirit του δοθεντος which has been given ἡμιν to us. 6. Ἡμῶν γὰρ οὐτῶν for we being ἐτι still ἀσθενῶν without strength Χριστος Christ κατὰ καιρὸν according to season ἀπέθανε died ὑπὲρ ἀσεβῶν on behalf of the ungodly. 7. Μόλις γὰρ for scarcely τις ἀποθάνειται will any one die ὑπὲρ δικαίου on behalf of a righteous man: ὑπὲρ γὰρ του ἀγαθοῦ for on behalf of the good man ταχα perhaps τις some one καὶ also τόλμα dares ἀποθάνειν to die. 8. Ὁ δὲ Θεὸς but God συνιστήσιν commendeth τὴν ἑαυτοῦ ἀγαπὴν his love εἰς ἡμᾶς to us, ὅτι in that ἡμῶν οὐτῶν we being ἐτι still ἁμαρτωλῶν sinners, Χριστος Christ ἀπέθανε died ὑπὲρ ἡμῶν on behalf of us. 9. Πολλῶ οὖν by much then μᾶλλον the more δικαιωθέντες having been justified νῦν now ἐν τῷ αἵματι αὐτοῦ in his blood σωθησόμεθα shall we be saved δι' αὐτοῦ through him ἀπο τῆς ὀργῆς from the wrath. 10. Εἰ γὰρ for if οὐτε being ἐχθροὶ enemies καταλλαγῆμεν we were reconciled τῷ Θεῷ to God δια του θανάτου through the death του υἱοῦ αὐτοῦ of his son, πολλῶ by much μᾶλλον more καταλλαγέντες having been reconciled σωθησόμεθα shall we be saved ἐν τῇ ζωῇ αὐτοῦ in his life. 11. Οὐ δὲ but not μόνον only [so], ἀλλὰ but καὶ also καυχώμενοι rejoicing ἐν τῷ Θεῷ in God δια του Κυρίου ἡμῶν through our Lord Ἰησοῦ Χριστοῦ Jesus Christ, δι' οὗ through whom νῦν now ἐλαβο-

μεν we have received την καταλλαγην the reconciliation.

12. Δια τουτο on account of this, ὡςπερ as δι' ἑνός ανθρωπου through one man ἡ ἁμαρτια sin εισηλθεν entered εις τον κοσμον into the world, και and ὁ θανατος death δια της ἁμαρτίας through sin, και and οὕτως thus ὁ θανατος death διηλθε passed εις παντας ανθρωπους to all men, ἐφ' ᾧ for which παντες all ἡμαρτον sinned: 13. αχρι γαρ νομου for until the law ἁμαρτια sin ην was εν κοσμῳ in the world: ἁμαρτια δε but sin ουκ ελλογεται is not reckoned, νομου the law μη οντος not being in existence; 14. αλλα but ὁ θανατος death εβασιλευσεν reigned απο Αδαμ from Adam μεχρι Μωσεως unto Moses, και and επι τους upon those μη ἁμαρτησαντας not having sinned επι τῷ ὁμοιωματι on the similitude της παραβασεως of the transgression Αδαμ of Adam, ὅς who εστιν is τυπος the figure του μελλοντος of him who is about to be. 15. Αλλα but ου not ὡς as το παραπτωμα the offence, οὕτω so και also το χαρισμα the free gift. Ει γαρ for if τῷ παραπτωmati by the offence του ἑνός of one οἱ πολλοι many απεθανον died, πολλῳ by much μαλλον the more ἡ χαρις the grace του Θεου of God, και and ἡ δωρεα the gift εν χαριτι in grace τη which [is] του ἑνός ανθρωπου of the one man Ιησου Χριστου Jesus Christ ἐπερισευσε superabounded εις τους πολλους on the many. 16. Και and ου not ὡς as δι' ἑνός through

one ἁμαρτησαντος having sinned το δωρημα is the gift; το μεν γαρ κριμα for the judgment indeed ἐξ ἑνός [was] from one εἰς κατακριμα to condemnation, το δε χαρισμα but the free gift ἐκ πολλων παραπτωμάτων from many offences εἰς δικαιομα unto justification. 17. Εἰ γαρ for if τῷ παραπτώματι by the offence του ἑνός of one ὁ θάνατος death ἐβασίλευσε reigned δια του ἑνός through the one, πολλῶ by much μαλλον the more οἱ λαμβανοντες those who receive την περισσειαν the superabundance της χαριτος of grace και and της δωρεας of the gift της δικαιοσυνης of righteousness βασιλεύσουσι shall reign ἐν ζωῇ in life δια του ἑνός through the one, Ἰησου Χριστου Jesus Christ. 18. Ἀρα οὖν then indeed ὡς as δια παραπτώματος through the offence ἑνός of one [judgment was] εἰς παντας ἀνθρώπους upon all men εἰς κατακριμα to condemnation; οὕτω so και also δια δικαιοματος through the righteousness ἑνός of one, [the free gift was] εἰς παντας ἀνθρώπους to all men, εἰς δικαιοσιν to justification ζωῆς of life. 19. Ὡςπερ γαρ for as δια της παρακοῆς through the disobedience του ἑνός ἀνθρώπου of the one man οἱ πολλοι the many κατεσταθησαν were constituted ἁμαρτωλοι sinners, οὕτω so και also δια της ὑπακοῆς through the obedience του ἑνός of the one οἱ πολλοι the many κατασταθησονται shall be constituted δικαιοι righteous. 20. Νόμος δε but the law παρεισηλθεν entered, ἵνα that

το παραπτωμα the offence πλεοναση might abound. Οὐ δε but at what [place] ἡ ἁμαρτια sin ἐπλεονασεν abounded, ἡ χάρις grace ὑπερεπερίσσευσεν superabounded; 21. ἵνα that, ὥσπερ as ἡ ἁμαρτια sin ἐβασίλευσε reigned ἐν τῷ θανάτῳ in death, οὕτω so καὶ also ἡ χάρις grace βασιλευσῇ might reign διὰ δικαιοσύνης through righteousness εἰς ζωὴν αἰώνιον to eternal life, διὰ Ἰησοῦ Χριστοῦ through Jesus Christ, τοῦ Κυρίου ἡμῶν our Lord.

CHAPTER VI.

1. Τί οὖν what then ἐροῦμεν shall we say? ἐπιμενουμεν shall we remain τῇ ἁμαρτίᾳ in sin ἵνα that ἡ χάρις grace πλεοναση should abound? 2. μὴ γενοίτο let it not be. Πῶς how οἵτινες [shall we] who ἀπεθανομεν died τῇ ἁμαρτίᾳ to sin ζήσομεν live ἐτι any longer ἐν αὐτῇ in it? 3. ἢ or ἀγνοεῖτε are ye ignorant ὅτι that ὅσοι as many of us as ἐβαπτισθημεν were baptized εἰς Χριστὸν Ἰησοῦν to Christ Jesus ἐβαπτισθημεν were baptized εἰς τὸν θάνατον αὐτοῦ to his death? 4. Συνεταφημεν οὖν we were therefore buried together αὐτῷ with him διὰ τοῦ βαπτισματος through baptism εἰς τὸν θάνατον unto death, ἵνα that, ὥσπερ as Χριστός Christ ἠγέρθη was raised ἐκ νεκρῶν from the dead διὰ τῆς δόξης through the glory τοῦ πατρὸς of the Father, οὕτω so καὶ also ἡμεῖς we περιπατήσωμεν should walk ἐν καινότητι

in newness ζωῆς of life. 5. *Εἰ γὰρ* for if γεγονάμεν we have become συμφύτοι planted together τῷ ὁμοιωματι in the likeness του θανάτου αὐτου of his death, ἀλλὰ καὶ then also ἐσομεθα we shall be τῆς ἀναστάσεως [in that] of his resurrection; 6. γινώσκοντες knowing τουτο this, ὅτι that ὁ παλαιὸς ἡμῶν ἀνθρώπος our old man συνεσταυρωθῇ was crucified together [with him], ἵνα that το σῶμα the body τῆς ἁμαρτίας of sin καταργηθῇ might be destroyed, του for the [purpose] ἡμᾶς that we μηκέτι no longer δουλεύειν be subservient τῇ ἁμαρτίᾳ to sin. 7. Ὁ γὰρ ἀποθανὼν for he who has died δεδικαιώται has been justified ἀπο τῆς ἁμαρτίας from sin. 8. *Εἰ δέ* but if ἀπεθανομεν we died συν Χριστῷ with Christ, πιστευομεν we believe ὅτι that καὶ also συζησομεν we shall live together αὐτῷ with him, 9. εἰδοτες knowing ὅτι that Χριστὸς Christ ἐγερθεὶς having been raised ἐκ νεκρῶν from the dead οὐκ ἐτι no longer ἀποθνήσκει dies: θάνατος death οὐκ ἐτι no longer κυριεύει lords it αὐτου over him. 10. Ὁ γὰρ for as to what ἀπέθανεν he died, ἀπέθανεν he died τῇ ἁμαρτίᾳ to sin ἐφάπαξ for once; ὁ δέ but as to what ζῇ he lives, ζῇ he lives τῷ Θεῷ to God. 11. Οὕτω so καὶ also ὑμεῖς do you λογιζεσθε reckon ἑαυτοὺς yourselves εἶναι to be νεκροὺς μὲν dead on the one hand τῇ ἁμαρτίᾳ to sin, ζῶντας δέ but on the other hand living τῷ Θεῷ to God, ἐν Χριστῷ Ἰησοῦ in Christ Jesus τῷ Κυρίῳ ἡμῶν our

Lord. 12. *Μη ουν* let not therefore *ἡ ἁμαρτια* sin βασιλευετω reign *εν τῷ θνητῷ σώματι ὑμῶν* in your mortal body, *εις το* to the end *ἱπακουειν* that ye obey *αυτη* it *εν ταῖς επιθυμiais* in the lusts *αυτου* of it: 13. *μηδε* nor *παριστανετε* offer *τα μελη ὑμῶν* your members *ὄπλα* as instruments *αδικιας* of unrighteousness *τη ἁμαρτια* to sin: *αλλα* but *παραστησατε* present *ἑαυτους* yourselves *τῷ Θεῷ* to God *ὡς* as *ζωντας* living *εκ νεκρων* from [being] dead, *και* and *τα μελη ὑμῶν* your members *ὄπλα* as instruments *δικαιοσυνης* of righteousness *τῷ Θεῷ* to God. 14. *Ἄμαρτια γαρ* for sin *ου κυριενσει* shall not lord it over *ὑμῶν* you; *ου γαρ εστε* for ye are not *ὑπο νομον* under the law, *αλλα* but *ὑπο χαριν* under grace.

15. *Τι ουν* what then? *ἁμαρτησομεν* shall we sin, *ὅτι* because *ουκ εσμεν* we are not *ὑπο νομον* under the law, *αλλα* but *ὑπο χαριν* under grace? *Μη γενοιτο* let it not be. 16. *Ουκ οιδετε* do ye not know *ὅτι* that *ᾧ* to whom *παριστανετε* ye offer *ἑαυτους* yourselves *δουλους* as servants *εις ὑπακοην* for obedience, *εστε* ye are *δουλοι* [his] servants *ᾧ* to whom *ἱπακουετε* ye are obedient, *ἤτοι* whether *ἁμαρτιας* of sin *εις θανατον* unto death, *ἢ* or *ὑπακοης* of obedience *εις δικαιοσυνην* unto righteousness? 17. *Χαρις δε* but thanks *τῷ Θεῷ* to God, *ὅτι* that *ἦτε* ye were *δουλοι* the servants *της ἁμαρτιας* of sin, *ὑπηκουσατε δε* and obeyed *εκ καρδιας* from the heart *εις ὃν*

ἡν ὑποὺν διδασχῆς the form of doctrine to which
 παρεδοθητε ye were delivered: 18. ἐλευθε-
 ρωθεντες δε and having been freed ἀπο της
 ἁμαρτίας from sin, ἐδουλωθητε ye were sub-
 servient τη δικαιοσυνῇ to righteousness. 19.
 Λεγω I speak ἀνθρωπινον the [word] of a
 man δια την ασθενειαν owing to the infirmity
 της σαρκος ὑμων of your flesh. Ὡσπερ γαρ
 for as παρεστησατε ye offered τα μελη ὑμων
 your members δουλα servants τη ακαθαρσια
 to uncleanness και and τη ανομια to iniquity
 εις την ανομιαν unto iniquity, οὕτω so νυν
 now παραστησατε offer τα μελη ὑμων your
 members δουλα servants τη δικαιοσυνῇ to
 righteousness εις ἁγιασμον to holiness. 20.
 Ὅτε γαρ for when ητε ye were δουλοι ser-
 vants της ἁμαρτίας of sin, ητε ye were ἐλευ-
 θεροι free τη δικαιοσυνῇ to righteousness. 21.
 Τινα ουν καρπον what fruit then ειχετε had
 ye τοτε at that time, ἐφ' οἷς in the things at
 which νυν now ἐπαισχυνεσθε ye are ashamed?
 το γαρ τελος for the end ἐκεινων of those
 [things] θανατος is death. 22. Νυνι δε but
 now ἐλευθερωθεντες having been freed ἀπο
 της ἁμαρτίας from sin, δουλωθεντες δε and
 having been made servants τῷ Θεῷ to God,
 εχετε ye have τον καρπον ὑμων your fruit εις
 ἁγιασμον to holiness, το δε τελος and as the
 end, ζωνν αιωνιον eternal life. 23. Τα γαρ
 οψωνια for the wages της ἁμαρτίας of sin [is]
 θανατος death: το δε χαρισμα but the gift
 του Θεου of God ζωη αιωνιος [is] eternal

life, *εν Χριστῳ Ἰησου* in Christ Jesus *τῷ Κυρίῳ ἡμῶν* our Lord.

CHAPTER VII.

1. *Ἡ αγνοεῖτε* do e not know, *ἀδελφοὶ* brethren, (*λαλῶ γὰρ* for I speak *γινώσκουσιν* to those who know *νόμον* the law), *ὅτι* that *ὁ νόμος* the law *κυριεῖν* hath dominion over *τοῦ ἀνθρώπου* man *ἐφ' ὅσον χρόνον* for as long time as *ζῇ* he may live? 2. *Ἡ γὰρ γυνή* for the woman *ὑπανδρὸς* subject to a husband *δεδεσται* hath been bound *νόμῳ* by the law *τῷ ἀνδρὶ* to the husband *ζῶντι* while living; *εἰν δὲ* but if *ὁ ἀνὴρ* the husband *ἀποθανῇ* die, *κατηργηται* she is released *ἀπο τοῦ νόμου* from the law *τοῦ ἀνδρός* of the husband. 3. *Ἀρα οὖν* therefore then, *χρηματίσει* she shall be called *μοιχαλὶς* an adulteress, *εἰν* if *γενηται* she become [wife] *ἀνδρὶ ἑτέρῳ* to another man, *τοῦ ἀνδρός ζῶντος* her husband living; *εἰν δὲ* but if *ὁ ἀνὴρ* the husband *ἀποθανῇ* die, *ἐστὶ* she is *ἐλευθερά* free *ἀπο τοῦ νόμου* from the law, *τοῦ* for the end *αὐτὴν* that she *μὴ εἶναι* is not *μοιχαλίδα* an adulteress, *γενομένην* having become [wife] *ἀνδρὶ ἑτέρῳ* to another man. 4. *Ὡστε* so that, *ἀδελφοὶ μου* my brethren, *καὶ ὑμεῖς* ye also *ἐθανατώθητε* have been made dead *τῷ νόμῳ* to the law, *διὰ τοῦ σώματος* through the body *τοῦ Χριστοῦ* of Christ, *εἰς τὸ* to the end *ὑμᾶς* that you *γενεσθαι* be [married] *ἑτέρῳ* to another, *τῷ ἐγερθέντι* him who has

been raised *εκ νεκρων* from the dead, *ἵνα* that *καρποφορησωμεν* we should bring forth fruit *τῷ Θεῷ* to God. 5. *Ὅτε γαρ* for when *ἡμεν* we were *εν τη σαρκι* in the flesh, *τα παθηματα* the passions *των ἁμαρτιων* of sins *τα* which [were] *δια του νομου* through the law *ενηργειτο* worked *εν τοις μελεσιν ἡμων* in our members *εις το καρποφορησαι* to bring forth fruit *τῷ θανατῷ* to death. 6. *Νυνι δε* but now *κατηργηθημεν* we have been released *απο του νομου* from the law, *αποθανοντες* having died *εν ᾧ* [to that] in which *κατειχομεθα* we were held, *ὥστε* so that *ἡμας* we *δουλευειν* serve *εν καινοτητι* in newness *πνευματος* of spirit, *και* and *ου* not *παλαιωτητι* oldness *γραμματος* of the letter.

7. *Τι ουν* what then *ερουμεν* shall we say? *Ὁ νομος* is the law *ἁμαρτια* sin? *Μη γεινοιτο* let it not be. *Αλλα* but *ουκ εγνω* I did not know *την ἁμαρτιαν* sin *ει μη* except *δια νομου* through the law : *ου τε γαρ* for neither *ηδειν* had I known *την επιθυμιαν* lust, *ει μη* except *ὁ νομος* the law *ελεγεν* had said "*Ουκ επιθυμηςεις* thou shalt not covet." 8. *Ἡ δε ἁμαρτια* but sin, *λαβουσα* having taken *αφορμην* occasion *δια της εντολης* through the commandment, *κατειργασατο* worked *εν εμοι* in me *πασαν επιθυμιαν* all lust. *Χωρις γαρ νομου* for without the law *ἁμαρτια* sin *νεκρα* [was] dead. 9. *Εγω δε* but I *ποτε* at one time *εζων* lived *χωρις νομου* without the law ; *της δε εντολης* but the commandment

ἐλθουσης having come ἡ ἁμαρτία sin ἀνέζησε
 lived again, ἐγὼ δὲ but I ἀπέθανον died : 10.
 καὶ and ἡ ἐντολὴ the commandment ἡ which
 εἰς ζωὴν [was] for life, αὕτη the same εὑρέθη
 was found μοι to me εἰς θάνατον [to be] unto
 death. 11. Ἡ γὰρ ἁμαρτία for sin, λαβούσα
 having taken ἀφορμὴν occasion διὰ τῆς ἐντο-
 λῆς through the commandment ἐξηπάτησε
 deceived με me, καὶ and δι' αὐτῆς through it
 ἀπέκτεινε slew [me]. 12. Ὡστε so that
 ὁ μὲν νόμος the law indeed ἅγιος [is]
 holy, καὶ and ἡ ἐντολὴ the command-
 ment ἅγια [is] holy καὶ and δίκαια just,
 καὶ and ἀγαθὴ good. 13. Τὸ οὖν ἀγαθὸν
 has the good therefore γέγονε been made
 θάνατος death ἐμοὶ to me? Μὴ γένοιτο let
 it not be : ἀλλὰ but ἡ ἁμαρτία sin, ἵνα that
 φανῇ it may appear ἁμαρτία sin, κατεργαζο-
 μένη working θάνατον death μοι to me διὰ
 τοῦ ἀγαθοῦ through the good, ἵνα that ἡ
 ἁμαρτία sin διὰ τῆς ἐντολῆς through the
 commandment γένηται might become ἁμαρ-
 τωλὸς sinful καθ' ὑπερβολὴν according to
 excess. 14. Οἶδμεν γὰρ for we know ὅτι
 that ὁ νόμος the law ἐστὶν is πνευματικὸς
 spiritual : ἐγὼ δὲ but I εἰμι am καρνικὸς car-
 nal, πεπραμένος having been sold ὑπὸ τὴν
 ἁμαρτίαν under sin. 15. Ὁ γὰρ for what
 κατεργάζομαι I work οὐ γινώσκω I do not
 know : οὐ γὰρ πράσσω for I do not τοῦτο
 that ὁ which θέλω I wish : ἀλλὰ but ὁ what
 μίσω I hate τοῦτο that ποίω I do. 16. Εἰ

δε but if *πῶς* I do *τοῦτο* that *ὃ* which *οὐ*
θέλω I do not wish, *συμφημι* I assent *τῷ*
νόμῳ to the law *ὅτι* that *καλὸς* [it is] good.
 17. *Νῦν* δε but now *ἐγώ* I *οὐκ ἐτι* no longer
κατεργαζομαι work *αὐτο* it, *ἀλλὰ* but *ἡ ἁμαρ-*
τία the sin *οἰκουσα* that dwells *ἐν ἐμοὶ* in me.
 18. *Οἶδα γὰρ* for I know *ὅτι* that *ἀγαθόν* a
 good [thing] *οὐκ οἰκεῖ* dwelleth not *ἐν ἐμοὶ*
 in me, *τοῦτεστιν* that is *ἐν τῇ σαρκὶ μου* in
 my flesh: *το γὰρ θέλειν* for to will *παράκειται*
 is present *μοι* with me, *το δὲ κατεργαζεσθαι*
 but the performing *το καλόν* the good *οὐχ*
εὕρισκω I do not find. 19. *Οὐ γὰρ ποίω* for
 I do not *ἀγαθόν* the good *ὃ* which *θέλω* I
 wish; *ἀλλὰ* but *ὁ κακόν* the evil which *οὐ*
θέλω I do not wish *τοῦτο* that *πρασσῶ* I do.
 20. *Εἰ* δε but if *ποίω* I do *τοῦτο* that *ὃ* which
ἐγώ I *οὐ θέλω* do not wish, *ἐγώ* I *οὐκ ἐτι* no
 longer *κατεργαζομαι* work *αὐτο* it, *ἀλλὰ* but
ἡ ἁμαρτία the sin *οἰκουσα* which dwells *ἐν*
ἐμοὶ in me. 21. *Εὕρισκω* I find *ἀρα* there-
 fore *τον νόμον* the law *ἐμοὶ* to me *τῷ θελοντι*
 who am wishing *ποιεῖν* to do *το καλόν* that
 [which is] good, *ὅτι* that *το κακόν* that
 [which is] evil *παράκειται* is present *ἐμοὶ* to
 me. 22. *Συνηδομαι γὰρ* for I am pleased
 with *τῷ νόμῳ* the law *τον Θεοῦ* of God *κατὰ*
τον ἄνθρωπον according to the man *ἐσω*
 within: 23. *βλέπω* δε but I see *ἕτερον νόμον*
ἄλλον another law *ἐν τοῖς μέλεσι μου* in my mem-
 bers *ἀντιστρατευόμενον* warring against *τῷ*
νόμῳ the law *του νοῦς μου* of my mind *καὶ*

and αιχμαλωτιζοντα με making me captive τῷ νόμῳ to the law της ἀμαρτίας of sin τῷ ὧντι which is ἐν τοῖς μέλεσι μου in my members. 24. Ἐγώ I ταλαιπώρος ἀνθρώπος [am] a wretched man; τις who ῥύσεται shall defend με me ἐκ τοῦ σώματος from the body τοῦ θανάτου τούτου of this death? 25. Ἐυχριστῶ I thank τῷ Θεῷ God διὰ Ἰησοῦ Χριστοῦ through Jesus Christ τοῦ Κυρίου ἡμῶν our Lord. Ἀρα οὖν therefore then ἐγώ αὐτός I myself δουλεύω serve νόμῳ the law τοῦ Θεοῦ of God τῷ μὲν νοῷ in mind on the one hand, τῇ δὲ σαρκὶ but in the flesh on the other hand, [I serve] νόμῳ the law ἀμαρτίας of sin.

CHAPTER VIII.

1. Νυν ἀρα now therefore οὐδὲν κατακριμα [there is] no condemnation τοῖς ἐν Χριστῷ Ἰησοῦ to those in Christ Jesus μὴ περιπατοῦσι not walking κατὰ σαρκά according to the flesh, ἀλλὰ but κατὰ πνεῦμα according to the Spirit. 2. Ὁ γὰρ νόμος for the law τοῦ πνεύματος of the spirit της ζωῆς of life ἐν Χριστῷ Ἰησοῦ in Christ Jesus ἠλευθερώσεν has freed με me ἀπο τοῦ νόμου from the law της ἀμαρτίας of sin καὶ and τοῦ θανάτου of death. 3. Τὸ γὰρ ἀδύνατον for the inability τοῦ νόμου of the law, ἐν ᾧ in which ἡσθενεῖ it was weak διὰ της σαρκὸς through the flesh, ὁ Θεός God πέμψας having sent τὸν ἑαυτοῦ υἱόν his own son ἐν ὁμοιωματι in the

likeness *σαρκος* of flesh *ἀμαρτίας* of sin, *και* and *περι ἀμαρτίας* concerning sin, *κατεκρινε* condemned *την ἀμαρτιαν* sin *εν τη σαρκι* in the flesh: 4. *ἵνα* that *το δικαιωμα* the righteousness *του νομου* of the law *πληρωθη* might be fulfilled *εν ἡμιν* in us *τοις μη περιπατουσιν* who walk not *κατα σαρκα* according to the flesh, *αλλα* but *κατα πνευμα* according to the spirit. 5. *Οἱ γαρ οντες* for those who are *κατα σαρκα* according to the flesh, *φρονουσι* mind *τα* the [things] *της σαρκος* of the flesh: *οἱ δε* but those *κατα πνευμα* according to the spirit [mind] *τα* the [things] *του πνευματος* of the spirit. 6. *Το γαρ φρονημα* for the minding *της σαρκος* of the flesh *θανατος* [is] death: *το δε φρονημα* but the minding *του πνευματος* of the spirit *ζωη* is life *και* and *ειρηνη* peace. 7. *Διοτι* because *το φρονημα* the minding *της σαρκος* of the flesh *εχθρα* [is] enmity *εις Θεον* towards God; *ου γαρ ὑποτασσεται* for it is not in subjection *τω νομῳ* to the law *του Θεου* of God, *ουδε γαρ* for neither *δυναται* can it [be]. 8. *Οἱ δε οντες* but those who are *εν σαρκι* in the flesh *ου δυνανται* cannot *αρεσαι* please *Θεῳ* God. 9. *Ἦμεῖς δε* but ye *ουκ εστε* are not *εν σαρκι* in the flesh, *αλλα* but *εν πνευματι* in spirit, *ειπερ* if indeed *πνευμα* the Spirit *Θεου* of God *οικει* dwelleth *εν ὑμιν* in you. *Εἰ δε* but if *τις* any one *οὐκ εχει* has not *πνευμα* the Spirit *Χριστου* of Christ, *οὗτος* he *ουκ*

εστιν is not αὐτου of him. 10. Εἰ δὲ but if Χριστος Christ ἐν ὑμῖν [be] in you, τὸ μὲν σῶμα the body indeed νεκρὸν [is] dead διὰ ἁμαρτίαν owing to sin : τὸ δὲ πνεῦμα but the spirit ζωὴ [is] life διὰ δικαιοσύνην owing to righteousness. 11. Εἰ δὲ but if τὸ πνεῦμα the spirit τοῦ ἐγείραντος of him who raised ἡσίων Jesus ἐκ νεκρῶν from the dead οἰκεῖ dwelleth ἐν ὑμῖν in you, ὁ ἐγείρας he who raised τὸν Χριστὸν Christ ἐκ νεκρῶν from the dead ζωοποιήσει shall quicken καὶ also τὰ θνητὰ σῶματα ὑμῶν your mortal bodies διὰ τὸ πνεῦμα αὐτοῦ through his spirit ἐνοικούν in-dwelling ἐν ὑμῖν in you.

12. Ἀρα οὖν therefore then, ἀδελφοί O brethren, ἐσμεν we are ὀφείλεται debtors, οὐ not τῇ σαρκὶ to the flesh, τοῦ ζῆν for the [purpose] of living κατὰ σάρκα according to the flesh. 13. Εἰ γὰρ for if ζῆτε ye live κατὰ σάρκα according to the flesh, μέλλετε ye are about ἀποθνήσκειν to die ; εἰ δὲ but if πνευματι by the spirit θανατοῦτε ye mortify τὰς πράξεις the deeds τοῦ σώματος of the body, ζήσεσθε ye shall live. 14. Ὅσοι γὰρ for as many as ἀγούνται are led πνευματι by the Spirit Θεοῦ of God, οὗτοι these εἰσιν are υἱοὶ sons Θεοῦ of God. 15. Οὐ γὰρ ἐλάβετε for ye have not received πνεῦμα the spirit δουλείας of bondage παλιν again εἰς φόβον to fear : ἀλλὰ but ἐλάβετε ye have received πνεῦμα the spirit υἰοθεσίας of adoption, ἐν ᾧ in which κρᾶζομεν we cry, " Ἀββᾶ Abba, ὁ

πατηρ father." 16. Αυτο το πνευμα the Spirit itself συμμαρτυρει hears witness together τῷ πνευματι ἡμῶν with our spirit ὅτι that εσμεν we are τέκνα children Θεου of God: 17. εἰ δὲ but if τέκνα children, καὶ also κληρονόμοι heirs; κληρονόμοι μὲν heirs indeed Θεου of God συγκληρονόμοι δὲ and joint heirs Χριστοῦ of Christ, εἴπερ if indeed συμπασχομεν we suffer with [him], ἵνα that καὶ also συνδοξασθῶμεν we may be glorified together. 18. Λογιζομαι γὰρ for I reckon ὅτι that τα παθήματα the sufferings τοῦ νῦν καιροῦ of this present time οὐκ ἀξία [are] not worthy πρὸς τὴν δόξαν [to be compared] with the glory μελλουσάν which is about ἀποκαλυφθῆναι to be revealed εἰς ἡμᾶς towards us. 19. Ἡ γὰρ ἀποκαρδοκία for the earnest expectation τῆς κτίσεως of the creature ἀπεκδέχεται awaiteth τὴν ἀποκαλύψιν the revelation τῶν υἱῶν of the sons τοῦ Θεοῦ of God. 20. Ἡ γὰρ κτίσις for the creature ὑπέταγη was made subject τῇ ματαιότητι to vanity, οὐ not ἔκουσα willing, ἀλλὰ but διὰ τὸν ὑποτάξαντα on account of him who hath subjected it ἐπ' ἐλπίδι on hope; 21. ὅτι because ἡ κτίσις αὐτῇ the creature itself καὶ also ἐλευθερωθήσεται shall be freed ἀπο τῆς δουλείας from the bondage τῆς φθοράς of corruption εἰς τὴν ἐλευθερίαν into the liberty τῆς δόξης of the glory τῶν τέκνων of the children τοῦ Θεοῦ of God. 22. Οἶδαμεν γὰρ for we know ὅτι that πᾶσα ἡ κτίσις all the creation

συστεναζει groaneth together και and συνω-
 δινει travailleth together ακρι του νυν until
 now. 23. Ου δε μονον and not only [they],
 αλλα but και also αυτοι ourselves εχοντες
 having την απαρχην the first-fruits του πνευ-
 ματος of the spirit, και even ημεεις αιτοι we
 ourselves στεναζομεν groan εν εαυτοις in our-
 selves απεκδεχομενοι awaiting υιοθεσιαν
 adoption, την απολυτρωσιν the redemption
 του σωματος ημων of our body. 24. εσω-
 θημεν γαρ for we were saved τη ελπιδι by
 hope; ελπις δε but hope βλεπομενη seen ουκ
 εστιν is not ελπις hope, ο γαρ for what τις
 any one βλεπει sees, τι why και also ελπιζει
 does he hope for? 25. Ει δε but if ελπιζο-
 μεν we hope for ο what ου βλεπομεν we do
 not see, απεκδεχομεθα we await for it δι'
 υπομονης through patience. 26. Ωσαντως
 δε and likewise και also το πνευμα the spirit
 συναντιλαμβάνεται assisteth ταις ασθενειαις
 ημων our infirmities; ου γαρ οιδαμεν for we
 know not το τι the what προσευξομεθα we
 should pray for καθο as δει it behoves, αλλα
 but αυτο το πνευμα the Spirit itself υπερεν-
 τυγχανει intercedeth υπερ ημων on behalf of
 us στεναγμοις αλαλητοις with groanings un-
 speakable. 27. Ο δε ερευνων but he who
 searcheth τας καρδιας the hearts οιδε knoweth
 τι what [is] το φρονημα the minding του
 πνευματος of the spirit, οτι because εντυχα-
 νει he intercedeth υπερ αγιων in behalf of the
 saints κατα Θεον according to God. 28.

Οιδαμεν δε and we know *ὅτι* that *παντα* all things *συνεργει* work together *εις αγαθον* for good *τοις αγαπωσι* to those who love *τον Θεον* God *τοις ονσι* to those who are *κλητοις* called *κατα προθεσιν* according to [his] purpose. 29. *Ὅτι* because *και* also *προωρισεν* he has preordained *οὓς* [those] whom *προεγνω* he foreknew, *συμμορφους* conformable with *της εικονος* the image *του υἱου αυτου* of his son, *εις το* to the [end] *αυτον* that he *ειναι* should be *πρωτοτοκον* firstborn *εν πολλοις αδελφοις* among many brethren. 30. *Οὓς* δε but whom *προωρισεν* he pre-ordained, *τουτους* those *και* also *εκαλεσεν* he called: *και* and *οὓς* whom *εκαλεσεν* he called *τουτους* those *και* also *εδικαιωσεν* he justified: *οὓς* δε and whom *εδικαιωσεν* he justified *τουτους* those *και* also *εδοξασεν* he glorified. 31. *Τι ουν* what then *ερουμεν* shall we say *προς ταυτα* to these [things]? *ει* if *ὁ Θεος* God *ὑπερ ἡμων* [be] for us, *τις* who *καθ' ἡμων* [will be] against us. 32. *Ὅς γε* who indeed *ουκ εφεισατο* did not spare *του ιδιου υἱου* his own son, *αλλα* but *παρεδωκε* delivered up *αυτον* him *ὑπερ παντων ἡμων* on behalf of us all, *πως* how *ουχι χαρισεται* will he not freely give *και* also *ἡμιν* to us *τα παντα* all things *συν αυτω* together with him? 33. *Τις* who *εγκαλεσει* shall make an accusation *κατα εκλεκτων* against the elect *Θεου* of God? *Θεος* [it is] God *ὁ δικαιων* who justifieth. 34. *Τις* who [is] *ὁ κατακρινων* he who con-

demneth? **Χριστος** Christ **ὁ αποθανων** who died, **μαλλον δε** but rather **και εγερθεις** who is also raised, **ὃς** who **και** also **εστιν** is **εν δεξια** on the right hand **του Θεου** of God, **ὃς** who **αι** also **εντυγχανει** intercedes **υπερ ἡμων** on behalf of us. 35. **Τις** who **χωρισει** shall separate **ἡμας** us **απο της αγαπης** from the love **του Χριστου** of Christ? **Θλιψις** shall tribulation, **η** or **στενοχωρια** great distress, **η** or **διωγμος** persecution, **η** or **λιμος** famine, **η** or **γυμνοτης** nakedness, **η** or **κινδυνος** peril, **η** or **μαχαира** sword? 36. **Καθως** as **γεγραπται** has been written, **ὅτι** that, "**Ενεκα σου** for thy sake **θανατουμεθα** we are killed **ὅλην την ἡμεραν** the whole day : **ελογισθημεν** we were accounted **ὡς** as **προβατα** sheep **σφαγης** of slaughter." 37. **Αλλα** but **εν τουτοις πασιν** in all these [things] **υπερνικωμεν** we more than conquer **δια του αγαπησαντος** through him who has loved **ἡμας** us. 38. **Πεπεισμαι γαρ** for I am persuaded **ὅτι** that **ουτε** neither **θανατος** death, **ουτε** nor **ζωη** life, **ουτε** nor **αγγελοι** angels, **ουτε** nor **αρχαι** authorities, **ουτε** nor **δυναμεις** powers, **ουτε** nor **ενεστωτα** [things] present, **ουτε** nor **μελλοντα** those about to happen, 39. **ουτε** nor **υψωμα** height, **ουτε** nor **βαθος** depth, **ουτε** nor **τις ἑτερα κτισις** any other creature **δυνησεται** shall be able **χωρισαι** to separate **ἡμας** us **απο της αγαπης** from the love **του Θεου** of God, **της** which [is] **εν Χριστῳ Ἰησου** in Christ Jesus **τω Κυριῳ ἡμων** our Lord.

CHAPTER IX.

1. Λεγω I say αληθειαν the truth εν Χριστῳ in Christ, ου ψευδομαι I do not lie, της συνειδησεως μου my conscience συμμαρτυρουσης bearing witness together μοι to me εν Πνευματι Ἁγιῳ in the Holy Ghost, 2. τι that εστι there is μοι to me λυπη μεγαλη great grief, και and αδιαλειπτος οδυνη unceasing sorrow τη καρδια μου in my heart. 3. Εγω γαρ for I αυτος myself ηυχομην wished ειναι to be αναθεμα a curse απο του Χριστου from Christ υπερ των αδελφων μου on behalf of my brethren, των συγγενων μου my kinsmen κατα σαρκα according to the flesh; 4. οἵτινες who ειναι are Ισραηλιται Israelites; ὧν belonging of whom ἡ υιοθεσια [is] the adoption, και and ἡ δοξα the glory, και and αἱ διαθηκαι the covenants, και and ἡ νομοθεσια the giving of the law, και and ἡ λατρεια the service, και and αἱ επαγγελιαι the promises; 5. ὧν of whom [are] οἱ πατερες the fathers, και and εξ ὧν from whom ὁ Χριστος [is] Christ το κατα σαρκα according to the flesh, ὁ ὢν he being ἐπι παντων over all Θεος God εὐλογητος blessed εἰς τοὺς αἰῶνας to eternities. Ἀμην amen. 6. Οὐ δε οἶον but not as though ὅτι because ὁ λογος the word του Θεου of God ἐκπεπτωκεν has fallen [to the ground]; ου γαρ for not παντες οἱτοι all these, οἱ who [are] ἐξ Ισραηλ of Israel, Ισραηλ are Israel: 7. ουδε nor, ὅτι because εἰσι they are σπερμα the seed

Αβρααμ of Abraham, *παντες* [are] all *τεκνα* children; *αλλα* but “*Εν Ισαακ* in Isaac *σπερμα σοι* thy seed *κληθησεται* shall be called.” 8. *Τουτεστι* that is, *ου* not *ταυτα* these *τα τεκνα* the children *της σαρκος* of the flesh, *τεκνα* [are] the children *του Θεου* of God: *αλλα* but *τα τεκνα* the children *της επαγγελιας* of the promise *λογιζεται* are reckoned *εις σπερμα* for seed. 9. *Ουτος* γαρ for this [is] *ο λογος* the word *επαγγελιας* of promise, “*Κατα τον καιρον τουτον* according to this season *ελευσομαι* I will come, *και* and *εσται* there shall be *τη Σαρρα* to Sarah *υιος* a son.” 10. *Ου δε μονον* but not only, *αλλα* but *και* also *Ρεβεκκα* Rebecca *εχουσα* having *κοιτην* conception *εξ ενός* from one, *Ισαακ* Isaac *του πατρος ημων* our father: 11. *μηπω* γαρ *γεννηθεντων* for not yet being born, *μηδε* nor *πραξαντων* having done *τι αγαθον* any thing good *η* or *κακον* evil, *ινα* that *η προθεσις* the purpose *του Θεου* of God *κατ’ εκλογην* according to election *μενη* might abide, *ου* not *εξ εργαων* of works, *αλλα* but *εκ του καλουντος* of him who calleth: 12. *ερρηθη* it was said *αυτη* to her *οτι* that, “*Ο μειζων* the greater *δουλευσει* shall serve *τω ελασσονι* the lesser.” 13. *Καθως* as *γεγραπται* has been written, “*Ηγαπησα* I have loved *τον Ιακωβ* Jacob, *εμισησα δε* but I hated *Ησαν* Esau.”

14. *Τι ουν* what then *ερουμεν* shall we say? *μη* [is there] *αδικια* unrighteousness *παρα τω Θεω* with God? *μη γενοιτο* may it not be.

15. Λεγει γαρ for he says τῷ Μωσῇ to Moses, “Ελεησω I will have mercy on ὃν ἂν whomsoever ἐλεω I do have mercy on, καὶ and οἰκτερησω will have compassion on ὃν ἂν whomsoever οἰκτερω I have compassion. 16. Ἀρα οὖν therefore then οὐ [it is] not τοῦ θελουτος of him who wills, οὐδὲ nor τοῦ τρεχοντος of him who runs, ἀλλὰ but τοῦ Θεου of God ἐλεουντος showing mercy. 17. Ἡ γὰρ γραφή for the scripture λεγει says τῷ Φαραῳ to Pharaoh, ὅτι that, “Εἰς αὐτοῦ τοῦτο for this same [thing] ἐξηγειρα I raised up σε thee, ὅπως that ἐνδειξωμαι I might show ἐν σοὶ in thee τὴν δυνάμιν μου my power, καὶ and ὅπως that τὸ ὄνομα μου my name διαγγελη might be declared ἐν πάσῃ τῇ γῇ in all the earth.” 18. Ἀρα οὖν therefore then ὃν whom θελεῖ he willeth, ἐλεεῖ he hath mercy on : ὃν δὲ but whom θελεῖ he willeth σκληρυνεῖ he hardeneth. 19. Ἐρεῖς οὖν thou wilt say therefore μοι to me, “Τί why μεμφεταὶ doth he find fault ἐτι still? τίς γὰρ for who ἀνθεστήκεν hath resisted τῷ βουλευματι αὐτοῦ his will?” 20. Μενουνγε nay but, ὦ ἀνθρώπε O man, τίς who εἶ art σὺ thou ἀνταποκρινόμενος making answer τῷ Θεῷ to God? μή is it that τὸ πλάσμα the thing formed ἐρεῖ shall say τῷ πλάσαντι to him who has formed it, “Τί why ἐποίησας didst thou make με me οὕτως so?” 21. Ἡ οὐκ ἐχει hath not ὁ κεραμεὺς the potter ἐξουσίαν power τοῦ πηλοῦ over the clay, ποιῆσαι to

make ἐκ τοῦ αὐτοῦ φύραματος from the same mixture ὁ μὲν the one σκευὸς a vessel εἰς τιμὴν for honour, ὁ δὲ the other εἰς ατιμίαν for dishonour? 22. Εἰ δὲ but if ὁ Θεὸς God, θελὼν wishing ἐνδειξασθαι to show τὴν ὀργὴν wrath, καὶ and γνωρίσαι to make known τὸ δυνατόν αὐτοῦ his power, ηνεγκεν bore ἐν πολλῇ μακροθυμίᾳ in much long-suffering σκευὴ the vessels ὀργῆς of wrath κατηρτισμένα fitted εἰς ἀπώλειαν to destruction: 23. καὶ and ἵνα that γνωρίσῃ he might make known τὸν πλοῦτον the riches τῆς δόξης αὐτοῦ of his glory ἐπὶ σκευῇ on the vessels ἐλεοῦς of mercy, ἃ which προητοίμασεν he hath previously prepared εἰς δόξαν to glory, 24. καὶ ἡμᾶς even us οὓς whom ἐκάλεσεν he hath called οὐ μόνον not only ἐξ Ἰουδαίων from the Jews, ἀλλὰ but καὶ also ἐξ ἐθνῶν from the gentiles? 25. Ὡς as λέγει he says καὶ also ἐν τῷ Ὡσεᾷ in Hosea, “Καλέσω I will call τὸν that [which is] οὐ not λαὸν μου my people, λαὸν μου my people, καὶ and τὴν οὐκ ἠγαπημένην her which is not beloved ἠγαπημένην beloved.” 26. “Καὶ and ἐστὶ it shall be, ἐν τῷ τοπῷ in the place οὗ at which ἐρρηθῇ it was said αὐτοῖς to them, Ὑμεῖς you οὐ [are] not λαὸς μου my people, ἐκεῖ there κληθήσονται they shall be called υἱοὶ the sons Θεοῦ ζώντος of the living God.” 27. Ἡσαίας δὲ but Esaias κρᾶζει crieth ὑπὲρ τοῦ Ἰσραὴλ on behalf of Israel, “Εἰαν if ὁ ἀριθμὸς the number τῶν

ἰων of the sons Ἰσραηλ of Israel ἢ should
 εὕς as ἡ ἅμμος the sand τῆς θαλάσσης of
 the sea, τὸ καταλειμμα the remnant σωθησε-
 ται shall be saved. 28. Συντελων γὰρ for he
 [will be] finishing λογὸν the word καὶ and
 συντεμνων cutting it short ἐν δικαιοσυνῇ in
 righteousness: ὅτι because Κύριος the Lord
 ποιήσει will make συντετμημενον λογὸν short
 matter ἐπὶ τῆς γῆς upon the earth." 29.
 Καὶ and καθὼς as Ἡσαίας Esaias προεῖρηκεν
 hath before said, "Εἰ μὴ except Κύριος the
 Lord Σαβαωθ of Sabaoth ἐγκατέλιπε left
 ἡμῖν to us σπέρμα seed, ἐγεννηθημεν αὐν we
 should have been εὕς as Σόδομα Sodoma,
 καὶ and ὁμοιωθημεν αὐν should have been
 made like εὕς as Γομορρα Gomorra." 30.
 Τί οὖν what then ἐροῦμεν shall we say? ὅτι
 that ἐθνη the gentiles τὰ μὴ διωκοντα which
 pursue not δικαιοσυνὴν righteousness, κατε-
 λαβεν obtained δικαιοσυνὴν righteousness,
 δικαιοσυνὴν δὲ but righteousness τὴν which
 [is] ἐκ πίστεως from faith. 31. Ἰσραηλ δὲ
 but Israel διωκων pursuing νομὸν the law
 δικαιοσύνης of righteousness, οὐκ ἐφθάσε did
 not attain εἰς νομὸν to the law δικαιοσύνης
 of righteousness. 32. Διὰ τί wherefore? ὅτι
 because [they sought it] οὐ not ἐκ πίστεως
 from faith, ἀλλὰ but εὕς as it were ἐξ ἐργων
 from the works νομὸν of the law. Προσεκ-
 οψαν γὰρ for they stumbled τῷ λίθῳ at the
 stone τοῦ προσκομματός of stumbling. 33.
 Καθὼς as νεγραπται has been written, "Ἴδου

behold *τιθημι* I set *εν Σιων* in Sion *λιθον* a stone *προσκομματος* of stumbling, *και* and *πετραν* a rock *σκανδαλου* of offence: *και* and *πας* every one *ο πιστευων* who believes *επ' αυτω* on him *ου καταισχυνθησεται* shall not be ashamed."

CHAPTER X.

1. *Αδελφοι* brethren, *η μεν ευδοκια* the good will *της εμης καρδιας* of my heart, *και* and *η δεησις* the prayer *η* which [is] *προς τον Θεον* to God *εστιν* is *υπερ του Ισραηλ* on behalf of Israel *εις σωτηριαν* for [her] salvation. 2. *Μαρτυρω γαρ* for I bear witness *αυτοις* to them *οτι* that *εχουσι* they have *ζηλον* the zeal *Θεου* of God, *αλλα* but *ου* not *κατ' επιγνωσιν* according to knowledge. 3. *Αγνοουντες γαρ* for being ignorant of *την δικαιοσυνην* the righteousness *του Θεου* of God, *και* and *ζητουντες* seeking *στησαι* to establish *την ιδιαν δικαιοσυνην* their own righteousness, *ουχ υπεταγησαν* they did not submit themselves *τη δικαιοσυνη* to the righteousness *του Θεου* of God. 4. *Χριστος γαρ* for Christ *τελος* [is] the end *νομου* of the law *εις δικαιοσυνην* for righteousness *παντι* to every one *τω πιστευοντι* who believeth. 5. *Μωσης γαρ* for Moses *γραφει* describes *την δικαιοσυνην* the righteousness *την* which [is] *εκ του νομου* from the law, *οτι* that "*Ανθρωπος* the man *ο ποιησας* who has done *αυτα* those [things] *ζησεται* shall live *εν αυτοις* in them." 6.

Η δε δικαιοσυνη but the righteousness εκ πιστεως of faith λεγει speaketh οὕτω thus, “Μη ειπης say not εν τη καρδια σου in thy heart, *Τις* who αναβησεται shall ascend εις τον ουρανον into heaven?” τουτ’ εστι that is καταγαγειν to bring down Χριστον Christ :) 7. η or, “*Τις* who καταβησεται shall go down εις την αβυσσον into hell?” τουτ’ εστι that is αναγαγειν to bring back Χριστον Christ εκ νεκρων from the dead. 8. Αλλα but τι what λεγει saith it? “*Το ρημα* the word εστιν is εγγυς σου near thee, εν τω στοματι σου in thy mouth και and εν τη καρδια σου in thy heart:” τουτ’ εστι that is το ρημα the word της πιστεως of faith ο which κηρυσσομεν we preach: 9. οτι that εαν if ομολογησης thou shouldest confess εν τω στοματι σου with thy mouth Κυριον Ιησουν the Lord Jesus, και and πιστευσης shouldest believe εν τη καρδια σου in thy heart, οτι that ο Θεος God ηγειρεν hath raised αυτον him εκ νεκρων from the dead, σωθηση thou shalt be saved. 10. Καρδια γαρ for in the heart πιστευεται it is believed εις δικαιοσυνην to righteousness, στοματι δε but with the mouth ομολογεται it is confessed εις σωτηριαν to salvation. 11. *Η* γαρ γραφη for the scripture λεγει says, “*Πας* every one ο πιστευων who believeth επ’ αυτω on him ου καταισχυνησεται shall not be ashamed.” 12. Ου γαρ εστι for there is not διαστολη a distinction *Ιουδαιων τε* both of Jew και and *Ελληνος* of

Greek ; ὁ γὰρ αὐτός *Κυριος* for [there is] the same Lord *παντων* of all, *πλουτων* being rich *εις παντας* towards all *τους επικαλουμενους* who call upon *αυτον* him. 13. “*Πας γαρ* for every one *ὅς αν* whosoever *επικαλεσται* shall call upon *το ονομα* the name *Κυριου* of the Lord *σωθησεται* shall be saved.” 14. *Πως ουν* how then *επικαλεσονται* shall they call on [him] *εις ὃν* on whom *ουκ επιστευσαν* they did not believe? *πως δε* and how *πιστευσουσι* shall they believe [on him] *οὐ* of whom *ουκ ηκουσαν* they have not heard? *πως δε* and how *ακουσουσι* shall they hear *χωρις κηρυσσοντος* without one preaching? 15. *Πως δε* and how *κηρυξουσιν* shall they preach *εαν* if *μη αποσταλῶσι* they have not been sent? *καθως* as *γεγραπται* has been written, “Ὡς ὡραιοι how beautiful [are] *οἱ ποδες* the feet *των ευαγγελιζομενων* of those preaching the gospel of *ειρηνην* peace, *των ευαγγελιζομενων* of those bringing glad tidings of *τα αγαθα* good things.” 16. *Αλλα* but *παντες* all *ουκ ὑπηκουσαν* did not listen *τῷ ευαγγελιῳ* to the gospel: *Ἡσαιας γαρ* for *Esaias* *λεγει* says “*Κυριε* Lord, *τις* who *επιστευσεν* hath believed *τῇ ακοῇ ἡμων* our report?” 17. *Αρα* therefore *ἡ πιστις* faith *ἐξ ακοης* [is] from hearing, *ἡ δε ακοη* but hearing *δια ῥηματος* through the word *Θεου* of God. 18. *Αλλα* but *λεγω* I say, *Μη ουκ ηκουσαν* did they not hear? *Μενουνγε* yea verily, “Ὁ φθογγος the sound *αυτων* of

them ἐξηλθεν is gone forth εἰς πᾶσαν τὴν γῆν into all the earth, καὶ and τὰ ῥήματα αὐτῶν their words εἰς τὰ περάτα unto the bounds τῆς οἰκουμένης of the inhabited [world]." 19. Ἀλλὰ but λέγω I say, Μὴ οὐκ Ἰσραὴλ did not Israel ἐγὼ know? Μωσῆς Moses πρῶτος first λέγει says, "Ἐγὼ I παραζηλώσω will provoke to jealousy ὑμᾶς you ἐπ' οὐκ ἐθνεί at what is not a people, ἐπὶ ἐθνεί ασυνετῶ at a foolish people παροργίζω I will exasperate ὑμᾶς you." 20. Ἡσαίας δε but Esaias ἀποτολμα is very bold, καὶ and λέγει says, "Εὗρεθην I was found τοῖς μὴ ζητοῦσι by those who did not seek ἐμε me, ἐγενομην I was made ἐμφανῆς manifest τοῖς μὴ ἐπερωτῶσιν ἐμε to those who asked not for me." 21. Πρὸς δε τον Ἰσραὴλ but to Israel λέγει he says, "Ὅλην τὴν ἡμέραν during the whole day ἐξέτασα I stretched forth τὰς χεῖρας μου my hands πρὸς λαόν to a people ἀπειθουντα disobeying καὶ and ἀντιλεγοντα gainsaying."

CHAPTER XI.

1. Λέγω οὖν I say, therefore, Μὴ ὁ Θεὸς did God ἀπώσατο thrust away τὸν λαὸν αὐτοῦ his people? Μὴ γενοιτο may it not be: ἐγὼ γὰρ for I καὶ also εἰμι ἀνὴρ Ἰσραηλῆτης an Israelite, ἐκ σπέρματος of the seed Ἀβραάμ of Abraham, φυλῆς of the tribe Βενιαμὴν of Benjamin. 2. Ὁ Θεὸς God οὐκ ἀπώσατο did not thrust away τὸν λαὸν αὐτοῦ

his people *ὃν* whom *προεγνώ* he foreknew : *η* *οὐκ οἰδατε* know ye not *τι* what *ἡ γραφή* the scripture *λεγει* says *ἐν Ηλια* in [the matter of] Elias? *ὥς* how *ἐντυγχάνει* he applies himself *τῷ Θεῷ* to God *κατὰ τοῦ Ἰσραὴλ* against Israel, *λεγων* saying, 3. “*Κυριε* Lord, *ἀπεκτείναν* they killed *τοὺς προφῆτας* thy prophets, *καὶ* and *κατεσκάψαν* they dug down *τὰ θυσιαστήρια* σου thy altars : *καγὼ* and I *ὑπέλειφθην* was left *μόνος* alone, *καὶ* and *ζητοῦσι* they seek *τὴν ψυχὴν μου* my life.” 4. *Ἀλλὰ* but *τι* what *λεγει* says *ὁ χρηματισμός* the divine oracle *αὐτῷ* to him? “*Κατέλιπον* I have left *ἐμαυτῷ* to myself *ἑπτακισχιλίους ἀνδρας* seven thousand men, *οἵτινες* who *οὐκ ἐκαμψαν* have not bent *γονὺν* the knee *τῷ Βααλ* to Baal.” 5. *Οὕτως οὖν* so therefore *καὶ* also *ἐν τῷ νῦν καιρῷ* at the present time *γεγονεν* there has been *λειμμα* a remnant *κατ’ ἐκλογὴν* according to the election *χαριτος* of grace. 6. *Εἰ* δε but if *χαριτι* by grace, *οὐκ ἐτι* no longer [is it] *ἐξ ἐργων* from works : *ἐπει* since *ἡ χάρις* the grace *γίνεται* becomes *οὐκ ἐτι* no longer *χάρις* grace. *Εἰ* δε but if [it be] *ἐξ ἐργων* from works, *οὐκ ἐτι* no longer *ἐστίν* is it *χάρις* grace : *ἐπει* since *τὸ ἐργον* work *ἐστίν* is *οὐκ ἐτι* no longer *ἐργον* work. 7. *Τί οὖν* what then? *Ὅ* what *Ἰσραὴλ* Israel *ἐπιζητεῖ* seeketh, *τούτου* that *οὐκ ἐπετύχεν* she did not obtain, *ἡ δὲ ἐκλογὴ* but the election *ἐπετύχεν* obtained it : *οἱ δὲ λοιποὶ* but the rest

ἐπωρωθησαν were hardened, 8. καθως as γεγραπται has been written, “Ὁ Θεός God ἔδωκε gave αὐτοῖς to them πνεῦμα the spirit κατανυξέως of remorse, ὀφθαλμοὺς eyes τοῦ for the [purpose] μὴ not βλέπειν to see, καὶ and ὠτα ears τοῦ for the [purpose] μὴ not ἀκουσεῖν to hear, ἕως until τῆς ἡμέρας the day σημερον this day.” 9. Καὶ and Δαβιδ David λέγει saith, “Ἡ τραπεζα αὐτῶν let their table γενηθῇτω be made εἰς παγίδα into a snare καὶ and εἰς θηραν into a trap, καὶ and εἰς σκανδαλον into a stumbling-block, καὶ and εἰς ἀνταποδομα for a recompense αὐτοῖς to them: 10. οἱ ὀφθαλμοὶ αὐτῶν let their eyes σκοτισθῇτωσαν be darkened τοῦ for the purpose μὴ βλέπειν that they do not see, καὶ and συγκαμψον bow down τὸν νωτὸν αὐτῶν their back διαπαντός always.” 11. Λέγω οὖν I say, therefore, μὴ ἐπταῖσαν did they stumble, ἵνα that πέσωσι they should fall? μὴ γένοιτο may it not be: ἀλλὰ but τῷ παραπτώματι αὐτῶν by their fall ἡ σωτηρία salvation [is] τοῖς ἐθνέσι to the gentiles εἰς τὸ παραζηλῶσαι to provoke to jealousy αὐτοὺς them. 12. Εἰ δὲ but if τὸ παράπτωμα αὐτῶν their fall πλοῦτος [is] the wealth κόσμου of the world, καὶ and τὸ ἵκτημα αὐτῶν their diminishing πλοῦτος the wealth ἐθνῶν of the gentiles, πόσῳ by how much μᾶλλον more τὸ πληρωμα αὐτῶν [is] their fulness? 13. Λέγω γὰρ for I speak ὑμῖν to you τοῖς ἐθνέσι the gentiles: ἐφ’ ὅσον

μεν for as much as indeed *εγω* I *ειμι* am
αποστολος the apostle *εθνων* of the gentiles.
δοξαζω I glorify *την διακονιαν μου* my office :
 14. *ει* if *πως* by any means *παραζηλωσω* I
 should provoke to emulation *την σαρκα μου*
 my flesh, *και* and *σωσω* should save *τινας*
 some *εξ αυτων* of them. 15. *Ει* γαρ for if
η απαβολη the casting away *αυτων* of them
καταλλαγη [be] the reconciliation *κοσμου* of
 the world, *τις* what [is] *η προσληψις* the re-
 ceiving [of them], *ει μη* except *ζωη* life *εκ*
νεκρων from the dead? 16. *Ει* δε but if *η*
απαρχη the first fruits [be] *αγια* holy, *το*
φυραμα the mixture *και* [is] also: *και* and
ει if *η ριζα* the root *αγια* [be] holy, *και* [so
 are] also *οι κλαδοι* the branches. 17. *Ει* δε
 but if *τινες* some *των κλαδων* of the branches
εξεκλασθησαν be broken off, *συ δε* and thou,
ων being *αγριελαιος* a wild olive-tree, *ενεκεν-*
τρισθης wert ingrafted *εν αυτοις* among them,
και and *εγενου* didst become *συγκοινωνος* a
 participator with them *της ριξης* of the root
και and *της πιοτητος* of the fatness *της ελαιας*
 of the olive-tree; 18. *μη κατακαυχω* do not
 boast against *των κλαδων* the branches, *ει*
δε but if *κατακαυχασαι* thou boastest against,
συ thou *ου βασταξεις* dost not bear *την ριζαν*
 the root, *αλλα* but *η ριζα* the root *σε* thee.
 19. *Ερεις ουν* thou wilt say then, “ *Οι κλα-*
διοι the branches *εξεκλασθησαν* were broken
 off, *ινα* that *εγω* I *εγκεντρισθω* might be
 grafted in.” 20. *Καλως* well: *τη απιστι*

through unbelief *ἐξεκλασθησαν* they were broken off, *συ δε* but thou *τη πιστει* by faith *εστηκας* didst stand. *Μη ὑψηλοφρονει* be not high-minded, *αλλα* but *φοβου* fear: 21. *ει γαρ* for if *ὁ Θεος* God *ουκ εφεισατο* did not spare *κλαδων* the branches *των* which [were] *κατα φυσιν* according to nature, *μη* [take heed] lest *πως* perchance *ουδε φεισεται* he should neither spare *σου* thee. 22. *Ιδε ουν* behold then *χρηστοτητα* the goodness *και* and *αποτομιαν* severity *Θεου* of God, *επι μεν τους πεσοντας* towards those on the one hand who have fallen, *αποτομιαν* severity: *επι δε σε* but towards thee, *χρηστοτητα* goodness, *εαν* if *επιμεινης* thou remain *τη χρηστοτητι* in goodness? *επει* since *συ* thou *και* also *εκκοπηση* shalt be cut off. 23. *Και εκεινοι δε* but they also, *εαν* if *μη επιμεινωσι* they continue not *τη απιστια* in unbelief *εγκεντρισθησονται* shall be ingrafted; *ὁ γαρ Θεος* for God *εστιν* is *δυνατος* able *παλιν* again *εγκεντρισαι* to ingraft *αυτους* them. 24. *Ει γαρ* for if *συ* thou *εξεκοπης* wert cut out from *της αγριελαιου* the wild olive *κατα φυσιν* according to nature, *και* and, *παρα φυσιν* contrary to nature, *ενεκεντρισθης* wert grafted *εις καλλιελαιον* into the good olive-tree, *ποσῳ* by how much *μαλλον* the more *οὔτοι* will those *οἱ* who [are] *κατα φυσιν* according to nature *εγκεντρισθησονται* be ingrafted *τη ιδιᾳ ελαιᾳ* on their own olive-tree. 25. *Ου γαρ* *θελω* for I do

not wish ὑμας you, ἀδελφοί brethren, ἀγνοεῖν to be ignorant of τοῦτο το μυστηριον this mystery, ἵνα that μὴ ἦτε ye may not be φρονιμοί wise παρ' ἑαυτοῖς with yourselves: ὅτι that πωρωσις blindness ἀπο μερους from a part γεγενεσθαι has come τῷ Ἰσραὴλ to Israel, ἀχρις οὗ until what [time] τὸ πληρωμα the fulness τῶν ἐθνῶν of the gentiles εἰσελθῇ has come in. 26. Καὶ and οὕτω so πας Ἰσραὴλ all Israel σωθησεται shall be saved, καθὼς as γεγραπται has been written, “Ἦξει there shall come ἐκ Σιων out of Sion ὁ ῥυομενος one who delivereth, καὶ and ἀποστρεψέι he shall turn away ἀσεβείας ungodlinesses ἀπο Ἰακώβ from Jacob. 27. Καὶ and αὕτη this [is] ἡ διαθήκη the covenant παρ' ἐμοῦ from me αὐτοῖς to them, ὅταν when ἀφελωμαι I take away τὰς ἁμαρτίας αὐτῶν their sins.” 28. Κατὰ μὲν τὸ εὐαγγέλιον according indeed to the gospel, ἐχθροί [they are] ἐνemies δι' ὑμᾶς on account of you, κατὰ δὲ τὴν ἐκλογὴν but according to the election ἀγαπητοί they are beloved διὰ τοὺς πατέρας for the sake of the fathers. 29. Τὰ γὰρ χάρισματὰ for the gifts καὶ and ἡ κλήσις the calling τοῦ Θεοῦ of God ἀμεταμέλητα [are] without repentance. 30. Ὡς περ γὰρ for as ὑμεῖς you καὶ also ποτε at one time ἠπειθήτε disbelieved τῷ Θεῷ God, νῦν δὲ but now ἡλεήθητε have obtained mercy τῇ ἀπειθείᾳ τούτων by their unbelief: 31. οὕτω so καὶ also οὗτοι these νῦν now ἠπειθήσαν disbelieved, ἵνα that αὐτοί

they *και* also *τω ὑμετερῳ ἐλεει* by your mercy *ἐλεηθῶσι* might obtain mercy. 32. *Ὁ γὰρ Θεός* for God *συνεκλείσει* shut up together *τοὺς πάντας* all of them *εἰς ἀπειθειαν* into unbelief, *ἵνα* that *ἐλεησῇ* he might show mercy to *τοὺς πάντας* them all. 33. *Ὁ βάθος* O depth *πλουτου* of the wealth *και* both *σοφίας* of the wisdom *και* and *γνώσεως* the knowledge *Θεοῦ* of God ! *Ὡς ἀνεξερευνήτα* how inscrutable [are] *τα κρίματα αὐτοῦ* his judgments, *και* and *ἀνεξιχνίαστοι* untraceable *αἱ ὁδοὶ αὐτοῦ* his ways ! 34. *Τίς γὰρ* for who *ἐγνώ* hath known *νοῦν* the mind *Κυρίου* of the Lord ? *ἢ* or *τίς* who *ἐγενετο* hath been *συμβουλος αὐτοῦ* his counsellor ? 35. *Ἡ* or *τίς* who *προέδωκεν* hath first given *αὐτῷ* to him, *και* and *ἀνταποδοθήσεται* it shall be given in return *οὐτῷ* to him ? 36. *Ὅτι* because *ἐξ αὐτοῦ* from him, *και* and *δι' αὐτοῦ* through him, *και* and *εἰς αὐτόν* to him, *τα πάντα* are all things : *αὐτῷ* to him *ἢ δόξα* the glory *εἰς τοὺς αἰῶνας* to eternities. *Ἀμήν* Amen.

CHAPTER XII.

1. *Παρακαλῶ οὖν* I therefore beseech *ὑμᾶς* you, *ἀδελφοί* brethren, *δια τῶν οἰκτιρμῶν* through the mercies *τοῦ Θεοῦ* of God, *παραστήσαι* to present *τα σώματα ὑμῶν* your bodies *θυσίαν ζῶσαν* a living sacrifice, *ἁγίαν* holy, *εὐαρεστον* well-pleasing *τῷ Θεῷ* to God, *τὴν λογικὴν λατρείαν ὑμῶν* [which is] your reasonable service. 2. *Και* and *μη*

ἡμισηματιζεσθε be not conformed τῷ αἰῶνι
 τουτῷ to this age, ἀλλὰ but μεταμορφουσεθε
 be ye transformed τῇ ἀνακαινώσει by the re-
 newing τοῦ νοοῦ ὑμῶν of your mind, εἰς το
 to the end ὑμᾶς that you δοκιμαζειν prove τι
 what [is] τὸ θέλημα the will τοῦ Θεοῦ of
 God τὸ ἀγαθόν which [is] good καὶ and
 εὐαρεστον well-pleasing καὶ and τέλειον per-
 fect. 3. Λέγω γὰρ for I say, διὰ τῆς χάρι-
 τος through the grace τῆς δοθείσης which
 has been given μοι to me, παντὶ to every
 one τῷ ὄντι who is ἐν ὑμῖν among you, μὴ
 ὑπερφρονεῖν not to think of himself παρ' ὃ
 beyond what δεῖ it behoves φρονεῖν to think
 ἀλλὰ but φρονεῖν to think εἰς τὸ σωφρονεῖν so
 as to be modest, ὡς according as ὁ Θεός God
 ἐμερίσεν hath distributed ἑκάστῳ to each one
 μέτρον the measure πίστεως of faith. 4.
 Καθὰπερ γὰρ for according as ἐχομεν we
 have πολλὰ μέλη many members ἐν ἑνὶ σῶ-
 ματι in one body, τὰ δὲ μέλη πάντα but all
 the limbs οὐκ ἐχει have not τὴν αὐτὴν πράξιν
 the same action; 5. οὕτως thus οἱ πολλοὶ
 we the many ἐσμεν are ἐν σῶμα one body ἐν
 Χριστῷ in Christ, ὁ δὲ καθείς but each one
 μέλη members ἀλλήλων of each other, 6.
 ἔχοντες δὲ but having χαρίσματα gifts δια-
 φερα different κατὰ τὴν χάριν according to
 the grace τὴν δοθείσαν which has been given
 ἡμῖν to us; εἴτε whether προφητείαν pro-
 phesy, κατὰ τὴν ἀναλογίαν [let us prophecy]
 according to the proportion τῆς πίστεως of

faith: 7. *είτε* or *διακονίαν* ministry, *εν τη διακονία* [let us attend] on the ministry, *είτε* or *διδασκων* he who teacheth, *εν τη διδασκαλίᾳ* on the teaching: 8. *είτε* or *ὁ παρακαλῶν* he who exhorteth, *εν τη παρακλήσει* on exhortation: *ὁ μεταδίδους* he who giveth, [let him do so] *εν ἀπλοτητι* in simplicity: *ὁ προϊσταμενος* he who ruleth, *εν σπουδῇ* [let him do so] in diligence: *ὁ ἐλεῶν* he who pitieth, *εν ἡλαροτητι* [let him do so] in cheerfulness.

9. *Ἡ ἀγάπη* [let] love [be] *ἀνυποκριτος* without hypocrisy. *Ἀποστύγοντες* [be ye] abhorring *το πονηρον* evil, *κολλωμενοι* cleaving *τῷ αγαθῷ* to the good. 10. *Φιλοστοργοι* tenderly affectioned *εις ἀλληλους* towards each other *ετη φιλαδελφία* in brotherly love: *προηγουμενοι* preferring *ἀλληλους* each other *τη τιμῇ* in honour: 11. *μη* not *οκνηροι* idle *τη σπουδῇ* in business: *ζέοντες* fervent *τῷ πνεύματι* in spirit, *δουλευοντες* serving *τῷ Κυρίῳ* the Lord: 12. *χαιροντες* rejoicing *τη ἐλπίδι* in hope, *ὑπομενοντες* enduring *τη θλίψει* in tribulation, *προσκαρτερουντες* continuing steadfast *τη προσευχῇ* in prayer: 13. *κοινωνουντες* distributing *ταῖς χρείαις* to the necessities *τῶν ἁγίων* of the saints, *διωκοντες* following *φιλοξενίαν* hospitality. 14. *Εὐλογεῖτε* bless *τοὺς διωκοντας* those persecuting *ὑμᾶς* you, *εὐλογεῖτε* bless, *καὶ* and *μη καταρασθε* curse not. 15. *Χαίρειν* to rejoice *μετα χαιροντων* with those rejoicing, *καὶ* and

κλαίειν to weep μετα κλαιοντων with those weeping. 16. Φρονουντες thinking το αυτο the same εις αλληλους towards each other. Μη φρονουντες not minding τα ύψηλα high things, αλλα but συναπαγομενοι being led away together τοις ταπεινοις with the lowly. Μη γινεσθε be not φρονιμοι wise παρ' έαυτοις with yourselves. 17. Αποδιδοντες giving back μηδενι to no one κακον evil αντι κακον in return for evil. Προνοουμενοι providing καλα honourable [things] ενωπιον παντων ανθρωπων in the sight of all men. 18. Ει if δυνατον [it be] possible, το [according to] the [power] εξ ύμων from you, ειρηνευοντες being at peace μετα παντων ανθρωπων with all men. 19. Αγαπητοι beloved, μη εκδικουντες not avenging έαυτοις yourselves, αλλα but δοτε give τοπον place τη οργη to wrath: γεγραπται γαρ for it has been written, "Εκδικησις vengeance εμοι [belongeth] to me: εγω I ανταποδωσω will repay, λεγει saith Κυριος the Lord." 20. Εαν ουν if therefore ο εχθρος σου thy enemy πεινα hungereth, ψωμιζε feed αυτον him; εαν if διψα he thirsteth, ποτιζε give drink to αυτον him; ποιων γαρ for doing τουτο this σωρευσεις thou wilt heap ανθρακας live coals of fire επι την κεφαλην αυτου upon his head. Μη νικω be not conquered ύπο του κακου by evil αλλα but νικα conquer το κακον evil εν τω αγαθω by good.

CHAPTER XIII.

1. Πασα ψυχη let every soul ὑποτασσεσθω be subject ἐξουσιαις ὑπερεχουσαις to the powers which are above it. Ου γαρ εστι for there is not ἐξουσια power εἰ μὴ except ἀπο Θεου from God : ἐξουσαι δὲ but the powers αἱ οὐσαι which are εἰσιν are τεταγμεναι ordained ὑπο τοῦ Θεοῦ by God. 2. Ὡστε so that ὁ ἀντιτασσομενος he who setteth himself against τῇ ἐξουσίᾳ the power, ἀνθεστήκεν hath resisted τῇ διαταγῇ the ordinance τοῦ Θεοῦ of God : οἱ δὲ ἀνθεστήκοτες but those who have resisted ληφονται shall receive ἑαυτοῖς to themselves κριμα judgment. 3. Οἱ γαρ ἀρχοντες for rulers οὐκ εἰσιν are not φόβος the terror τῶν ἀγαθῶν ἐργῶν of good works, ἀλλὰ but τῶν κακῶν of the evil. Θέλεις δὲ but wishest thou μὴ φοβεῖσθαι not to fear τὴν ἐξουσίαν the power? ποιεῖ do το ἀγαθόν that [which is] good, καὶ and ἐξέεις thou shalt have ἐπαινον praise ἐξ αὐτῆς from it. 4. Ἔστι γαρ for he is διακονός the minister Θεοῦ of God σοι to thee εἰς τὸ ἀγαθόν for good. Ἐὰν δὲ but if ποιῇς thou do το κακόν that [which is] evil, φοβου be afraid ; φορεῖ γαρ for he bears τὴν μαχαίραν the sword οὐ not εἰκὴ in vain ; εστι γαρ for he is διακονός minister Θεοῦ of God, ἐκδικός avenger εἰς ὀργὴν to wrath τῷ πρασσοντι on him who doeth το κακόν that which is evil. 5. Διὸ wherefore ἀναγκη necessity [is] ὑποτασσεσθαι to be subject, οὐ not μόνον only

δια την οργην on account of wrath, *αλλα* but
και also δια την συνειδησιν for sake of con-
 science. 6. Δια τουτο γαρ for on account of
 this *και* also τελειτε γε pay φορους tributes;
 εισι γαρ for they are λειτουργοι ministers
 Θεου of God, προσκαρτερουντες constantly
 attending εις αυτο τουτο on this very thing.
 7. Αποδοτε ουν render therefore πασι to all
 τας οφειλας [their] dues: τω to him [re-
 quiring] τον φορον tribute, τον φορον tri-
 bute: τω to him [requiring] το τελος cus-
 tom, το τελος custom; τω to him [requiring]
 τον φοβον fear, τον φοβον fear: τω to him
 [requiring] την τιμην honour, την τιμην
 honour. 8. Οφειλετε owe μηδεν nothing
 μηδενι to any one, ει μη except το αγαπαν to
 love αλληλους each other: ο γαρ αγαπων for
 he who loveth τον ετερον the other πεπλη-
 ρωκεν has fulfilled νομον the law. 9. Το γαρ
 for the [commandment], “Ου μοιχευσεις
 thou shalt not commit adultery, ου φονευσεις
 thou shalt not murder, ου κλεψεις thou shalt
 not steal, ου ψευδομαρτυρησεις thou shalt
 not bear false witness, ουκ επιθυμησεις thou
 shalt not covet,” *και* and ει if [there be] τις
 ετερα εντολη any other commandment, ανα-
 κεφαλαιουται it is summed up εν τωτω τω
 λογω in this saying, εν τω in this, “Αγαπη-
 σεις thou shalt love τον πλησιον σου thy
 neighbour ως as εαυτον thyself.” 10. ‘Η
 αγαπη love ουκ εργαζεται worketh not κακον
 evil τω πλησιον to one’s neighbour: η ουν

αγαπη love therefore *πληρωμα* is the fulfilling *νομου* of the law.

11. *Και* and *τουτο* this, *ειδοτες* knowing *τον καιρον* the season, *οτι* that *ηδη* already *ωρα* [it is] the time *ημας* that we *εγερθηναι* should be raised *εξ υπνου* out of sleep: *νυν* γαρ for now *η σωτηρια ημων* our salvation *εγγυτερον* [is] nearer *η* than *οτε* when *επιστευσαμεν* we believed. 12. *Η νυξ* the night *προεκοψεν* has advanced, *η δε ημερα* but the day *ηγγικεν* hath drawn nigh: *αποθωμεθα ουν* let us, therefore, put away *τα εργα* the works *του σκοτους* of darkness, *και* and *ενδυσωμεθα* let us put on ourselves *τα οπλα* the armour *του φωτος* of light. 13. *Περιπατησωμεν* let us walk *ευσχημονως* decently, *ως* as *εν ημερα* in the day; *μη* not *κωμοις* in revellings *και* and *μεθαις* drunkennesses, *μη* not *κοιταις* in chamberings *και* and *ασελγειαις* lewdness, *μη* not *εριδι* in strife *και* and *ζηλω* in envying. 14. *Αλλα* but *ενδυσασθε* put on *τον Κυριον* the Lord *Ιησουν Χριστον* Jesus Christ, *και* and *μη ποιεισθε* make not *προνοιαν* provision *της σαρκος* for the flesh *εις επιθυμιας* for the lusts of it.

CHAPTER XIV.

1. *Προσλαμβανεσθε δε* but take to yourselves *τον ασθενουντα* him who is weak *τη πιστει* in the faith, *μη* not *εις διακρισεις* for dijudications *διαλογισμων* of reasonings. 2. *Ος μεν* one man *πιστευει* believes *φαγειν* to

eat *παντα* a [things], *ὁ δε* but another *ασθενων* being weak *εσθiei* eats *λαχανα* herbs.

3. *Ὁ εσθiων* let him who eateth *μη εξουθενιτω* not despise *τον μη εσθιοντα* him who eateth not: *και* and *ὁ μη εσθiων* let him who eateth not *μη κρινετω* not judge *τον εσθιοντα* him who eateth; *ὁ γαρ Θεος* for God *προσ-ελαβετο* hath received *αυτον* him.

4. *Τις* who *ει συ* art thou *ὁ κρινων* who judgest *αλλοτριον οικετην* the servant of another? *τω ιδιω κυριω* by his own master *στηκει* he stands *η* or *πιπτει* falls. *Σταθησεται δε* but he shall be made to stand; *ὁ γαρ Θεος* for God *εστιν* is *δυνατος* able *στησαι αυτον* to make him to stand.

5. *Ὁς μεν* one man *κρινει* adjudgeth *ημεραν* a day *παρ' ημεραν* above a day, *ὁς δε* but another *κρινει* adjudgeth *πασαν ημεραν* every day [alike]. *Εκαστος* let each *πληροφορεισθω* be fully persuaded *εν τω ιδιω νοϊ* in his own mind.

6. *Ο φρονων* he who regardeth *την ημεραν* the day, *φρονει* regardeth it *Κυριω* to the Lord: *και* and *ὁ μη φρονων* he who regardeth not *την ημεραν* the day *ου φρονει* regardeth it not *Κυριω* to the Lord. *Ὁ εσθiων* he who eateth *εσθiei* eateth *Κυριω* to the Lord; *ευχαρισται, γαρ* for he giveth thanks *τω Θεω* to God: *και* and *ὁ μη εσθiων* he who eateth not *ουκ εσθiei* eateth not *Κυριω* to the Lord, *και* and *ευχαρισται* giveth thanks *τω Θεω* to God.

7. *Ουδεις γαρ* for no one *ημων* of us *ζη* liveth *εαυτω* to

himself: *και* and *ουδεις* no one *αποθνησκει* dies *εαυτω* to himself. 8. *Εαν τε γαρ* for both if *ζωμεν* we live, *ζωμεν* we live *τω Κυριω* to the Lord: *εαν τε* and if *αποθνησκωμεν* we die, *αποθνησκομεν* we die *τω Κυριω* to the Lord: *εαν τε ουν* both, therefore, if *ζωμεν* we live, *εαν τε* and if *αποθνησκωμεν* we die, *εσμεν* we are *Κυριου* the Lord's. 9. *Εις γαρ τουτο* for to this [intent] *Χριστος* Christ *και* both *απεθανε* died *και* and *ανεστη* rose again, *και* and *ανεζησε* lived again, *ινα* that *κυριενση* he might be lord *και* both *νεκρων* of dead *και* and *ζωντων* of living. 10. *Τι δε* but why *συ κρινεις* dost thou judge *τον αδελφον σου* thy brother? *η* or *τι* why *και* also *συ εξουθενης* dost thou set at nought *τον αδελφον σου* thy brother? *παντες γαρ* for we all *παραστησομεθα* shall stand before *τω βηματι* the judgment-seat *του Χριστου* of Christ. 11. *Γεγραπται γαρ* for it has been written, "*Εγω* I *ζω* live, *λεγει* saith *ο Κυριος* the Lord: *οτι* because *πανγονυ* every knee *καμψει* shall bow *εμοι* to me, *και* and *πασα γλωσσα* every tongue *εξομολογησεται* shall confess *τω Θεω* to God." 12. *Αρα ουν* therefore then *εκάστος* each one *ημων* of us *δωσει* shall give *λογον* an account *περι εαυτου* concerning himself *τω Θεω* to God. 13. *Μηκετι ουν* no longer then *κρινωμεν* let us judge *αλληλους* each other: *αλλα* but *μαλλον* rather *κρινατε* judge *τουτο* this, *το μη*

τιθεναι the not placing προσκομμα a stumbling block η or σκανδαλον cause of fall τῷ ἀδελφῷ for [one's] brother. 14. Οἶδα I know και and πεπεισμαι have been persuaded ἐν Κυρίῳ Ἰησοῦ in the Lord Jesus ὅτι that οὐδεν nothing κοινον is unclean δι' ἑαυτου through itself: εἰ μη except τῷ λογίζομενῳ to him considering τι anything εἶναι to be κοινον unclean, ἐκείνῳ to him κοινον [it is] unclean. 15. Εἶδε but if ὁ ἀδελφός σου thy brother λυπείται is grieved δια βρωμα owing to the meat, οὐκ ἐτι no longer περιπατεῖς dost thou walk κατὰ ἀγάπην according to charity. Μὴ ἀπολλυε do not destroy τῷ βρωματι σου with thy food ἐκείνον him, ὑπὲρ οὗ on behalf of whom Χριστός Christ ἀπέθανε died. 16. Μὴ οὖν let not, therefore, το ἀγαθον ὑμῶν your good βλασφημειῶ be evil spoken of: 17. ἡ γὰρ βασιλεία for the kingdom τοῦ Θεοῦ of God οὐκ ἐστίν is not βρωσις meat και and ποσις drink, ἀλλὰ but δικαιοσύνη righteousness και and εἰρήνη peace και and χαρά joy ἐν Πνεύματι Ἁγίῳ in the Holy Ghost. 18. Ὁ γὰρ δοῦλεων for he who serveth τῷ Χριστῷ Christ ἐν toutois in these [things] εὐαρέστος [is] well-pleasing τῷ Θεῷ to God και and δοκιμος approved τοῖς ἀνθρώποις to men. 19. Ἀρα οὖν therefore, then, διωκωμεν let us follow after τὰ the things τῆς εἰρήνης of peace, και and τὰ the things τῆς οἰκοδομῆς of edification τῆς which is εἰς ἀλλήλους to

one another. 20. *Μη καταλυσ* do not destroy, *ένεκεν βρωματος* for the sake of meat, *το εργον* the work *του Θεου* of God. *Παντα μεν* all things indeed *καθαρα* are pure, *αλλα* but *κακον* [it is] evil *τω ανθρωπω* for the man *τω εσθιουντι* who eateth *δια προσκομματος* with offence. 21. *Το μη φαγειν* not to eat *κρεα* flesh *καλον* is good *μηδε* nor *πιειν* to drink *οινον* wine, *μηδε* nor [anything] *εν ω* in which *ο αδελφος σου* thy brother *προσκοπται* stumbleth *η* or *σκανδαλιζεται* is offended *η* or *ασθενει* is weakened. 22. *Συ εχεις* hast thou *πιστιν* faith? *εχε* have it *κατα σαυτον* according to thyself *ενωπιον του Θεου* before God. *Μακαριος* happy [is] *ο μη κρινων* he who doth not judge *εαυτον* himself *εν ω* in what *δοκιμαζει* he approveth. 23. *Ο δε διακρινομενος* but he who doubteth *εαν* if *φαγη* he should eat, *διακεκριται* hath been condemned, *οτι* because *ουκ* [he eateth] not *εκ πιστεως* from faith: *παν δε* but everything, *ο* which *ουκ* [is] not *εκ πιστεως* from faith *εστιν* is *αμαρτια* sin.

CHAPTER XV.

1. *Ημεις δε* but we *οι δυνατοι* the strong *οφειλομεν* ought *βασταζειν* to bear *τα υσθηνηματα* the infirmities *των αδυνατων* of the impotent, *και* and *μη αρεσκειν* not to please *εαυτοις* ourselves. 2. *Εκαστος γαρ* for let each one *ημων* of us *αρεσκετω* please *τω*

πλησιον his neighbour εις το αγαθον for
 good προς οικοδομην to edification. 3. Και
 γαρ for also ο Χριστος Christ ουχ ηρεσε d.d
 not please εαυτω himself, αλλα but καθως
 as γεγραπται has been written, "Οι ονειδισ-
 μοι the reproaches των ονειδιζοντων of those
 who reproach σε thee επεπεσον have fallen
 επ' εμε upon me." 4. 'Οσα γαρ for whatso-
 ever things προεγραφη were fore-written
 προεγραφη were fore-written εις την ημετεραν
 διδασκαλιαν for our learning: ινα that δια
 της υπομονης through patience και and της
 παρακλησεως the comforting των γραφων of
 the scriptures εχωμεν we may have την ελ-
 πίδα hope. 5. 'Ο δε Θεος but may the God
 της υπομονης of patience και and της παρα-
 κλησεως of consolation δωη give υμιν to you
 φρονειν το αυτο to have the same mind εν
 αλληλοις among each other κατα Χριστον
 Ιησουν according to Christ Jesus. 6. 'Ινα
 that ομοθυμαδον being of one mind εν ἐνι
 στοματι with one mouth δοξαζητε ye may
 glorify τον Θεον God και and πατερα the
 Father του Κυριου ημων of our Lord Ιησου
 Χριστου Jesus Christ. 7. Διο wherefore
 προσλαμβανεσθε take to yourselves αλλη-
 λους each other, καθως as ο Χριστος Christ
 και also προσελαβετο took to himself ημας
 us εις δοξαν to the glory Θεου of God. 8.
 Λεγω δε but I say Ιησουν Χριστον that Jesus
 Christ γεγενησθαι became διακονον a minister
 περιτομης of circumcision υπερ αληθειας ος

behalf of the truth Θεου of God, εἰς τὸ to the [end] βεβαιῶσαι that he should confirm τὰς ἐπαγγελίας the promises τῶν πατέρων of the fathers: 9. τὰ δὲ ἔθνη and that the gentiles δοξάσαι might glorify τὸν Θεόν God ὑπὲρ ἐλεους for [his] mercy, καθὼς as γεγραπται has been written, “Διὰ τοῦτο on account of this ἐξομολογησῶμαι I will confess σοὶ to thee ἐν ἔθνεσιν among the Gentiles, καὶ and ψάλω will sing τῷ ὀνόματι σου to thy name.” 10. Καὶ and πάλιν again λέγει he says, “Εὐφρανθήτε rejoice, ἔθνη O gentiles, μετὰ τοῦ λαοῦ αὐτοῦ with his people.” 11. Καὶ and πάλιν again, “Αἰνεῖτε praise τὸν Κύριον the Lord, πάντα τὰ ἔθνη all ye nations, καὶ and ἐπαινεσατέ praise αὐτὸν him, πάντες οἱ λαοὶ all ye peoples.” 12. Καὶ and πάλιν again Ἡσαΐας Esaias λέγει saith, “Ἔσται there shall be ἡ ῥίζα the root τοῦ Ἰεσσαί of Jesse, καὶ and ὁ ἀνισταμενός he who riseth up ἀρχεῖν to rule ἐθνῶν the gentiles, ἐπ’ αὐτῷ on him ἔθνη the gentiles ἐλπιοῦσι shall hope.” 13. Ὁ δὲ Θεός but may the God τῆς ἐλπίδος of hope πληρῶσαι fill ὑμᾶς you πάσης χαρᾶς with all joy καὶ and εἰρήνης peace ἐν τῷ πιστεῦν in believing εἰς τὸ to the [end] ὑμᾶς that you περισσεύειν may abound ἐν τῇ ἐλπίδι in hope, ἐν δυνάμει in the power Πνεύματος Ἁγίου of the Holy Ghost.

14. Πεισμαι δὲ but I am persuaded καὶ even αὐτός ἐγώ I myself, ἀδελφοὶ μου my brethren, περὶ ὑμῶν concerning you, ὅτι that

και also αυτοι ye yourselves εστε are μεστοι full αγαθωσυνης of goodness, πεπληρωμενοι having been filled πασης γνωσεως with all knowledge, δυναμενοι able και also νουθετειν to admonish αλληλους each other. 15. Εγραψα δε but I have written τολμηροτερον more boldly υμιν to you, αδελφοι brethren, απο μερους from a part, ως as if επαναμιμνησκων reminding υμας you δια την χαριν through the grace την δοθεισαν which has been given μοι to me υπο του Θεου by God, 16. εις το to the [purport] με that I ειμαι am λειτουργον minister Ιησου Χριστου of Jesus Christ εις τα εθνη to the gentiles, ιερουργουντα ministering το ευαγγελιον the gospel του Θεου of God, ινα that η προσφορα the offering των εθνων of the gentiles γενηται might be ευπροσδεκτος well accepted, ιγιασμενη having been sanctified εν Πνευματι Αγιω in the Holy Ghost. 17. Εχω ουν I have then καυχησιν a source of glorying εν Χριστω Ιησου in Christ Jesus, τα as to the things προς Θεον [pertaining] to God: 18. Ου γαρ τολμησω for I will not dare λαλειν to speak τι anything ων of what things ο Χριστος Christ ου κατειργασατο did not work δι' εμου through me, εις υπακοην for the obedience εθνων of the gentiles, λογω by word και and εργω decd, 19. εν δυναμει by the power σημειων of signs και and τερατων of wonders, εν δυναμει by the power πνευματος of the Spirit Θεου of God, ωστε so

that απο 'Ιερουσαλημ from Jerusalem και and κυκλω in a circuit μεχρι του Ιλλυρικου even to Illyricum, με πεπληρωκεναι I have fulfilled το εναγγελιον the gospel του Χριστου of Christ; 20. φιλοτιμουμενον δε and being ambitious ούτω to such a degree ευαγγελιζεσθαι to preach the gospel, ου not όπου where Χριστος Christ ωνομασθη was named, ινα that μη οικοδομω I should not build επ' αλλοτριον θεμελιον on another's foundation: 21. αλλα but, καθως as γεγραπται has been written, "Οις [those] to whom ουκ ανηγγελη it was not told περι αυτου concerning him, οψονται shall see: και and οι those who ουκ ακηκοασιν have not heard συνησουσι shall understand. 22. Διο wherefore και also ενεκοπτομην I was hindered τα πολλα as to many [things] του ελθειν from coming προς υμας to you. 23. Νυνι δε but now μηκετι no longer εχων having τοπον place εν τοις κλιμασι τουτοις in these districts, εχων δε but having απο πολλων ετων for many years επιποθιαν a great desire του ελθειν of coming προς υμας to you; 24. ως εαν whensoever πορευομαι I may be going εις την Σπανιαν into Spain, ελευσομαι I will come προς υμας to you; ελπίζω γαρ for I hope διαπορευομενος journeying through θεασασθαι to see υμας you, και and προπεμφθηναι to be sent forward ύφ' υμων by you εκει thither, εαν if πρωτον first εμπλησθω I should take my fill υμων of

you απο μερους in part. 25. *Νυνι δε* but now *πορευομαι* I go *εις 'Ιερουσαλημ* to Jerusalem, *διακονων* ministering *τοις ἁγίοις* to the saints. 26. *Μακεδονια γαρ* for Macedonia *και* and *Αχαΐα* Achaia *ενδοκησαν* have thought good *ποιησασθαι* to inake *κοινωνιαν* *τινα* some contribution *εις τους πτωχους* for the poor *των ἁγιων* of the saints *των* which [are] *εν 'Ιερουσαλημ* in Jerusalem. 27. *Ενδοκησαν γαρ* for they thought good *και* and *εισιν* they are *οφειλεται αυτων* their debtors. *Ει γαρ* for if *τα εθνη* the gentiles *εκκινωνησαν* became participators *τοις πνευματικοις αυτων* in their spiritual things, *οφειλουσι* they ought *και* also *λειτουργησαι* to minister *αυτοις* to them *εν τοις σαρκικοις* in carnal things. 28. *Επιτελεσας ουν* having, therefore, accomplished *τουτο* this, *και* and *σφραγισαμενος* having sealed *αυτοις* to them *τον καρπον τουτον* this fruit, *απελευσομαι* I will depart *δι' ὑμων* though you[r country] *εις την Σπανιαν* into Spain. 29. *Οιδα δε* but I know *ὅτι* that *ερχομενος* coming *προς ὑμας* to you, *ελευσομαι* I shall come *εν πληρωματι* in the fulness *ευλογιας* of the blessing *του ευαγγελιου* of the gospel *του Χριστου* of Christ. 30. *Παρακαλω δε* but I beseech *ὑμας* you, *αδελφοι* brethren, *δια του Κυριου ἡμων* for sake of our Lord *Ιησου Χριστου* Jesus Christ, *και* and *δια της αγαπης* for the love *του Πνευματος* of the Spirit, *συναγωνισασθαι* to strive together *μοι* with me

εν ταις προσευχαις in prayers προς τον Θεον to God ὑπερ ἐμου for me: 31. ἵνα that ῥυσθω I may be delivered ἀπο των απειθουντων from those who disbelieve εν τη Ιουδαια in Judæa, και and ἵνα that ἡ διακονια μου my service ἡ which is εις Ἱερουσαλημ to Jerusalem γενηται might be ευπροσδεκτος well accepted τοις ἀγιοις to the saints; 32. ἵνα that ελθω I may come εν χαρᾳ in joy προς ὑμας to you δια θεληματος through the will Θεου of God, και and συναναπαυσωμαι may take rest together ὑμιν with you. 33. Ὁ δε Θεος but may the God της ειρηνης of peace μετα παντων ὑμων [be] with you all. Ἀμην Amen.

CHAPTER XVI.

1. Συνιστημι δε but I commend ὑμιν to you Φοιβην Phœbe, την αδελφην ἡμων our sister, ουσαν being διακονον a servant της εκκλησιας of the church της which is εν Κεγχραις in Cenchrea: 2. ἵνα that προσδεξησθε ye should receive αυτην her εν Κυριῳ in the Lord αξιως worthily των ἀγιων of the saints, και and παραστητε may assist αυτη her εν ᾧ πραγματι in whatever business χρηζη αν she may have need ὑμων of you; και γαρ for also εγενηθη she was προστατις protectress πολλων of many, και and αυτου ἐμου of me myself. 3. Ασπασασθε salute Πρισκιλλαν Priscilla και and Ακυλαν Aquila ιους συνεργους μου my fellow-workers εν

Χριστῷ Ἰησοῦ in Christ Jesus; 4. οἵτινες who ὑπέθηκαν substituted ὑπὲρ της ψυχης μου for my life τὸν ἑαυτῶν τραχήλον their own neck, οἷς to whom οὐκ ἐγὼ not I μόνος only εὐχαριστῶ give thanks, ἀλλὰ but καὶ also πασαι αἱ ἐκκλησiai all the churches τῶν ἐθνῶν of the gentiles. 5. Καὶ and [greet] τὴν ἐκκλησίαν the church κατ' οἶκον αὐτῶν at their house. Ἀσπασασθε salute Ἐπαίνετον Ἐραῆκτον, τὸν ἀγαπητὸν μου my beloved, ὅς who ἐστὶν is ἀπαρχὴ the first fruits της Ἀχαΐας of Achaia εἰς Χριστὸν unto Christ. 6. Ἀσπασασθε greet Μαριάμ Mary, ἥτις who ἐκοπίασε laboured πολλὰ much εἰς ἡμᾶς on us. 7. Ἀσπασασθε salute Ἀνδρονικὸν Andronicus καὶ and Ἰουνίαν Junia τοὺς συγγενεῖς μου my kinsmen καὶ and συναιχμαλωτοὺς μου my fellow-prisoners, οἵτινες who εἰσιν are ἐπίσημοι eminent ἐν τοῖς ἀποστόλοις among the apostles, οἱ who καὶ also γεγόνασιν have been ἐν Χριστῷ in Christ πρὸ ἐμοῦ before me. 8. Ἀσπασασθε greet Ἀμπλιαν Amplias, τὸν ἀγαπητὸν μου my beloved ἐν Κυρίῳ in the Lord. 9. Ἀσπασασθε greet Οὐρβανὸν Urbanus τὸν συνεργὸν ἡμῶν our fellow worker ἐν Χριστῷ in Christ, καὶ and Σταχὺν Stachys τὸν ἀγαπητὸν μου my beloved. 10. Ἀσπασασθε salute Ἀπελλὴν Apelles τὸν δοκιμὸν the approved ἐν Χριστῷ in Christ. Ἀσπασασθε salute τοὺς those ἐκ τῶν of the [household] Ἀριστοβούλου of Aristobulus. 11. Ἀσπα-

σασθε salute Ἡρωδιωνα Herodion τον συγγενη μου my kinsman. Ασπασασθε greet τους those εκ των of the household Ναρκισσου of Narcissus, τους οντας which are εν Κυριω in the Lord. 12. Ασπασασθε salute Τρυφαιναν Tryphana και and Τρυφωσαν Tryphosa, τας κοπιωσας who are labouring εν Κυριω in the Lord. Ασπασασθε salute Περσιδα Per-sis την αγαπητην the beloved ήτις who εκοπιασε laboured πολλά much εν Κυριω in the Lord. 13. Ασπασασθε salute Ρουφον Rufus τον εκλεκτον the elect εν Κυριω in the Lord, και and την μητερα the mother αυτου of him και and εμον mine. 14. Ασπασασθε salute Ασυγκριτον Asynceritus, Φλεγοντα Phlegon, Ἑρμαν Hermas, Πατροβαν Patrobas, Ἑρμην Hermes, και and τους αδελφους the brethren συν αυτοις with them. 15. Ασπασασθε salute Φιλολογον Philologus και and Ιουλιαν Julia, Νηρεα Nereus και and την αδελφην αυτου his sister, και and Ολυμπαν Olymbras, και and παντας αγιους all the saints τους which [are] συν αυτοις with them. 16. Ασπασασθε salute αλληλους each other εν φιληματι αγιω with a holy kiss. Αί εκκλησιαι the churches του Χριστου of Christ ασπαζονται salute υμας you. 17. Παρακαλω δε but I beseech υμας you, αδελφοι brethren, σκοπειν to mark τους ποιουντας those who cause τας διχοστασιας the separations και and τα σκανδαλα offences, παρα την διδαχην contrary to the doctrine ήν which υμεις you

εμαθετε have learned : και and εκκλινατε turn away απ' αυτων from them. 18. Οί γαρ τοι-
 ουτοι for such as they ου δουλευουσιν serve not
 τω Κυριω ημων our Lord Ιησου Χριστω Je-
 sus Christ, αλλα but τη εαυτων κοιλια their
 own belly : και and δια της χρηστολογιας by
 means of fair speaking και and ευλογιας com-
 mendation εξαπατωσι deceive τας καρδιας the
 hearts του ακακων of the innocent. 19. 'Η
 γαρ υπακοη υμων for your obedience αφικετο
 has come εις παντας to all : χαιρω ουν I rejoyice
 then το εφ' υμιν concerning you : θελω δε but
 I wish υμας you ειναι to be σοφους μεν wise
 on the one hand εις το αγαθον unto good ακε-
 ραιους δε simple on the other hand εις το κα-
 κον to evil. 20. 'Ο δε Θεος but the God της
 ειρηνης of peace συντριψει will crush τον
 Σαταναν Satan υπο τους ποδας υμων under
 your feet εν ταχει in quick time. 'Η χαρις
 may the grace του Κυριου ημων of our Lord
 Ιησου Χριστου Jesus Christ μεθ' υμων [be]
 with you.

21. Τιμοθος Timotheus ο συνεργος μου
 my fellow-worker, και and Λουκιος Lucius,
 και and Ιασων Jason, και and Σωσιπατρος
 Sosipatrus, οί συγγενεις μου my kinsmen,
 ασπαζονται salute υμας you.

22. Εγω I, Τερτιος Tertius, ο γραψας who
 wrote την επιστολην the epistle ασπαζομαι sa-
 lute υμας you εν Κυριω in the Lord. 23. Γαϊος
 Gaius, ο ξενος the host μου of me, και and της
 εκκλησιας ολης of the whole church ασπαζεται

salutes ὑμᾶς you : Εραστος Erastus, ὁ οἰκονομος the chamberlain της πολεως of the city ασπαζεται salutes ὑμᾶς you, και and Κουαρτος Quartus ὁ ἀδελφος the brother.

24. Ἡ χάρις may the grace του Κυριου ἡμων of our Lord Ἰησου Χριστου Jesus Christ μετα παντων ὑμων [be] with you all. Ἀμην Amen. 25. Τῷ δε δυναμενῷ but to him who is able στηριξαι to establish ὑμᾶς you κατὰ το εὐαγγελιον μου according to my gospel και and το κηρυγμα the preaching Ἰησου Χριστου of Jesus Christ, κατὰ ἀποκαλυψιν according to the revelation μυστηριου of the mystery σεσυγημενου [which has been] kept silent χρονοις αιωνιοις in times eternal, 26. νυν δε but now φανερωθεντος has been made manifest, δια τε γραφων προφητικων and through the prophetic writings, κατ' ἐπιταγην according to the commandment του αιωνιου Θεου of the eternal God, γνωρισθεντος made known εις παντα τα εθνη to all nations εις ὑπακοην for the obedience πιστεως of faith : 27. Θεῷ to God μονῷ σοφῷ the only wise, δια Ἰησου Χριστου through Jesus Christ, ᾧ to whom [be] ἡ δόξα the glory εις τους αιωνας to eternities. Ἀμην Amen.

Εγγραφη [this] was written προς Ῥωμαίους to the Romans απο Κορινθου from Corinth, δια Φοιβης through Phœbe της διακονου the servant της εκκλησιας of the church εν Κεχραις in Cenchrea.

2. FIRST EPISTLE TO THE CORINTHIANS.

Ἡ πρώτη ἐπιστολὴ the first epistle *Παύλου* of Paul *τοῦ Ἀποστόλου* the Apostle *πρὸς Κορινθίους* to the Corinthians.

CHAPTER I.

1. *Παῦλος* Paul *κλητός* called *ἀποστόλος* an Apostle *Ἰησοῦ Χριστοῦ* of Jesus Christ, *διὰ θελήματος* through the will *Θεοῦ* of God, *καὶ Σωσθένους* Sosthenes *ὁ ἀδελφός* our brother,
2. *τῇ ἐκκλησίᾳ* to the church *τοῦ Θεοῦ* of God *τῇ οὐσῃ* which is *ἐν Κορινθῷ* in Corinth, *ἡγιασμένοις* to those sanctified *ἐν Χριστῷ Ἰησοῦ* in Christ Jesus, *κλητοῖς* called *ἁγίοις* saints, *σὺν πᾶσι* together with all *ἐν παντί τόπῳ* in every place *τοῖς ἐπικαλουμένοις* who call upon *τὸ ὄνομα* the name *τοῦ Κυρίου ἡμῶν* of our Lord *Ἰησοῦ Χριστοῦ* Jesus Christ, *αὐτῶν τε* both theirs *καὶ ἡμῶν* ours : 3. *χάρις* grace *ὑμῖν* to you *καὶ εἰρήνη* peace *ἀπὸ Θεοῦ* from God *πατρός* Father *ἡμῶν* of us *καὶ Κυρίου* the Lord *Ἰησοῦ Χριστοῦ* Jesus Christ.
4. *Εὐχαριστῶ* I give thanks *τῷ Θεῷ μου*

to my God πάντοτε always περι ὑμῶν on behalf of you, ἐπὶ τῇ χάριτι for the grace του Θεου of God τῇ δοθείσῃ which has been given ὑμῖν to you ἐν Χριστῷ Ἰησοῦ in Christ Jesus. 5. Ὅτι that ἐν παντί in every thing ἐπλουτισθητε ye have been enriched ἐν αὐτῷ in him ἐν παντί λόγῳ in all discourse και and πασῇ γνώσει in all knowledge, 6. καθὼς even as το μαρτυριον the testimony του Χριστου of Christ ἐβεβαιώθη was confirmed ἐν ὑμῖν in you: 7. ὥστε so that ὑμᾶς you μὴ ὑστερεῖσθαι be not behind ἐν μηδενὶ χαρισματι in any gift; ἀπεκδεχομενους waiting for τὴν ἀποκαλύψιν the revelation του Κυριου ἡμῶν of our Lord Ἰησου Χριστου Jesus Christ: 8. ὅς who και also βεβαιώσει shall confirm ὑμᾶς you ἕως τελους unto the end ἀνεγκλητους [to be] blameless ἐν τῇ ἡμέρᾳ in the day του Κυριου ἡμῶν of our Lord Ἰησου Χριστου Jesus Christ. 9. Ὁ Θεός God πιστός is faithful, δι' οὗ through whom ἐκληθητε ye were called εἰς κοινωνίαν to the fellowship του υἱου αὐτου of his son Ἰησου Χριστου Jesus Christ του Κυριου ἡμῶν our Lord.

10. Παρακαλῶ δε but I beseech ὑμᾶς you, ἀδελφοί brethren, δια του ονοματος through the name του Κυριου ἡμῶν of our Lord Ἰησου Χριστου Jesus Christ, ἵνα that πάντες ye all λεγῇτε speak το αὐτο the same thing, και and μὴ ἡ there may not be σχίσματα divisions ἐν ὑμῖν among you, ἡτε δε but [that] ye may be κατηρτισμενοι knit together ἐν τῷ αὐτῷ νοῷ in

the same mind *και εν τη αυτη γνωμη* in the same judgment. 11. *Εδηλωθη γαρ* for it has been made evident *μοι* to me *περι υμων* concerning you, *αδελφοι μου* my brethren, *υπο των* by those [of the household] *Χλοης* of Chloe, *οτι* that *εισι* there are *εριδες* contentions *εν υμιν* among you. 12. *Λεγω δε* but I say *τουτο* this, *οτι* that *εκάστος* each *υμων* of you *λεγει* saith, "*Εγω-μεν* I indeed *ειμι* am *Παυλου* of Paul, *εγω δε* but I *Απολλω* of Apollos, *εγω δε* and I *Κηφα* of Cephas, *εγω δε* and I *Χριστου* of Christ." 13. *Ο Χριστος* has Christ *μεμερισται* been divided? *μη Παυλος* was Paul *εσταυρωθη* crucified *υπερ υμων* for you? *η* or *εβαπτισθητε* were ye baptized *εις το ονομα* into the name *Παυλου* of Paul? 14. *Ευχαριστω* I give thanks *τω Θεω* to God *οτι* that *εβαπτισα* I baptized *ουδενα* no one *υμων* of you, *ει μη* except *Κρισπου* Crispus *και* and *Γαϊον* Gaius: 15. *ινα* that *μη τις* no one *ειπη* may say *οτι* that *εβαπτισα* I baptized *εις το εμον ονομα* into my own name. 16. *Εβαπτισα δε* but I baptized *και* also *τον οικον* the household *Στεφανα* of Stephanas: *λοιπον* as to the rest *ουκ οίδα* I know not *ει* if *εβαπτισα* I baptized *τινα αλλον* any other.

17. *Χριστος γαρ* for Christ *απεστειλε* sent *με* me *ου* not *βαπτιζειν* to baptize *αλλα* but *ευαγγελιζεσθαι* to preach the gospel: *ου* not *εν σοφια* in wisdom *λογου* of speech, *ινα μη* lest *ο σταυρος* the cross *Χριστου* of Christ

κενωθῇ be made of none effect. 18. Ὁ γὰρ λόγος for the discourse ὃ which [is] τοῦ σταυροῦ of the cross ἐστὶν is τοῖς μὲν ἀπολλυμένοις to those indeed who perish μωρία foolishness, ἡμῖν δὲ but to us τοῖς σωζομένοις who are saved ἐστὶν it is δυνάμις the power Θεοῦ of God. 19. Γεγραπται γὰρ for it has been written, Ἀπολῶ I will destroy τὴν σοφίαν the wisdom τῶν σοφῶν of the wise, καὶ ἀνὰ θάβητῳ will annul τὴν συνέσιν the understanding τῶν συνετῶν of the prudent. 20. Που where [is] σοφός the wise [man]? που where γραμματεὺς the scribe? που where συζητητὴς the disputer τοῦ αἰῶνος τούτου of this age? οὐχὶ ὁ Θεὸς hath not God ἐμώρανε make foolish τὴν σοφίαν the wisdom τοῦ κόσμου of this world? 21. Ἐπειδὴ γὰρ for when ἐν τῇ σοφίᾳ in the wisdom τοῦ Θεοῦ of God ὁ κόσμος the world διὰ τῆς σοφίας through wisdom οὐκ ἔγνω knew not τὸν Θεὸν God, ὁ Θεὸς God εὐδοκῆσε thought well διὰ τῆς μωρίας through the foolishness τοῦ κηρυγματος of preaching σωσαι to save τοὺς πιστευοντας those who believe. 22. Ἐπειδὴ since καὶ also Ἰουδαῖοι the Jews αἰτοῦσι demand σημεῖον a sign, καὶ and Ἕλληνες the Greeks ζητοῦσι seek σοφίαν wisdom: 23. ἡμεῖς δὲ but we κηρυσσομεν preach Χριστὸν Christ ἐσταυρωμένον crucified, Ἰουδαίοις μὲν to the Jews indeed σκανδαλὸν a stumbling block, Ἕλλησι δὲ but to the Greeks μωρίαν foolishness. 24. αὐτοῖς δὲ but to those τοῖς κλητοῖς

who are called, *Ιουδαιοις τε* both Jews *και* and *Ἑλλησι* Greeks, *Χριστον* Christ *δυναμιν* the power *Θεου* of God *και* and *σοφίαν* the wisdom *Θεου* of God. 25. *Ὅτι* because *το μωρον* that [which is] foolish *του Θεου* of God *εστιν* is *σοφωτερον* wiser *των ανθρωπων* than men: *και* and *το ασθενες* that [which is] weak *του Θεου* of God *εστιν* is *ισχυροτερον* stronger *των ανθρωπων* than men. 26. *Βλεπετε γαρ* for ye see *την κλησιν υμων* your calling, *αδελφοι* brethren, *οτι* that *ου* not *πολλοι* many *σοφοι* wise *κατα σαρκα* according to the flesh, *ου* not *πολλοι* many *δυνατοι* mighty, *ου* not *πολλοι* many *ευγενεις* noble [are called]: 27. *αλλα* but *ο Θεος* God *εξελεξατο* has chosen *τα μωρα* the foolish [things] *του κοσμου* of the world, *ινα* that *καταισχυνη* he may shame *τους σοφους* the wise: *και* and *ο Θεος* God *εξελεξατο* has chosen *τα ασθενη* the weak [things] *του κοσμου* of the world, *ινα* that *καταισχυνη* he may shame *τα ισχυρα* the strong: 28. *και* and *ο Θεος* God *εξελεξατο* has chosen *τα αγεινη* the base things *του κοσμου* of the world, *και* and *τα εξουθενημενα* things despised, *και* and *τα μη οντα* things which are not, *ινα* that *καταργηση* he might bring to nothing *τα οντα* the things which are: 29. *ινα* that *πασα σαρξ* all flesh *μη καυχησηται* may not glory *ενωπιον αυτου* before him. 30. *Εξ αυτου δε* but of him *υμεις* you *εστε* are *εν Χριστω Ιησου* in Christ Jesus, *ος* who *απο Θεου* from God *εγενηθη*

was made ἡμῖν to us σοφία wisdom, δικαιοσύνη τε and righteousness, και and ἁγιασμος sanctification, και and ἀπολυτρωσις redemption : 31. ἵνα that καθως as γεγραπται has been written, 'Ὁ καυχώμενος let him who glorieth καυχασθω glory ἐν Κυρίῳ in the Lord."

CHAPTER II.

1. Καγω and I ἐλθων having come πρὸς ὑμᾶς to you, ἀδελφοί brethren, οὐκ ἦλθον came not καθ' ὑπεροχὴν according to excellence λόγου of speech ἢ or σοφίας wisdom, καταγγελλων declaring ὑμῖν to you τὸ μαρτυριον the testimony τοῦ Θεοῦ of God. 2. Ἐκρίνα γὰρ for I came to the determination τοῦ οὐ εἶδεναι of not knowing τι any thing ἐν ὑμῖν among you εἰ μὴ except Ἰησοῦν Χριστὸν Jesus Christ, και and τούτου him ἐσταυρωμένον crucified. 3. Καί and ἐγὼ I ἐγενόμην was πρὸς ὑμᾶς towards you ἐν ἀσθενείᾳ in weakness, και and ἐν φόβῳ in fear, και and ἐν τρόμῳ πολλῷ in much trembling. 4. Καί and ὁ λόγος μου my speech και and τὸ κηρυγμα μου my preaching οὐκ [was] not ἐν πειθοῖς λόγοις in persuasive words ἀνθρωπίνης σοφίας of human wisdom, ἀλλὰ but ἐν ἀποδείξει in the showing forth πνεύματος of the spirit και and δυνάμεως of power : 5. ἵνα that ἡ πίστις ὑμῶν your faith ἢ may be μὴ not ἐν σοφίᾳ in the wisdom ἀνθρώπων of men, ἀλλὰ but ἐν δυνάμει in the power Θεοῦ of God.

6. Λαλοῦμεν δε but we speak σοφίαν

wisdom *εν τοις τελειοις* among the perfect
ου δε but not *σοφιαν* the wisdom *του αιωνος*
τουτου of this world, *ουδε* nor *των αρχοντων*
of the rulers *του αιωνος τουτου* of this world,
των καταργουμενων who are made naught;
7. *αλλα* but *λαλουμεν* we speak *εν μυστηριω*
in a mystery *σοφιαν* the wisdom *Θεου* of
God, *την αποκεκρυμμενην* that which has been
hidden, *ην* which *ο Θεος* God *προωρισε*
preordained *προ των αιωνων* before the times
[*of the world*] *εις δοξαν* for the glory *ημων* of
us: 8. *ην* which *ουδεις* no one *των αρχοντων*
of the rulers *του αιωνος τουτου* of this world
εγνωκε knew: *ει γαρ* for if *εγνωσαν* they knew
it, *ουκ αν εσταυρωσαν* they would not have
crucified *τον Κυριον* the Lord *της δοξης* of
glory. 9. *Αλλα* but *καθως* as *γεγραπται* has
been written, "A what things *οφθαλμος* eye
ουκ ειδεν has not seen *και ους* ear *ουκ ηκου-*
σεν hath not heard, *και ουκ ανεβη* have
not entered *εις καρδιαν* into the heart *ανθρω-*
που of men, A what [things] *ο Θεος* God *ητοι-*
μασεν hath prepared *τοις αγαπωσι* for those
who love *αυτον* him." 10. *Ο δε Θεος* but God
απεκαλυψεν has revealed [them] *ημιν* to us *δια*
του πνευματος through his spirit; *το γαρ*
πνευμα for the spirit *ερευνα* searcheth *παντα*
all things, *και* even *τα βαθη* the depths *του*
Θεου of God. 11. *Τις γαρ* for who *ανθρωπων*
of men *οιδε* knoweth *τα* the things *του ανθρω-*
που of a man *ει* if *μη* not *το πνευμα* the spirit
του ανθρωπου of man *το* which [is] *εν αυτω* in

him : οὕτω so και also ουδεις no one οιδε know
 τα the things του Θεου of God, ει μη except το
 πνευμα the spirit του Θεου of God. 12. Ἡμεis
 δε but we ελαβομεν have received ου not το
 πνευμα the spirit του κοσμου of the world, αλλα
 but το πνευμα the spirit το which [is] εκ του
 Θεου from God, ινα that ειδωμεν we may know
 τα χαρισθεντα the things which have been
 freely given ἡμιν to us ὑπο του Θεου by God.
 12. Ἄ which things και also λαλουμεν we
 speak ου not εν λογοis in words διδακτοις
 taught ανθρωπινης σοφιας of man's wisdom,
 αλλα but εν διδακτοις in those taught Πνευ-
 ματος Ἁγιου of the Holy Spirit, συγκρινον-
 τες comparing πνευματικα spiritual things
 πνευματικοis with spiritual. 14. Ψυχικος δε
 ανθρωπος but the natural man ου δεχεται
 receiveth not τα the [things] του πνευματος
 of the spirit του Θεου of God ; εστι γαρ for
 they are μωρια foolishness αυτω to him και
 ου δυναται he cannot γνωναι know
 [them], οτι because ανακρινεται they are
 discerned πνευματικως spiritually. 15. Ὁ δε
 πνευματικος but he who is spiritual ανακρι-
 νει μεν judges παντα all [things], αυτος δε
 but himself ανακρινεται is judged ὑπ' ουδε-
 νος by no one. 16. Τις γαρ for who εγνω
 hath known νουν the mind Κυριου of the
 Lord, ος who εμβιβασει shall instruct αυτον
 him ? ἡμεis δε but we εχομεν have νουν the
 mind Χριστου of Christ.

CHAPTER III.

1. **Και** and **εγω** I, **αδελφοι** brethren, **ουκ** **ηδυνηθην** was not able **λαλησαι** to speak **υμιν** to you **ως** as **πνευματικοις** spiritual, **αλλα** but **ως** as **σαρκικοις** carnal, **ως** as **νηπι-οις** babes **εν Χριστω** in Christ. 2. **Εποτισα** **υμας** I have given you to drink **γαλα** milk **και** and **ου** not **βρωμα** meat: **ουπω** **γαρ** **ηδυνασθε** for you were not yet able **ουτε** nor **ετι** **νυν** even now **δυνασθε** are ye able [to bear it]. 3. **Εστε** **γαρ** for ye are **ετι** still **σαρκικοι** carnal. **Οπου** **γαρ** for where **εν υμιν** [there are] among you **ζηλος** envying **και** and **ερις** strife **και** and **διχοστασαι** divisions, **ουχι** **εστε** are ye not **σαρκικοι** carnal, **και** and **περιπατειτε** do ye [not] walk **κατα ανθρωπον** according to man? 4. **Οταν** **γαρ** for whenever **τις** any one **λεγη** says, "**Εγω** **μεν** I indeed **ειμι** am **Παυλου** of Paul": **ετερος** **δε** and another, "**Εγω** I **Απολλω** of Apollos": **ουχι** **εστε** are ye not **σαρκικοι** carnal?

5. **Τις** **ουν** who then **εστιν** is **Παυλος** Paul, **τις** **δε** and who **Απολλω** Apollos, **αλλ'** η **unless** **διακονοι** ministers **δι ων** through whom **επιστευσατε** ye have believed, **και** even **ως** as **ο** **Κυριος** the Lord **εδωκε** given **εκάστω** to each? 6. **Εγω** I **εφυτευσα** planted, **Απολλω** Apollos **εποτισε** watered, **αλλα** but **ο** **Θεος** God **ηυξαν-εν** increased. 7. **Ωστε** so that **ουτε** neither **ο** **φυτευων** he who planteth **εστιν** is **τι** anything, **ουτε** nor **ο** **ποτιζων** he who watereth, **αλλα** but **Θεος** God **ο** **αυξανων** who increaseth. 8. **Ο**

δε φυτευων but he who planteth και and ὁ ποτι-
 ζων he who watereth εισιν are ἐν one : ἕκαστος
 δε and each ληψεται shall receive τον ιδιος
 μισθον his own reward κατα τον ιδιον κοπον
 according to his own labour. 9. Ἔσμεν γαρ
 for we are συνεργοι fellow-workers Θεου of God ?
 εστε ye are γεωργιον the husbandry Θεου of
 God, οικοδομη the building Θεου of God. 10.
 Κατα την χαριν according to the grace του
 Θεου of God την δοθεισαν which has been given
 μοι to me, ὡς as σοφος αρχιτεκτων a wise
 master-builder τεθεικα I have laid θεμελιον
 the foundation : αλλος δε but another εποικοδομει
 builds thereon : ἕκαστος δε but let
 each one βλέπω see πως how εποικοδομει
 he builds thereon. 11. Ουδεις γαρ for no
 one δυναται can θειναι set αλλον θεμελιον
 another foundation παρα τον κειμενον besides
 that which is laid, ὅς which εστιν is Ἰησους
 Jesus ὁ Χριστος the Christ. 12. Εἰ δε but
 if τις any one εποικοδομει builds επι τον θεμε-
 λιον τουτον on this foundation, χρυσον gold,
 αργυρον silver, λιθους τιμιους precious stone,
 ξυλα wood, χορτον grass, καλαμην stubble,
 13. το εργον the work ἕκαστου of each one
 γενησεται shall become φανερον manifest ; ἡ
 γαρ ἡμερα for the day δηλωσει will show it ;
 ὅτι because αποκαλυπτεται it is revealed εν
 πυρι in fire : και and το πυρ the fire δοκιμασει
 will prove το εργον the work ἕκαστου of each
 one, ὅποιον of what kind εστιν it is. 14. Εἰ
 τι το εργον the work τινος of any one, ὃ which

ἐπικοδομησεν he has built thereon μένει abides,
 ληφεται he shall receive μισθον reward. 15.
 Εἰ if το ἔργον the work τινος of any one
 κατακαησεται shall be burned, ζημιωθησεται
 he shall suffer loss, αὐτος δὲ but himself σω-
 θησεται shall be saved, οὕτως δὲ but so ὡς as
 δια πυρός by means of fire. 16. Οὐκ οἰδατε
 know ye not ὅτι that εἰστε ye are ναὸς the tem-
 πλε Θεοῦ of God, καὶ and [that] το πνεῦμα the
 spirit τοῦ Θεοῦ of God οἰκεῖ dwelleth ἐν ὑμῖν
 in you? 17. Εἰ if τις any one φθειρεῖ corrupts
 το ναὸν the temple τοῦ Θεοῦ of God, ὁ Θεὸς God
 φθειρεῖ will destroy τοῦτον him: ὁ γὰρ ναὸς for
 the temple τοῦ Θεοῦ of God ἐστὶν is ἅγιος holy;
 οἵτινες who ὑμεῖς you εἰστε are. 18. Μηδεὶς let
 no one ἐξαπαταῶ deceive ἑαυτὸν himself: εἰ if
 τις any one ἐν ὑμῖν among you δοκεῖ seemeth εἶ-
 ναι to be σοφὸς wise ἐν τῷ αἰωνί τούτῳ in this
 world, γενεσθῶ let him become μωρὸς a fool, ἵνα
 that γενηται he may be σοφὸς wise. 19. Ἡ γὰρ
 σοφία for the wisdom τοῦ κόσμου τούτου of this
 world ἐστὶν is μωρία foolishness παρὰ τῷ Θεῷ
 with God. Γεγραπται γὰρ for it has been writ-
 ten, “Ὁ δρασσομενὸς he who takes τοὺς σοφοὺς
 the wise ἐν τῇ πανουργίᾳ in the craftiness αὐ-
 τῶν of themselves.” 20. Καὶ and πάλιν
 again, “Κυριὸς the Lord γινώσκει knoweth
 τοὺς διαλογισμοὺς the thoughts τῶν σοφῶν of
 the wise, ὅτι that εἰσι they are ματαίαι vain.”
 21. Ὡστε so that μηδεὶς let no one καυχασθε
 glory ἐν ἀνθρώποις in men; πάντα γὰρ for all
 things ἐστὶν are ὑμῶν yours, 22. εἴτε whether

Παυλος Psul, *ειτε* or **Απολλως** Apollos, *ειτε* or **Κηφας** Cephas, *ειτε* whether **κοσμος** the world, *ειτε* or **ζωη** life, *ειτε* or **θανατος** death, *ειτε* whether **ενεστωτα** [things] present *ειτε* or **μελλοντα** about to be: **παντα** all [things] **εστιν** are **υμων** yours. 23. **Υμεις** δε but you **Χριστου** [are] Christ's: **Χριστος** δε but Christ **Θεου** is God's.

CHAPTER IV.

1. **Ανθρωπος** let a man **ουτως λογιζεσθω** so reckon **ημας** us, **ως** as **υπηρετας** ministers **Χριστου** of Christ **και** and **οικονομους** stewards **μυστηριων** of the mysteries **Θεου** of God. 2. **Ο** δε but [as to] what **λοιπον** [is] remaining, **ζηταιται** it is required **εν τοις οικονομοις** in stewards, **ινα** that **τις** any one **ευρεθη** be found **πιστος** faithful. 3. **Εμοι** δε but for me **εστιν** it is **εις ελαχιστον** for the smallest [matter] **ινα** that **ανακριθω** I be judged **υφ' υμων** by you, **η** or **υπο ανθρωπινης ημερας** by the day of man: **αλλα** but **ουδε** neither **ανακρινω** do I judge **εμαυτον** myself. 4. **Συνοιδα** **γαρ** for I am conscions of **ουδεν** nothing **εμαυτω** in myself: **αλλα** but **ου** not **εν τουτω** in this **δεδικαιωμαι** have I been justified: **ο** δε **ανακρινων** but he who judgeth **με** me **εστιν** is **Κυριος** the Lord. 5. **Ωστε** so that **μη κρινετε** judge not **τι** anything **προ καιρου** before the time, **εως** **αν** until **ο Κυριος** the Lord **ελθη** come, **ος** who **και** both **φωτισει** will bring to light **τα κρυπτα** the hidden [things] **του σκοτους** of darkness,

και and φανερωσει will make manifest τας βου-
 λας the counsels των καρδιων of hearts : και
 and τότε then γενησεται there shall be ὁ ἐπαι-
 νος praise ἑκάστῳ to each ἀπο τοῦ Θεοῦ from
 God.

6. Μετεσχηματισα δε but I have figur-
 atively transferred ταυτα these [things], ἀδελ-
 φοι O brethren, εἰς ἑμαυτον to myself και and
 Ἀπολλω Apollos δι' ὑμας on account of you,
 ἵνα that μαθητε ye might learn ἐν ἡμῖν in us
 το the fact μη φρονεῖν not to judge ὑπερ ὁ be-
 yond what γεγραπται has been written, ἵνα
 that μη φυσιοῦσθε ye are not puffed up, εἰς
 one ὑπερ τοῦ ἑνός above the one κατὰ τοῦ
 ἑτέρου against the other. 7. Τίς γάρ for who
 διακρίνει maketh distinction of σε thee? τί δε
 but what εχεις hast thou ὁ which οὐκ ἔλαβες
 thou hast not received? εἰ δε but if και
 also ἔλαβες thou hast received, τί why καυ-
 χασαι dost thou boast ὥς as if μη λαβὼν not
 having received. 8. Ἡδὴ now κεκορεσμένοι
 ἐστε ye have been filled, ἡδὴ now ἐπλουτήσατε
 ye have grown rich, ἐβασίλευσατε ye have
 been kings χωρὶς ἡμῶν without us : και and
 ὀφελον γέ I would at least that ἐβασίλευσα-
 τε ye did reign, ἵνα that και ἡμεῖς we also
 συμβασιλευσωμεν might reign together ὑμῖν
 with you. 9. Δοκῶ γάρ for I think ὅτι that
 ὁ Θεός God ἀπεδείξεν has set forth ἡμας us
 τοὺς ἀποστόλους the apostles ἐσχάτους last, ὥς
 as if ἐπὶ θανάτου appointed to death, ὅτι be-
 cause ἐγενήθημεν we were made θεατρον a spec-

τὰς τῷ κόσμῳ to the world καὶ and ἀγγέλοις to angels καὶ and ἀνθρώποις to men. 10. Ἡμεῖς we μωροὶ [are] foolish διὰ Χριστοῦ for sake of Christ, ὑμεῖς δὲ but you φρονιμοὶ [are] wise ἐν Χριστῷ in Christ: ἡμεῖς we [are] ἀσθενεῖς weak, ὑμεῖς δὲ but you ἰσχυροὶ strong, ἐνδοξοὶ honourable, ἡμεῖς δὲ but we are ἀτιμοὶ without honour. 11. Ἀχρι τῆς ὥρας ἄρτι until the present hour, καὶ πεινώμεν we both hunger, καὶ and διψώμεν thirst, καὶ and γυμνητευόμεν are naked, καὶ and κολαφιζόμεθα are buffeted, καὶ and ἀστατοῦμεν are unsettled in abode: 12. καὶ and κοπιῶμεν labour, ἐργαζόμενοι working ταῖς ἰδίαις χερσὶ with our own hands: λοιδορούμενοι being reviled, εὐλογούμεν we bless: διωκόμενοι being persecuted, ἀνεχομεθα we bear with it: 13. βλασφημούμενοι being blasphemed, παρακαλούμεν we entreat: ἐγενήθημεν we have become ὥς as περικαθάρματα the filth τοῦ κόσμου of the world, περιψήμα the offscraping παντῶν of all things ἕως ἄρτι until now. 14. Οὐ γράφω I write not ταῦτα these [things] ἐντρέπων shaming you, ἀλλὰ but νοθεύω I warn you ὥς as τέκνα ἀγαπητά μου my beloved children. 15. Ἐὰν γὰρ for if ἐχῆτε ye have μυρίους παιδαγωγούς ten thousand instructors ἐν Χριστῷ in Christ, ἀλλὰ οὐ yet [ye have] not πολλοὺς πατέρας many fathers; ἐν γὰρ Χριστῷ Ἰησοῦ for in Christ Jesus διὰ τοῦ εὐαγγελίου through the gospel ἐγὼ I ἐγενήσα begat ὑμᾶς you. 16. Παρακαλῶ οὖν I therefore beseech ὑμᾶς you,

γενεσθε be ye μιμηται imitators μου of me
 17. Δια τουτο on account of this επεμψα I
 have sent υμιν to you Τιμοθεον Timotheus, ος
 who εστιν is τεκνον αγαπητον the beloved
 child μου of me και and πιστον faithful εν
 Κυριω in the Lord, ος who αναμνησει υμας shall
 remind you of τας οδους μου my ways τας
 which [are] εν Χριστω in Christ, καθως as δι-
 δασκω I teach πανταχου every where εν παση
 εκκλησια in every church. 18. Ως δε but as
 if μη ερχομενου μου me not coming προς υμας
 to you, τινες some εφυσιωθησαν have been
 puffed up. Ελευσομαι δε but I will come τα-
 χεως quickly προς υμας to you, εαν if ο Κυρ-
 ιος the Lord θεληση should will it, και and γνω-
 σομαι will know ου not τον λογον the speech
 των πεφυσιωμενων of those who have been
 puffed up, αλλα but την δυναμιν the power.
 20. Η γαρ βασιλεια for the kingdom του
 Θεου of God ουκ [is] not εν λογω in word,
 αλλα but εν δυναμει in power. 21. Τι what
 θελετε will ye? ελθω that I come εν ραβδω
 with a rod προς υμας to you, η or εν αγαπη in
 love, πνευματι τε and in the spirit πραοτητος
 of meekness?

CHAPTER V.

1. Πορνεια fornication ακουεται is heard
 of ολως wholly εν υμιν among you, και
 and τοιαυτη πορνεια such kind of forni-
 cation, ητις which ουδε not even ονομαζεται
 is named εν τοις εθνεσιν amongst the Gentiles,

ὥστε so that *τινα* any one *εχειν* should have *γυναικα* the wife *του πατρος* of [his] father. 2. *Και* and *υμεις* you *πεφυσιωμενοι* *εστε* have been puffed up, *και* and *ουχι επενθησατε* have not grieved *μαλλον* rather, *ινα* that *ο ποιησας* he who did *το εργον τουτο* this deed *εξαρθη* should be taken away *εκ μεσου* from the midst *υμων* of you. 3. *Εγω μεν γαρ* for I indeed, *ως* as it were *απων* absent *τω σωματι* in body, *παρων δε* but present *τω πνευματι* in spirit, *κεκρικα* have judged *ηδη* already *ως* as if *παρων* present, *τον κατεργασαμενον* him who did *ουτω* thus *τουτο* this deed. 4. *εν τω ονοματι* in the name *του Κυριου ημων* of our Lord *Ιησου Χριστου* Jesus Christ, *συναχθεντων υμων* you having been gathered together *και* and *του εμου πνευματος* my spirit *συν τη δυναμει* with the power *του Κυριου ημων* of our Lord *Ιησου Χριστου* Jesus Christ, 5. *παραδουναι* to deliver *τον τοιουτον* such an one *τω Σατανα* to Satan *εις ολεθρον* to destruction *της σαρκος* of the flesh, *ινα* that *το πνευμα* the spirit *σωθη* might be saved *εν τη ημερα* in the day *του Κυριου Ιησου* of the Lord Jesus. 6. *Το καυχημα υμων* your boasting *ου καλον* is not good. *Ουκ οιδατε* know ye not *οτι* that *μικρα ζυμη* a little leaven *ζυμοι* leaveneth *ολον το φυραμα* the whole lump? 7. *Εκκυθαρατε ουν* purge out therefore *την παλαιαν ζυμην* the old leaven, *ινα* that *ητε* ye may be *νεον φυραμα* a new lump, *καθως* even as *εστε* ye are *αζυμοι* unleavened. *Και γαρ* for also *το πασχα ημων*

our Passover **Χριστος** Christ **ετυθη** has been sacrificed **ὑπερ ἡμῶν** for us. 8. **Ὡστε** so that **ἐορταζόμεν** let us keep the feast, **μη** not **ἐν ζυμῇ παλαιᾳ** in the old leaven, **μηδε** nor **ἐν ζυμῇ** in the leaven **κακίας** of evil **και** and **πονηρίας** of wickedness, **αλλα** but **ἐν ἀζύμοις** in the unleavened [bread] **ειλικρινείας** of sincerity **και** and **αληθείας** of truth.

9. **Εγραψα** I have written **ὑμιν** to you **ἐν τῇ ἐπιστολῇ** in the epistle, **μη συναναμιγνυσθαι** not to mingle **πορνοῖς** with fornicators: 10. **και** and **ου** not **παντῶς** altogether **τοῖς πορνοῖς** the fornicators **του κόσμου τούτου** of this world, **η** or **τοῖς πλεονεκταῖς** with the covetous **η** or **ἄρπαξιν** extortioners, **η** or **εἰδωλολατραις** idolaters; **ἐπει** since **ἀρα** in truth **οφείλετε** ye are bound **ἐξελθῆναι** to go out **ἐκ του κόσμου** from the world. 11. **Νυνι** δε but now **εγραψα** I have written **ὑμιν** to you **μη συναναμιγνυσθαι** not to associate, **εαν** if **τις** any one **ονομαζόμενος** named **ἀδελφος** a brother **η** may be **πορνος** a fornicator, **η** or **πλεονεκτης** covetous, **η** or **εἰδωλολατρης** idolater, **η** or **λοιδωρος** reviler **η** or **μεθυσος** drunkard, **η** or **ἄρπαξ** extortioner; **μηδε συνεσθῆναι** not even to eat together **τῷ τοιούτῳ** with such an one. 12. **Τι γαρ** for what [is it] **μοι** to me **κρίνειν** to judge **και** also **τοὺς ἐξω** those without? **ουχι ὑμεῖς κρίνετε** do not ye judge **τοὺς ἐσω** those within? 13. **Ὁ** δε **θεος** out God **κρίνει** judgeth **τοὺς ἐξω** those without. **Και** and **ἐξαρῆτε** ye shall put away

τον ποιηρον the evil man ἐξ ὑμῶν αὐτῶν from yourselves.

CHAPTER VI.

1. **Τολμα** dareth τις any one ὑμῶν of you, ἐχων having πραγμα a matter προς τον ἕτερον with another, κρινεσθαι be judged ἐπι των ἀδικων before the unjust, και and ουχι not ἐπι των ἁγιων before the saints? 2. **Ουκ οιδετε** know ye not ὅτι that οἱ ἅγιοι the saints κρινουσι shall judge τον κοσμον the world? και and εἰ if ὁ κοσμος the world κρινεται is judged ἐν ὑμῖν in you, εστε are ye ἀναξιοι unworthy κριτηριων ελαχιστων of the smallest judgments? 3. **Ουκ οιδετε** know ye not ὅτι that κρινουμεν we shall judge αγγελους angels? μήτι γε [shall we] not at least βιωτικα things of this life: 4. **Εαν μεν ουν** if indeed then εχητε ye have κριτηρια judgments βιωτικα as to the things of this life, καθιζετε set in judgment τουτους those τους εξούθειμενους the despised ἐν τη εκκλησια in the church. 5. **Λεγω** I speak προς εντροπην for shame ὑμῖν to you. **Ούτως** thus ουκ εστιν is there not ἐν ὑμῖν among you ουδε not even εἰς σοφος one wise [man], ὃς who δυνησεται will be able διακριναι to decide ἀνα μεσον as to the betwixt του αδελφου αυτου of his brother? 6. **Αλλα** but αδελφος brother κρινεται is judged μετα αδελφου with brother, και and τουτο this ἐπι ἀπιστων in the presence of unbelievers. 7. **Ἡδη μεν ουν** now therefore indeed εστι there is

ὅλως altogether ἡττημα a fault ἐν ὑμῖν among you, ὅτι because ἐχετε ye have κριματα adjudications μεθ' ἑαυτῶν with yourselves. Διὰτι why μαλλον rather οὐχι αδικεῖσθε do ye not endure wrong? διὰτι why οὐχι αποστέρεισθε are ye not defrauded μαλλον rather? 8. Ἀλλα but ὑμεῖς you αδικεῖτε do wrong και and αποστέρειτε defraud, και and ταυτα these [things] ἀδελφους [as to your] brethren. 9. **Ἦ** is it that οὐκ οἰδατε ye know not ὅτι that ἀδικοὶ the unjust οὐ κληρονομήσουσι shall not inherit βασιλειαν the kingdom Θεοῦ of God? Μη πλανασθε be not deceived: οὔτε neither πορνοὶ fornicators, οὔτε nor εἰδωλολατραι idolaters, οὔτε nor μοιχοὶ adulterers, οὔτε nor μαλακοὶ effeminate, οὔτε nor ἀρσενοκοῖται sodomites, 10. οὔτε nor κλεπτὰι thieves, οὔτε nor πλεονεκταὶ those who are covetous, οὔτε nor μεθυστοὶ drunkards, οὐ nor λοιδοροὶ revilers, οὐ nor ἄρπαγες extortioners, οὐ κληρονομήσουσι shall [not] inherit βασιλειαν the kingdom Θεοῦ of God. 11. **Και** and ἦτε you were τινες some of you ταυτα these [things]: ἀλλα but ἀπελουσασθε ye have washed yourselves, ἀλλα but ἡγιασθητε ye have been sanctified, ἀλλα but ἐδικαιωθητε ye have been justified ἐν τῷ ὀνόματι in the name τοῦ Κυρίου Ἰησοῦ of the Lord Jesus, και and ἐν τῷ πνεύματι in the spirit τοῦ Θεοῦ ἡμῶν of our God.

12. **Παντα** all things ἐξεστὶν are allowed μοι to me, ἀλλα but παντα all things οὐ συμφέρει are not expedient: παντα all things ἐξεστὶν

lawful μοι to me, *αλλα* but *εγω* I *ουκ εξουσι-
ασθησομαι* will not be brought into subjection
υπο τινος by any one. 13. *Τα βρωματα* meats
τη κοιλια for the belly, *και η κοιλια* the
belly *τοις βρωμασι* for meats: *ο δε Θεος* but
God *καταργησει* shall destroy *και both ταυτην*
that *και and ταυτα* them. *Το δε σωμα* but the
body *ουκ [is] not τη πορνεια* for fornication,
αλλα but τω Κυριω for the Lord; *και and ο*
Κυριος the Lord *τω σωματι* for the body. 14.
Ο δε Θεος but God *και both ηγειρε* raised up
τον Κυριον the Lord, *και and εξεγειρει* raises up
ημας us *δια της δυναμεως αυτου* through his
power. 15. *Ουκ οιδετε* know ye not *οτι* that
τα σωματα υμων your bodies *εστιν* are *μελη*
members *του Χριστου* of Christ? *αρως ουν*
having therefore taken *τα μελη* the members *του*
Χριστου of Christ, *ποιησω* shall I make [them]
μελη members *πορνης* of an harlot? *μη γενοιτο*
may it not be. 16. *Η ουκ οιδετε* know ye not
οτι that *ο κολλωμενος* he who is joined *τη πορ-
νη* to the harlot *εστιν* is *εν σωμα* one body?
Οι γαρ δυο for the two," *φησι* says he, "*εσον-
ται* shall be *εις σαρκα μιαν* into one flesh." 17.
Ο δε κολλωμενος but he who is joined *τω*
Κυριω to the Lord *εστιν* is *εν πνευμα* one
spirit. 18. *Φευγετε* flee from *την πορνειαν*
fornication. *Παν αμαρτημα* every sin *ο what-
soever ανθρωπος* a man *ποιηση* may do *εστιν*
is *εκτος του σωματος* outside the body: *ο δε*
πορνεων but he who committeth fornication
αμαρτανει sins *εις το ιδιον σωμα* against his

own body. 19. *Η ουκ οιδετε* know ye not, *ὅτι* that *το σωμα ὑμων* your body *εστιν* is *ναος* the temple *Ἁγίου Πνευματος* of the Holy Spirit *του* which [is] *εν ὑμιν* in you? *οὐ* which *εχετε* ye have *απο Θεου* from God, *και* and *ουκ εστε* ye are not *ἐαυτων* of yourselves. 20. *Ηγορασθητε* *γαρ* for ye have been bought *τιμης* for a price: *δοξασατε* *δη* therefore glorify *τον Θεον* God *εν τῷ σωματι ὑμων* in your body, *και* and *εν τῷ πνευματι ὑμων* in your spirit, *ἀτινα* which *εστιν* are *του Θεου* belonging to God.

CHAPTER VII.

1. *Περι δε ὧν* but concerning what [things] *εγραψατε* ye have written *μοι* to me, *καλον* [it is] well *ανθρωπῳ* for a man *μη ἀπτεσθαι* that he touch not *γυναικος* a woman. 2. *Δια δε τας πορνειας* but on account of fornications *ἐκαστος* let each [man] *εχετω* have *την γυναικα ἐαυτου* his own wife *και* and *ἐκαστη* let each woman *εχετω* have *τον ιδιον ανδρα* her own husband. 3. *Ὁ ανηρ* let the husband *αποδιδωτω* render *τη γυναικι* to the wife *την οφειλομενην ευνοιαν* the benevolence which is owed: *ὁμοιως δε και* and likewise also *ἡ γυνη* the wife *τῷ ανδρι* to the husband. 4. *Ἡ γυνη* the wife *ουκ εξουσιαζει* hath not power *του ιδιου σωματος* of her own body, *αλλα* but *ὁ ανηρ* the husband; *ὁμοιως δε και* and likewise also *ὁ ανηρ* the husband *ουκ εξουσιαζει* hath not power *του ιδιου σωματος* of his own body, *αλλα* but *ἡ γυνη* the wife. 5. *Μη αποστερειτε* do not

defraud ἀλλήλους each other, *ει μη* except *τι αν* [there be] anything *εκ συμφωνου* from consent *προς καιρον* for a time, *ινα* that *σχο-λαζητε* ye may be at leisure *τη νηστεια* for fasting *και* and *τη προσευχη* for prayer; *και* and *συνερχησθε* may come together *παλιν* again *επι το αυτο* to the same, *ινα* that *ο Σα-τανας* Satan *μη πειραζη* may not tempt *υμας* you *δια την ακρασιαν υμων* owing to your incontinence. 6. *Λεγω δε* but I speak *τουτο* this *κατα συγγνωμην* by permission *ου* not *κατ επιταγην* by commandment; 7. *θελω γα* for I wish *παντας ανθρωπους* all men *ειναι* to be *ως και* even as *εμαυτον* myself: *αλλα* but *εκαστος* each one *εχει* has *ιδιον χαρισμα* his peculiar gift *εκ Θεου* from God; *ος μεν* the one *οутως* in this wise, *ος δε* the other *οутως* in that way.

8. *Λεγω δε* but I say *τοις αγαμοις* to the unmarried *και* and *ταις χηραις* to the widows, *Εστιν* it is *καλον* good *αυτοις* for them *εαν* if *μεινωσι* they remain *ως* as *καγω* I also [am]. 9. *Ει δε* but if *ουκ εγκρατευονται* they do not contain themselves *γαμησατωσαν* let them marry; *εστι γαρ* for it is *κρεισσον* better *γα-μησαι* to marry *η* than *πυρουσθαι* to burn. 10. *Τοις δε γεγαμηκοσι* but to those who are married *παραγγελλω* I command, *ου* not *εγω* I, *αλλα* but *ο Κυριος* the Lord, *γυναικει* that the woman *μη χωρισθηναι* be not sepa- rated *απο ανδρος* from the husband: 11. *εαι* *δε και* but if even *χωρισθη* she should be sepa-

rated, *μενετω* let her remain *αγαμος* unmarried *η* or *καταλλαγητω* let her be reconciled *τω ανδρι* to [her] husband: *και* and *ανδρα* that the husband *μη αφιεναι* do not put away *γυναικα* his wife. 12. *Τοις δε λοιποις* but to the rest *εγω* I *λεγω* say, *ου* not *ο Κυριος* the Lord, *ει* if *τις αδελφος* any brother *εχει* has *γυναικα απιστον* an unbelieving wife, *και* and *αυτη* she *συνευδοκει* thinketh well *οικειν* to dwell *μετ' αυτου* with him, *μη αφιετω* let him not put away *αυτην* her. 13. *Και* and *γυνη* let the wife, *ητις* who *εχει* has *ανδρα απιστου* an unbelieving husband, *και* and *αυτος* he *συνευδοκει* thinks well *οικειν* to dwell *μετ' αυτης* with her. *μη αφιετω* not give up *αυτον* him. 14. *Ο γαρ ανηρ ο απιστος* for the unbelieving husband *ηγιασται* has been sanctified *εν τη γυναικι* in the wife, *και* and *η γυνη η απιστος* the unbelieving wife *ηγιασται* has been sanctified *εν τω ανδρι* in the husband: *επει* since *αρα* of a truth *τα τεκνα υμων* your children *εστιν* are *ακαθαρτα* unclean, *νυν δε* but now *εστι* they are *αγια* holy. 15. *Ει δε* but if *ο απιστος* the unbeliever *χωριζεται* separates himself, *χωριξεσθω* let him separate himself. *Ο αδελφος* the brother *η* or *η αδελφη* the sister *ου δεδουλωται* has not been made a slave *εν τοις τοιουτοις* in such [matters]: *ο δε Θεος* but God *κεκληκεν* hath called *ημας* us *εν τη ειρηνη* in peace. 16. *Τι γαρ* for what *οιδας* knowest thou, *γυναι* O wife, *ει* if *σωσεις* thou shalt save *τον ανδρα* [thy]

husband? *η* or *τι* what *οιδας* knowest thou, *ανερ* O man, *ει* if *σωσεις* thou shalt save *την γυναικα* [thy] wife? 17. *Ει μη* unless *ως* as *ο Θεος* God *εμερισεν* hath distributed *εκαστω* to each one, *ως* as *ο Κυριος* the Lord *κεκληκεν* hath called *εκαστον* each, *ουτω* so *περιπατειτω* let him walk : *και* and *ουτως* thus *διατασσομαι* I enjoin *εν ταις εκκλησιαις πασαις* in all the churches. 18. *Εκληθη τις* has any one been called *περιτετμημενος* [being] circumcised? *μη επισπασθω* let him not become uncircumcised. *Εκληθη τις* has any one been called *εν ακροβυστια* [being] in uncircumcision? *μη περιτεμενεσθω* let him not be circumcised. 19. *Η περιτομη* circumcision *εστιν* is *ουδεν* nothing, *και* and *η ακροβυστια* uncircumcision *εστιν* is *ουδεν* nothing, *αλλα* but *τηρησις* the keeping *εντολων* of the commandments *Θεου* of God. 20. *Εκαστος* let each one, *εν τη κλησει* in the calling *η* in which *εκληθη* he has been called, *μενετω* abide *εν ταυτη* in it. 21. *Εκληθης* hast thou been called *δουλος* being a servant? *μη μελετω* let it not be a care *σοι* to thee; *αλλα* but *ει* if *και* also *δυνασαι* thou art able *γενεσθαι* to become *ελευθερος* free, *μαλλον* rather *χρησαι* use it. 22. *Ο γαρ κληθεις* for he who is called *εν Κυριω* in the Lord, *δουλος* [being] a servant, *εστιν* is *απελευθερος* a freedman *Κυριου* of the Lord : *ομοιως* likewise *και* and *ο κληθεις* he who is called *ελευθερος* [being] free, *εστιν* is *δουλος* a servant *Χριστου* of Christ. 23.

Ηγορασθητε ye have been bought τιμης for a price; **μη γινεσθε** become not δουλοι servants ανθρωπων of men. 24. **Εν ᾧ** in what ἑκαστος each ἐκληθη has been called, **αδελφοι** brethren, **εν τούτῳ** in that **μενετω** let him remain **παρα τῷ Θεῷ** with God.

25. **Περι δε των παρθενων** but concerning virgins **ουκ εχω** I have not **επιταγην** a commandment **Κυριου** of the Lord: **διδωμι δε** but I give **γνωμην** opinion ὡς as **ηλεημενος** having been shown mercy **υπο Κυριου** by the Lord **ειναι** to be **πιστος** faithful. 20. **Νομιζω ουν** I suppose therefore **τουτο** that this **υπαρχειν** is **καλον** good **δια την αναγκην** owing to the necessity **ενεστωσαν** which is present, **οτι** that **το ειναι** the being **οὕτως** so **καλον** is good **ανθρωπῳ** for a man. 27. **Δεδεσαι** hast thou been bound **γυναικι** to a wife? **μη ζητει** seek not **λυσιν** a loosing. **Δελυσαι** hast thou been loosed **απο γυναικος** from a wife? **μη ζητει** seek not **γυναικα** a wife. 28. **Εαν δε** but if **και** also **γημης** thou marry, **ουχ ἡμαρτες** thou hast not sinned: **και** and **εαν** if **ἡ παρθενος** the virgin **γημη** marry, **ουχ ἡμαρτε** she has not sinned: **οι δε τοιουντοι** but such as they **ἐξουσι** shall have **θλιψιν** tribulation **τη σαρκι** in the flesh: **εγω δε** but I **φειδομαι** spare **υμων** you. 29. **Φημι δε** but I say **τουτο** this, **αδελφοι** brethren: **ο καιρος** the time **συνεσταλμενος** [has been] contracted [is short]: **το λοιπον** that which is left **εστιν** is, **ινα** that **και** both **οι**

εχοντες those who have γυναικας wives ωσι should be ως as if μη εχοντες not having them: 30. και and οί κλαιοντες those weeping ως as if μη κλαιοντες not weeping: και and οί χαιροντες those who rejoice ως as if μη χαιροντες not rejoicing: και and οί αγοραζοντες those who buy, ως as if μη κατεχοντες not possessing: 31. και and οί χρωμενοι those who use τω κοσμω τουτω this world, ως as if μη καταχρωμενοι not abusing it; το γαρ σχημα for the fashion του κοσμου τουτου of this world παραγει passeth away. 32. Θελω δε but I wish υμας you ειναι to be αμεριμνους free from care. 'Ο αγαμος the unmarried [man] μεριμνα careth for τα the [things] του Κυριου of the Lord, πως how αρεσει he shall please τω Κυριω the Lord: 33. 'Ο δε γαμησας but he who is married μεριμνα careth for τα the [things] του κοσμου of the world, πως how αρεσει he shall please τη γυναικι [his] wife. 34. 'Η γυνη the wife και and η παρθενος the virgin μεμερισται are distinct: η αγαμος the unmarried [woman] μεριμνα careth for τα the [things] του Κυριου of the Lord, ινα that η she may be αγια holy και both σωματι in body και and πνευματι in spirit: η δε γαμησασα but she who is married μεριμνα careth for τα the [things] του κοσμου of the world, πως how αρεσει she shall please τω ανδρι her husband. 35. Λεγα δε but I speak τουτο this προς το συμφερον for the benefit υμων αυτων of you yourselves:

ου not *ἵνα* that *ἐπιβαλω* I may cast on *ὑμιν* you *βροχον* a snare, *ἀλλὰ* but *προς το ευσχημον* for that [which is] reputable *καὶ* and *εὐπροσεδρον* for continual attendance *τῷ Κυρίῳ* on the Lord *ἀπερισπαστως* without distraction.

36. *Εἰ* δε but if *τις* any one *κομιζει* thinketh *ασχημονεῖν* to behave indecently *ἐπὶ τὴν παρθενον αὐτου* towards his virgin *εἰ* if *ἡ* she be *ὑπερακμος* beyond the flower of her age, *καὶ* and *οφείλει* it ought *γινεσθαι* to be *οὕτως* so, *ποιεῖτω* let him do *ὅ* what *θελεῖ* he will, *οὐχ ἁμαρτανεῖ* he sinneth not: *γαμειτωσαν* let them be married.

37. *Ὅς* δε but he who *ἑστήκεν* hath stood *ἑδραῖος* steadfast *ἐν τῇ καρδίᾳ* in heart, *μὴ* *εχων* not having *ἀναγκὴν* necessity, *εχει* δε but hath *ἐξουσίαν* power *περὶ τοῦ ἰδίου θεληματος* over his own will *καὶ* and *κεκρικεν* hath decided *τοῦτο* this *ἐν τῇ καρδίᾳ αὐτου* in his own heart, *του* for the [intent] *τῆρειν* to keep *τὴν ἑαυτου παρθενον* his own virgin, *ποιεῖ* he doeth *καλῶς* well.

38. *Ὡστε* so that *καὶ* also *ὁ ἐκγαμιζων* he who giveth her in marriage *ποιεῖ* doeth *καλῶς* well: *ὁ* δε *μὴ ἐκγαμιζων* but he who giveth her not in marriage *ποιεῖ* doeth *κρεῖσσον* better.

39. *Γυνὴ* the wife *δεδεταί* is bound *νομῷ* by law *ἐφ' ὅσον χρόνον* for as long time as *ὁ ἀνὴρ αὐτῆς* her husband *ζῇ* may live: *εἰ* δε but if *ὁ ἀνὴρ αὐτῆς* her husband *κοιμηθῇ* has been laid at rest [is dead], *ἐστὶ* she is *ἐλευθερά* free *γαμηθῆναι* to be married *ὧς* to whom *θελεῖ* she willeth: *μόνον* only *ἐν Κυρίῳ* in the Lord.

Εστι δε but she is *μακαριωτερα* happier *εαν* if *μεινη* she remain *οὕτω* thus, *κατα την εμην γνωμην* according to my opinion : *καγω δε* and I indeed *δοκω* think *εχειν* that I have *πνευμα* the spirit *Θεου* of God.

CHAPTER VIII.

1. **Περι** δε των *ειδωλοθυτων* but concerning [things] offered to idols, *οιδαμεν* we know *οτι* that *παντες* we all *εχομεν* have *γνωσιν* knowledge. *Ἡ γνωσις* knowledge *φυσιου* puffeth up, *ἡ δε αγαπη* but love *οικοδομει* edifieth. 2. **Ει** δε but if *τις* any one *δοκει* thinks *ειδεναι* that he knows *τι* anything, *ουδεπω εγνωκεν* he does not yet know *ουδεν* any thing *καθως* as *δει* it behoves him *γνω-ναι* to know. 3. **Ει** δε but if *τις* any one *αγαπα* loves *τον Θεον* God, *οὗτος* he *εγνωσ-ται* is known *ὑπ' αυτου* by him. 4. **Περι** *ουν της βρωσεως* concerning then the eating των *ειδωλοθυτων* of things offered to idols, *οιδαμεν* we know *οτι* that *ειδωλον* an idol *ουδεν* [is] nothing *εν κοσμῳ* in the world, *και* and *οτι* that *ουδεις ἕτερος Θεος* [there is] no other God *ει μη* except *εις* one. 5. **Και** *γαρ* for also *ειπερ* although *εισι* there are *λεγομενοι* those called *θεοι* gods, *ειτε* whether *εν ουρανῳ* in heaven *ειτε* or *επι της γης* on the earth : *ὡσπερ* as indeed *εισι* there are *πολλοι θεοι* many gods *και* and *κυριοι πολλοι* many lords. 6. **Αλλα** but *ἡμιν* to us *εις Θεος* [there is] one God *ὁ πατηρ* the Father, *εξ ου* from whom *τα πνα-*

τα [are] all things, και and ἡμεῖς we [are] εἰς
 αὐτον to him : και and εἰς Κύριος [there is]
 one Lord Ἰησοῦς Χριστός Jesus Christ, δι' οὗ
 through whom τα πάντα [are] all [things],
 και and ἡμεῖς we δι' αὐτον through him. 7.
 Ἀλλὰ but ἡ γνώσις the knowledge οὐκ [is]
 not ἐν πᾶσιν in all : τινες δὲ but some τῇ συν-
 ειδῇ with consciousness τοῦ εἰδωλοῦ of the
 idol ἕως ἄρτι until now ἐσθίουσι eat [it] ὡς
 as εἰδωλοθύτον offered to an idol, και and ἡ
 συνειδήσις αὐτῶν [their conscience] οὕσα being
 ἀσθενής weak μολυννεται is defiled. 8. Βρῶμα
 δὲ but meat οὐ παρίστησι doth not commend
 ἡμᾶς us τῷ Θεῷ to God ; οὔτε γὰρ for neither,
 εἰαν if φάγωμεν we eat, περισσεύομεν are we
 the better : οὔτε nor, εἰαν if μὴ φάγωμεν we
 eat not, ὑστερούμεθα are we the worse. 9.
 Βλέπετε δὲ but look ye μήπως lest by any
 chance ἡ ἐξουσία αὐτῇ ὑμῶν this liberty of
 yours γένηται become πρόσκομμα a stumbling
 block τοῖς ἀσθενοῦσι to those who are weak.
 10. Ἐὰν γὰρ for if τις any one ἰδῇ should
 see σε thee, τὸν ἐχόντα who hath γνῶσιν know-
 ledge, κατακείμενον reclining at meat ἐν εἰδω-
 λειῷ in an idol's temple, οὐχὶ will not ἡ συνει-
 δήσις αὐτοῦ the conscience of him οὕτως being
 ἀσθενὴς weak οἰκοδομηθήσεται be built up
 εἰς τὸ to the end ἐσθίειν to eat τα εἰδωλοθύτα
 the things offered to idols ? 11. Καὶ and ἐπι-
 τῇ σὴ γνώσει on thy knowledge ὁ ἀσθενὴς
 ἀδελφός shall the brother who is weak ἀπο-
 λείται perish, δι' ὃν on account of whom Χρισ-

τος Christ *απεθανε* died? 12. *Ἀμαρτανοντες* δε but sinning οὕτω thus *εις τους αδελφους* against the brethren, *και* and *τυπτοντες* smiting *την συνειδησιν ασθενουσαν αυτων* their weak conscience, *ἀμαρτανετε* ye sin *εις Χριστον* against Christ. 13. *Διοπερ* wherefore, *ει* if *βρωμα* meat *σκανδαλιζει* offends *τον αδελφον μου* my brother, *ου μη φαγω* I will not eat *κρεα* flesh *εις τον αιωνα* for eternity, *ινα* that *μη σκανδαλισω* I may not offend *τον αδελφον μου* my brother.

CHAPTER IX.

1. *Ουκ ειμι* am I not *αποστολος* am apostle? *ουκ ειμι* am I not *ελευθερος* free? *ουχι* *ἑώρακα* have I not seen *Ιησουν Χριστον* Jesus Christ *τον Κυριον ἡμων* our Lord? *ουκ εστε* are not *ὑμεις* you *το εργον μου* my work *εν Κυριω* in the Lord? 2. *Ει* if *ουκ ειμι* I am not *αποστολος* an apostle *αλλοις* to others, *αλλα γε* at least indeed *ειμι* I am *ὑμιν* to you: *ὑμεις γαρ* for you *εστε* are *ἡ σφραγίς* the seal *της εμης αποστολης* of my apostleship *εν Κυριω* in the Lord. 3. *Ἡ εμη απολογια* my answer *τοις ανακρινουσι* to those examining *εμε* me *εστιν* is *αὕτη* this. 4. *Μη ουκ εχομεν* have we not *ἐξουσιαν* liberty *φαγειν* to eat *και* and *πιειν* to drink? 5. *Μη ουκ εχομεν* have we not *ἐξουσιαν* liberty *περιαγειν* to read about *αδελφην* a sister *γυναικα* a wife, *ὥς* as *και* also *οἱ λοιποι αποστολοι* the rest of the apostles, *και* and *οἱ αδελφοι* the

brethren του Κυριου of the Lord, και and Κηφας Cephas? 6. η or εγω I μονος only και and Βαρναβας Barnabas, ουκ εχομεν have we not εξουσιαν liberty του μη εργαζεσθαι of not working? 7. Τις who στρατευεται wagetli war ποτε ever ιδιοις οψωνιοις on his own means? τις who φυτευει planteth αμπελωνα a vineyard, και and ουκ εσθιει eateth not εκ του καρπου of the fruit αυτου of it? η or τις who ποιμαινει feedeth ποιμνην a flock, και and ουκ εσθιει eateth not εκ του γαλακτος from the milk της ποιμνης of the flock? 8. Μη λαλω do I speak ταυτα these things κατα ανθρωπου according as a man? η or ουχι ο νομος doth not the law και also λεγει say ταυτα the same [things]? 9. Γεγραπται γαρ for it has been written εν τω νομω in the law Μωσεως of Moses, "Ου φιμωσεις thou shalt not muzzle βουν the ox αλωντα treading out the corn." Μη μελει is there a care τω Θεω to God των βοων of oxen? 10. η or λεγει does he say it παντως altogether δι' ημας on account of us? Εγραφη γαρ for it was written δι' ημας on our account, οτι that ο αροτριων he who plougheth οφειλει ought αροτριαν to plough επ' ελπιδι in hope, και and ο αλων he who thresheth επ' ελπιδι in hope [ought] μετεχειν to share της ελπιδος αυτου his hope. 11. Ει if ημεις we εσπειραμεν have sowed υμιν to you τα πνευματικα spiritual [things], μεγα [is it] a great [thing] ει if ημεις we θερισομεν shall reap τα σαρκικα υμων your carnal [things]? 12.

12. *Εἰ* if *ἄλλοι* others *μετεχουσιν* have a share *τῆς ἐξουσίας* in the power *ὑμῶν* of you, *οὐχ ἡμεῖς* do not we *μαλλον* rather? *ἀλλὰ* but *οὐκ ἐχρη-
σαμεθα* we did not use *τῇ ἐξουσίᾳ ταυτῇ* this power: *ἀλλὰ* but *στεγομεν* we endure *πάντα* all [things], *ἵνα* that *μὴ δώμεν* we may not give *τίνα ἐγκοπήν* any hindrance *τῷ εὐαγγελίῳ* to the gospel *τοῦ Χριστοῦ* of Christ. 13. *Οὐκ οἰδατε* do ye not know *ὅτι* that *οἱ ἐργαζόμενοι* those who perform *τὰ ἱέρα* the sacred rites *ἐσθίου-
σιν* eat *ἐκ τοῦ ἱεροῦ* from [the things of] the temple? *οἱ προσεδρευοντες* those attending on *τῷ θυσιαστηρίῳ* the altar *συμμερίζονται* are partakers with *τῷ θυσιαστηρίῳ* the altar? 14. *Καὶ* and *οὕτω* thus *ὁ Κύριος* the Lord *διέταξεν* hath appointed *τοῖς καταγγέλλουσι* for those preaching *τὸ εὐαγγέλιον* the gospel, *ζῆν* to live *ἐκ τοῦ εὐαγγελίου* from the gospel. 15. *Ὤγω* δε but I *ἐχρησάμην* used *οὐδενὶ* not one *τούτων* of these things: *οὐκ ἐγράψα* δε and I did not write *ταῦτα* these [things], *ἵνα* that *γενηται* it should be done *οὕτω* thus *ἐν ἐμοὶ* in me: *καλὸν γάρ* for [it is] good *μοι* to me *ἀποθα-
νεῖν* to die *μαλλον* rather, *ἢ* than *ἵνα* that *τις* any one *κενώσῃ* should make void *τὸ καυχῆ-
μα μου* my glorying. 16. *Εάν* γάρ for al- though *εὐαγγελίζωμαι* I may preach the gos- pel, *οὐκ ἐστὶ* there is not *καυχῆμα* glorying *μοι* for me: *ἀνάγκη γάρ* for necessity *ἐπικείται* lieth upon *μοι* me: *οὐαὶ* δε but woe *ἐστὶν* is *μοι* to me *εάν* if *μὴ εὐαγγελίζωμαι* I do not preach the gospel! 17. *Εἰ γάρ* for if *πρασσω*

I do *τουτο* this *έκων* willing, *εχω* I have *μισθον* a reward: *ει δε* but if *ακων* unwilling, *πεπιστευμαι* I have been entrusted with *οικονομιαν* a special dispensation. 18. *Τις ου* what then *εστιν* is *ο μισθος* the reward *μοι* to me? *Ίνα* [it is] that *ευαγγελιζομενος* preaching the gospel *θησω* I shall set *το ευαγγελιον* the gospel *του Χριστου* of Christ *αδαπανον* free of charge, *εις το* to the end *μη καταχρησασθαι* that I should not abuse *τη εξουσια μου* my power *εν τω ευαγγελιω* in the gospel. 19. *Ων γαρ* for being *ελευθερος* free *εκ παντων* from all, *εδουλωσα* I have enslaved *εμαυτον* myself *πασι* to all, *ινα* that *κερδησω* I might gain *τους πλειονας* the more. 20. *Και* and *εγενομην* I became *τοις Ιουδαιοις* to the Jews *ως* as it were *Ιουδαιος* a Jew, *ινα* that *κερδησω* I might gain *Ιουδαιους* Jews: *τοις* to those *υπο νομον* under the law *ως* as being *υπο νομον* under the law, *ινα* that *κερδησω* I might gain *τους* those *υπο νομον* under the law: 21. *τοις ανομοις* to those without law *ως* as *ανομος* without law, (*μη ων* not being *ανομος* without law *Θεω* to God, *αλλα* but *ενομος* subject to the law *Χριστω* in Christ,) *ινα* that *κερδησω* I might gain *ανομους* those without law. 22. *Εγενομην* I became *τοις ασθενεσι* to the weak *ως* as *ασθενής* weak, *ινα* that *κερδησω* I might gain *τους ασθενεις* the weak: *τοις πασι* to all *γεγονα* I have become *τα παντα* all [things], *ινα* that *παντως* by all means *σωσω* I might save *τινας* some. 23.

Ποιω δε but I do τουτο this δια το ευαγγελι-
 on for sake of the gospel, ινα that γενωμαι I
 might become συγκοινωνος a sharer αυτου of
 it. 24. Ουκ οιδετε do ye not know οτι that
 οί τρεχοντες those running εν σταδιω in a race,
 παντες μεν all indeed τρεχουσι run, εις δε but
 one λαμβανει receiveth το βραβειον the prize?
 Ουτω thus τρεχετε run ye, ινα that καταλαβη-
 τε ye may obtain. 25. Πας δε but every one ο
 αγωνιζομενος who contendeth εγκρατευεται
 restraineth himself παντα as to all [things].
 Εκεινοι μεν ουν they indeed [strive], ινα that
 λαβωσι they may receive φθαρτον στεφανον a
 corruptible crown, ημεις δε but we αφθαρτον
 an incorruptible one. 26. Εγω τοιουνν I there-
 fore ουτω thus τρεχω run, ου not ως as αδηλως
 uncertainly: ουτω thus πυκτενω do I fight ου
 not ως as δερων beating αερα the air. 27.
 Αλλα but υπωπιαζω I mortify το σωμα μου
 my body, και and δουλαγωγω bring it into
 subjection, μηπως lest by any means, κηρυξας
 having preached αλλοις to others, αυτος I my-
 self γενωμαι should become αδοκιμος rejected.

CHAPTER X.

1. Ου δε θελω but I do not wish υμας you,
 αδελφοι brethren, αγνοειν to be ignorant, οτι
 that οί πατερες ημων our fathers παντες all
 ησαν were υπο την νεφελην under the cloud,
 και and παντες all διηλθον crossed δια της θαλα-
 σσης through the sea: 2 και and παντες all
 εβαπτισαντο were baptized εις τον Μωσην to

Μοσ~~ου~~ εν τη νεφέλῃ in the cloud και and εν τη θαλάσῃ in the sea : 3. και and παντες all εφαγον ate το αυτο βρωμα πνευματικον the same spiritual meat : 4. και and παντες all επιον drank το αυτο πομα πνευματικον the same spiritual drink ; επιον γαρ for they drank εκ πνευματικης πετρας from the spiritual rock ακολουθουσης following : ἡ δε πετρα but the rock ην was ὁ Χριστος Christ. 5. Αλλα but ὁ Θεος God ουκ ευδοκησε was not well pleased εν τοις πλειοσι with the greater number αυτων of them ; κατεστρωθησαν γαρ for they were overthrown εν τη ερημῳ in the desert. 6. Ταυτα δε but these [things] εγεννηθησαν were τυποι ἡμων examples for us, εις το to the [end] ἡμας that we μη ειναι be not επιθυμητας lusters after κακων evil thing, καθως even as κακεινοι they also επεθυμησαν lusted. 7. Μηδε nor γινεσθε be ye ειδωλολατραι idolaters, καθως even as τινες some αυτων of them [were] : ὡς as γεγραπται has been written, “Ὁ λαος the people εκαθισεν sat down φαγειν to eat και and πειν to drink, και and ανεστησαν rose up παιζειν to play.” 8. Μηδε nor πορνεωμεν let us commit fornication καθως even as τινες some αυτων of them επορνευσαν committed fornication, και and επεσον fell εν μια ἡμερᾳ in one day εικοσιτρεις χιλιαδες twenty three thousands. 9. Μηδε nor εκπειραζωμεν let us tempt τον Χριστον Christ, καθως even as και also τινες some αυτων of them επειρασαν tempted, και and απωλοντο were destroyed ὑπο των

οφεων by serpents. 10. *Μηδε* nor γογγυζετε murmur ye, καθως ἄς και also τινες some αὐτων of them εγογγυσαν murmured, και and απωλουντο were destroyed ὑπο του ολοθρευτου by the destroyer. 11. Ταυτα δε παντα but all these things συνεβαινον happened εκεινοις to them τυποι as examples, εγραφη δε but they were written προς νουθεσιαν for the admonition ἡμων of us εις οὓς to whom τα τελη the ends των αιωνων of ages κατηντησεν are arrived. 12. Ὡστε so that ὁ δοκων let him who thinks ἐσταναι to stand βλέπω see μη πεση that he fall not. 13. Πειρασμος temptation ουκ ειληφεν hath not taken ὑμας you ει μη except ανθρωπινος that of mortals: ὁ δε Θεος but God πιστος [is] faithful, ὅς who ουκ εασει will not suffer ὑμας you πειρασθηναι to be tempted ὑπερ ὁ beyond what δυνασθε ye can [endure], αλλα but ποιησει will make συν τῷ πειρασμῷ together with the temptation και also την εκβασιν the way of escape, του for the purpose ὑμας that you δυνασθαι may be able ὑπενεγκεν to endure. 14. Διοπερ wherefore, αγαπητοι μου my beloved, φεύγετε flee απο της ειδωλολατρειας from idolatry. 15. Λεγω I speak ὡς as φρονιμοις to wise men: κρινατε ὑμεις judge ye ὁ what φημι I say. 16. Το ποτηριον us to the cup της ευλογιας of blessing ὁ which ευλογουμεν we bless, ουχι εστιν is it not κοινωνια the communion του αιματος of the blood του Χριστου of Christ? τον αρτον [as to] the bread ὃν which

κλῶμεν we break οὐχι ἐστὶν is it not κοινῶνια the communion του σώματος of the body του Χριστου of Christ? 17. Ὅτι because οἱ πολλοὶ we the many ἐσμεν are εἰς ἄρτος one bread, ἐν σῶμα one body: οἱ γὰρ πάντες for we all μετεχομεν are partakers ἐκ του ἑνὸς ἁρτου of the one bread. 18. Βλεπετε see τον Ἰσραηλ Israel κατὰ σάρκα according to the flesh: οὐχι εἰσιν are not οἱ ἐσθιοῦντες those who eat τὰς θυσίας the sacrifices κοινῶνιαι sharers του θυσιαστηρίου of the altar? 19. Τί οὖν what then φημι. do I say? ὅτι that εἰδῶλον the idol ἐστὶν is τί anything? ἢ or ὅτι that εἰδωλοθιτον that which is sacrificed to idols ἐστὶν is τί anything? 20. Ἀλλὰ but [I do say] ὅτι that ἅ what things τὰ ἐθνῆ the gentiles θύει sacrifice θύει they sacrifice δαιμονίοις to devils, καὶ and οὐ not Θεῷ to God: οἱ δὲ θέλω but I do not wish ὑμᾶς you γίνεσθαι to become κοινῶνους partakers των δαιμονίων with devils. 21. Οὐ δύνασθε ye cannot πίνειν drink ποτηριον the cup Κυρίου of the Lord καὶ and ποτηριον the cup δαιμονίων of devils; οὐ δύνασθε ye cannot μετεχειν partake τραπέζης of the table Κυρίου of the Lord καὶ and τραπέζης of the table δαιμονίων of devils.

23. Ἡ παραζηλοῦμεν do we provoke to jealousy τον Κυριον the Lord? μὴ ἐσμεν are we ισχυροτεροι stronger αυτου than he? 23. Πάντα all [things] ἐξεστὶν are lawful μοι to me, ἀλλὰ but πάντα all [things] οὐ συμφέρει are not expedient: πάντα all [things]

ἐξέστιν are allowed **μοι** to me, **ἀλλὰ** but **παντα** all [things] **οὐκ οἰκοδομεῖ** do not edify.
 24. **Μηδεις** let no one **ζητειτω** seek to the [property] **ἑαυτου** of himself, **ἀλλὰ** but **ἐκαστος** each to that **του ἑτερου** of the other.
 25. **Εσθιετε** eat **παν** everything **το πωλουμενον** which is sold **εν μακελλῳ** in the market, **ανακρινοντες** questioning **μηδεν** [as to] nothing **δια την συνειδησιν** for sake of conscience;
 26. **ἡ γαρ γη** for the earth **του Κυριου** [is] the Lord's **και** and **το πληρωμα** the fulness **αυτης** of it. 27. **Ει δε** but if **τις** any one **των απιστων** of the unbelieving **καλει** biddeth **υμας** you, **και** and **θελετε** ye wish **πορευεσθαι** to go, **εσθιετε** eat **παν** everything **το παρατιθεμενον** which is set by **υμιν** you, **ανακρινοντες** questioning **μηδεν** as to nothing **δια την συνειδησιν** for sake of conscience. 28. **Εαν δε** but if **τις** any one **ειπη** say **υμιν** to you, "**Τουτο** this **εστιν** is **ειδωλοθυτον** offered to idols," **μη εσθιετε** do not eat **δι' εκεινον** for sake of him **τον μηνυσαντα** who showed it, **και** and **την συνειδησιν** conscience; **ἡ γαρ γη** for the earth **του Κυριου** [is] the Lord's **και** and **το πληρωμα** the fulness **αυτης** of it. 29. **Λεγω δε** but I say **συνειδησιν** conscience, **ουχι** not **την** that **ἑαυτου** of oneself, **ἀλλὰ** but **την** that **του ἑτερου** of the other: **ἵνα τι γαρ** for why **ἡ ελευθερια μου** is my freedom **κρινεται** judged **υπο αλλης συνειδησεως** by another conscience? 30. **Ει δε** but if **εγω** I **χαριτι** by grace **μετεχω** become a partaker, **τι** why **βλασφημουμαι** am I ill

spoken of ὑπερ ου on account of that for which εὐχαριστῶ I give thanks? 31. Εἴτε οὖν whether therefore ἐσθίετε ye eat, εἴτε or πίνετε ye drink, εἴτε or τι what ποιεῖτε ye do, ποιεῖτε do πάντα all things εἰς δόξαν to the glory Θεοῦ of God. 32. Γίνεσθε be ye ἀπροσκοποὶ not causing offence καὶ both Ἰουδαίοις to Jews καὶ and Ἑλλήσι to Greeks καὶ and τῇ ἐκκλησίᾳ to the church τοῦ Θεοῦ of God: 33. καθὼς even as καγὼ I also ἀρεσκῶ please πᾶσιν all [men] πάντα [as to] all things, μὴ ζητῶν not seeking το συμφέρον the advantage ἑμαυτοῦ of myself, ἀλλὰ but το that τῶν πολλῶν of the many ἵνα that σωθῶσι they may be saved.

CHAPTER XI.

1. Γίνεσθε be ye μιμηταὶ imitators μου of me, καθὼς even as καγὼ I also [am] Χριστοῦ of Christ. 2. Ἐπαινῶ δε but I praise ὑμᾶς you, ἀδελφοὶ brethren, ὅτι because μεμνησθῆναι ye have remembrance μου of me πάντα [as to] all things, καὶ and κατεχετε retain παραδόσεις the ordinances καθὼς even as παρεδῶκα I delivered them ὑμῖν to you. 3. Θέλω δε but I wish ὑμᾶς you εἰδέναι to know, ὅτι that ὁ κεφαλὴ the head παντός ἀνδρός of every man ἐστίν is ὁ Χριστὸς Christ: κεφαλὴ δε but the head γυναικὸς of a woman [is] ὁ ἀνὴρ the man: κεφαλὴ δε but the head Χριστοῦ of Christ [is] ὁ Θεὸς God. 4. Πᾶς ἀνὴρ every man προσευχόμενος praying ἢ or προφητεύων

prophesying, *εχων* having *κατα κεφαλῆς* upon the head, *καταισχυνεί* dishonoureth *την κεφαλὴν αὐτοῦ* his head : 5. *πασα* δε *γυνη* but every woman *προσευχομένη* praying *ἢ* or *προφητεύουσα* prophesying *ἀκατακαλυπτῶ τῇ κεφαλῇ* with unveiled head *καταισχυνεί* disgraceth *τὴν κεφαλὴν ἑαυτῆς* her own head ; *ἐστι* γαρ for it is *ἐν* one *καὶ* and *τὸ αὐτὸ* the same *τῇ ἐξυρρημένῃ* with the [woman] shaven. 6. *Εἰ* γαρ for if *γυνη* a woman *οὐ κατακαλυπτεται* is not covered, *καὶ κειρασθῶ* let her also be shorn : *εἰ* δε but if *τὸ κειρασθαὶ* the being shorn *ἢ* or *ξυρασθαὶ* being shaven *αἰσχρὸν* [is] disgraceful *γυναικὶ* to a woman, *κατακαλυπτεσθῶ* let her be covered. 7. *Ἄνθρωπος* μὲν γαρ for a man indeed *οὐκ ὀφείλει* ought not *κατακαλυπτεσθαι* to be covered *τὴν κεφαλὴν* as to the head, *ὑπαρχῶν* being *εἰκὼν* the image *καὶ* and *δοξα* glory *Θεοῦ* of God : *γυνη* δε but the woman *ἐστὶν* is *δοξα* the glory *ἀνδρός* of the man. 8. *Ἄνθρωπος* γαρ for man *οὐκ ἐστὶν* is not *ἐκ γυναικὸς* from woman, *ἀλλὰ* but *γυνη* woman *ἐξ ἀνδρός* from man : 9. *καὶ* γαρ for indeed *ἄνθρωπος* the man *οὐκ ἐκτίσθη* was not created *διὰ τὴν γυναῖκα* on account of the woman, *ἀλλὰ* but *γυνη* the woman *διὰ τὸν ἄνδρα* on account of the man. 10. *Διὰ τοῦτο* on account of this *ἡ γυνη* the woman *ὀφείλει* ought *εἶναι* to have *ἐξουσίαν* power *ἐπὶ τῆς κεφαλῆς* on [her] head *διὰ τοὺς ἀγγέλους* on account of the angels. 11. *Πλὴν* but *οὔτε* neither *ἄνθρωπος* the man *χωρὶς γυναικὸς* is without the woman, *οὔτε* nor *γυνη* the woman

χωρίς ανδρος without the man εν Κυριω in the Lord. 12. Ὡσπερ γαρ for as ἡ γυνή the woman [is] ἐκ του ανδρος from the man, οὕτω so και also ὁ ανηρ the man δια της γυναικος by the woman, τα δε παντα but all things ἐκ του Θεου from God. 13. Κρινατε judge εν υμιν αυτοις in yourselves: εστιν is it πρεπον becoming γυναικα that a woman προσευχεσθαι pray τω Θεω to God ακατακαλυπτον uncovered: 14. Η ουδε doth not even αυτη ἡ φυσis nature itself διδασκει teach υμας you, ὅτι that εαμεν if indeed ανηρ a man κομα hath long hair, εστιν it is ατιμια a disgrace αυτω to him: 15. Εαν δε but if γυνή a woman κομα hath long hair εστιν it is δοξα a glory αυτη to her: ὅτι because ἡ κομη her hair δεδοται has been given αυτη to her αντι περιβολαιου instead of a covering. 16. Ει δε but if τις any one δοκει thinketh ειναι to be φιλονεικος contentious, ἡμεις we ουκ εχομεν have not τοιαυτην συνθηαν such a custom, ουδε nor αἱ ἐκκλησιαι the churches του Θεου of God.

17. Παραγγελων δε but announcing τουτο this ουκ επαινω I do not praise, ὅτι because συνερχεσθε ye come together ου not εις το κρειττον for the better, αλλα but εις το ἥτιον for the worse. 18. Πρωτον μεν γαρ for in the first place indeed συνερχομενων υμων you coming together εν τη ἐκκλησια in the church ακουω I hear ὑπαρχειν that there are σχισματα divisions εν υμιν among you, και and μερος τι as to a certain part πιστευω I believe

it. 19. Δει γαρ for it is necessary και also ειναι that there be αίρεσεις heresies εν υμιν amongst you, ινα that οι δοκιμοι those approved γενωνται may become φανεροι manifest εν υμιν amongst you. 20. Συνερχομενων ουν υμων you then coming together επι το αυτο to the same [place], ουκ εστιν it is not φαγειν to eat Κυριακον δειπνον the Lord's Supper. 21. Έκαστος γαρ for each one εν τω φαγειν in eating προλαμβάνει taketh before το ιδιον δειπνον his own supper, και and ός μεν the one πεινα hungereth, ός δε the other μεθυει is drunk. 22. Μη γαρ ουκ εχετε for have ye not οικιας houses εις το εσθιειν for eating και and πινειν drinking, η or καταφρονειτε do you despise της εκκλησιας the church του Θεου of God, και and καταισχυνετε shame τους μη εχοντας those who have not? Τι what ειπω shall I say υμιν to you? επαινεσω shall I praise υμας you εν τούτῳ in this? Ουκ επαινω I praise not. 23. Εγω γαρ for I παρελαβον have received απο του Κυριου from the Lord, ό what και also παρεδωκα I have delivered υμιν to you, ότι that ό Κυριος Ιησους the Lord Jesus, εν τη νυκτι in the night ή in which παρεδιδото he was betrayed, ελαβε took αρτον bread; 24. και and ευχαριστησας having given thanks εκλασε brake it, και and ειπε said, Λαβετε take ye, φαγετε eat: τουτο this εστιν is το σωμα μου my body το κλωμενον which is broken υπερ υμων on behalf of you: ποιειτε do τουτο this εις την εμην αναμνησιν for remembrance of me.

25. Ὡσαυτως likewise *και* also *το ποτηριον* [he took] the cup *μετα το δειπνησαι* after supping *λεγων* saying, *Τουτο το ποτηριον* this cup *εστιν* is *ἡ καινη διαθηκη* the new testament *εν τῷ ἐμῷ αἵματι* in my blood : *ποιετε* do *τουτο* this, *ὅσakis* as often as *αν πινητε* ye drink, *εις την ἐμην αναμνησιν* for remembrance of me.

26. Ὡσakis γαρ for as often as *εσθιητε αν γε* eat *τον αρτον τουτου* this bread, *και* and *πινητε* drink *το ποτηριον τουτο* this cup, *καταγγελλετε* ye declare *τον θανατον* the death *του Κυριου* of the Lord *αχρις ου* until what time *ελθη αν* he may come.

27. Ὡστε so that *ὅς αν* whosoever *εσθιη* may eat *τον αρτον τουτου* this bread *η* or *πινη* may drink *το ποτηριον* the cup *του Κυριου* of the Lord *αναξίως* unworthily, *εσται* shall be *ενοχος* guilty *του σωματος* of the body *και* and *αίματος* blood *του Κυριου* of the Lord.

28. *Ανθρωπος δε* but let a man *δοκιμαζετω* approve *ἑαυτον* himself, *και* and *ούτως* thus *εσθιετω* let him eat *εκ του αρτου* of the bread, *και* and *πινετω* drink *εκ του ποτηριου* of the cup.

29. Ὁ γαρ *εσθιων* for he who eateth *και* and *πινων* drinketh *αναξίως* unworthily *εσθιει* eateth *και* and *πινει* drinketh *κριμα* judgement *ἑαυτῷ* for himself, *μη διακρινων* not discerning *το σωμα* the body *του Κυριου* of the Lord.

30 *Δια τουτο* on account of this *πολλοι* many *εν ὑμιν* among you *ασθενεις* [are] weak *και* and *αρρωστοι* in firm, *και* and *ίκανοι* many *κοιμονται* sleep.

31. *Ει γαρ* for if *διεκοινομεν* we judged *ἑαυ-*

τους ourselves, *ουκ αν εκρινομεθ* we should not be judged. 32. *Κρινομενοι δε* but being judged *παιδευομεθα* we are chastened *υπο του Κυριου* by the Lord, *ινα* that *μη κατακριθωμεν* we might not be judged *συν τω κοσμω* with the world. 33. *Ωστε* so that, *αδελφοι μου* my brethren, *συνερχομενοι* coming together *εις το φαγειν* to eat, *εκδεχεσθε* wait for *αλληλους* each other. 34. *Ει δε* but if *τις* any one *πεινα* hungereth, *εσθιετω* let him eat *εν οικω* in the house; *ινα* that *μη συνερχησθε* ye may not come together *εις κριμα* to judgement. *Διαταξομαι δε* but I will set in order *τα λοιπα* the other things, *ως* when *ελθω αν* I come.

CHAPTER XII.

1. *Περι δε των πνευματικων* but concerning spiritual matters, *αδελφοι* brethren, *ου θελω* I do not wish *υμας* you *αγνοειν* to be ignorant. 2. *Οιδατε* ye know *οτι* that *ητε* ye were *εθνη* Gentiles *απαγομενοι* led away *προς τα ειδωλα τα αφωνα* to speechless idols, *ως* even as *ηγεσθε αν* ye might have been led. 3. *Διο* wherefore *γνωριζω* I make known *υμιν* to you, *οτι* that *ουδεις* no one *λαλων* speaking *εν πνευματι* in the spirit *Θεου* of God *λεγει* speaketh of *Ιησουν* Jesus *αναθεμα* as one accursed: *και* and [that] *ουδεις* no one *δυναται* can *ειπειν* say *Ιησουν* that Jesus *Κυριον* [is] the Lord, *ει μη* except *εν Πνευματι* 'Αγιω in the Holy Ghost. 4. *Εισι δε* but there are *διαιρεσεις* differences *χαρισμα-*

των of gifts, *το δε αυτο πνευμα* but the same spirit. 5. *Και* and *εισι* there are *διαιρεσεις* diversities *διακονιων* of ministrations, *και* and *ο αυτος Κυριος* the same Lord: 6. *και* and *εισι* there are *διαιρεσεις* diversities *ενεργηματων* of operations, *εστι δε* but it is *ο αυτος Θεος* the same God, *ο ενεργων* who worketh *τα παντα* all things *εν πασιν* in all.

7. *Η δε φανερωσις* but the manifestation *του πνευματος* of the spirit *δεδοται* has been given *εκάστω* to each one *προς το συμφερον* for profit. 8. *Ωι μεν γαρ* for to the one *λογος* the word *σοφιας* of wisdom *διδεται* is given *δια του πνευματος* through the spirit, *αλλω δε* but to another *λογος* the word *γνωσεως* of knowledge, *κατα το αυτο πνευμα* according to the same spirit. 9. *Ετερω δε* but to another *πιστις* faith *εν τω αυτω πνευματι* in the same spirit: *αλλω δε* and to another *χαρισματα* the gifts *ιαματων* of healings *εν τω αυτω πνευματι* in the same spirit: 10. *αλλω δε* and to another *ενεργηματα* workings *δυναμεων* of miracles, *αλλω δε* and to another *προφητεια* prophecy, *αλλω δε* and to another *διακρισεις* discernings *πνευματων* of spirits, *ετερω δε* and to another *γενη* kinds *γλωσσων* of tongues, *αλλω δε* and to another *ερμηνεια* interpretation *γλωσσων* of tongues. 11. *Το δε εν* but the one *και* and *το αυτο πνευμα* the same spirit *ενεργει* worketh *παντα ταυτα* all these [things], *διαιρουν* dividing *εκάστω* to each one *ιδια* separately *καθως* even as *βουλε-*

ται he wisheth. 12. Καθαπερ γαρ for in the same manner as το σωμα the body εστιν is έν one, και and εχει hath μελη πολλα many members, παντα δε τα μελη and all the members του σωματος του ένος of the one body, οντα being πολλα many, εστιν are έν σωμα one body : ούτω so και also ό Χριστος [is] Christ. 13. Και γαρ for indeed εν ένι πνευματι in one spirit ήμεις παντες we all εβαπτισθημεν were baptized εις έν σωμα into one body, ειτε whether [we are] Ιουδαιοι Jews ειτε or Έλληνες Greeks, ειτε whether δουλοι slaves ειτε or ελευθεροι free και and παντες we all εποτισθημεν were made to drink εις έν πνευμα into one spirit. 14. Και γαρ for indeed το σωμα the body ουκ εστιν is not έν μελος one member, αλλα but πολλα many. 15. Εαν if ό πους the foot ειπη say, "Ότι because ουκ ειμι I am not χειρ the hand, ουκ ειμι I am not εκ του σωματος of the body ;" ουκ εστιν is it not παρα τουτο for this [reason] εκ του σωματος of the body ? 16. και and εαν if το ους the ear ειπη should say, "Ότι because ουκ ειμι I am not οφθαλμος an eye, ουκ ειμι I am not εκ του σωματος of the body ;" ουκ εστιν is it not παρα τουτο on this [account] εκ του σωματος of the body ? 17. Ει if όλον το σωμα the whole body [be] οφθαλμος an eye που where [is] ή ακοη the hearing ? ει if όλον the whole [be] ακοη hearing, που where [is] ή οσφρησις the smelling ? 18. Νυνι δε but now ό Θεος God εθετο hath set

τα μελη the members, ἐν ἑκάστων each one
 αὐτῶν of them ἐν τῷ σωματι in the body,
 καθὼς as ἠθέλησεν he willed. 19. Εἰ δὲ but
 if τα πάντα all ἦν were ἐν μέλος one member,
 πού where [is] τὸ σῶμα the body? 20. Νῦν
 δὲ but now πολλὰ μὲν μελη [there are] indeed
 many members, ἐν δὲ σῶμα but one body. 21.
 Ὁφθαλμός δὲ but the eye οὐ δύναται cannot
 εἰπεῖν say τῇ χειρὶ to the hand, "Οὐκ ἔχω I
 have not χρεῖαν need σου of thee : ἢ ἢ παλιν
 again ἢ κεφαλὴ the head τοῖς ποσὶ to the
 feet, "Οὐκ ἔχω I have not χρεῖαν need ὑμῶν
 of you : " 22. ἀλλὰ but πολλὰ by much μαλ-
 λον the more τα μελη the members τοῦ σώματος
 of the body δοκουντα seeming ὑπάρχειν to be
 ἀσθενέστερα more weak, ἐστὶν are ἀναγκαῖα
 necessary : 23. καὶ and ἅ what [members]
 τοῦ σώματος of the body δοκούμεν we think εἶ-
 ναι to be ἀτιμώτερα more dishonourable, του-
 τοῖς on them περιτιθέμεν we set τιμὴν περισσο-
 τεραν more abundant value : καὶ and τα ἀσ-
 χήμονα the uncomely [parts] ἡμῶν of us,
 ἔχει have εὐσχημοσύνην περισσοτεραν more
 abundant comeliness. Τα δὲ εὐσχημονα but the
 comely [parts] ἡμῶν of us οὐκ ἔχει have not
 χρεῖαν need. Ἀλλὰ but ὁ Θεὸς God συνεκε-
 ρασεν hath attempered τὸ σῶμα the body, δούς
 having given περισσοτεραν τιμὴν more abund-
 ant honour τῷ ὑστεροῦντι to that which lacked :
 25. ἵνα that μὴ ἡ there may not be σχίσμα a
 schism ἐν τῷ σωματι in the body, ἀλλὰ but
 [that] τα μελη the members μεριμνῶσι may

care to αὐτο the same ὑπὲρ ἀλλήλων for one another. 26. Καὶ and εἴτε both if ἐν μέλος one member πασχεί suffers, πάντα τα μέλη all the members συμπασχεί suffer with it ; εἴτε and if ἐν μέλος one member δοξάζεται is glorified πάντα τα μέλη all the members συγχαίρει rejoice with it : 27. ὑμεῖς δε but ye εἰστε are σῶμα the body Χριστοῦ of Christ, καὶ and μέλη the members ἐκ μερῶν in part.

28. Καὶ and ὁ Θεὸς God ἐθετο hath set οὓς μεν some ἐν τῇ ἐκκλησίᾳ in the church, πρῶτον firstly ἀποστόλους apostles, δευτέρον secondly προφῆτας prophets, τρίτον thirdly διδασκαλούς teachers, ἐπεὶ afterwards δυνάμεις miracles, εἰτα next χάρισματα gifts ἰαμάτων of healings, ἀντιλήψεις helps, κυβερνήσεις governments, γένη sects γλωσσῶν of tongues. 29. Μὴ πάντες [are] all ἀποστολοὶ apostles? μὴ πάντες [are] all προφῆται prophets? μὴ πάντες [are] all διδασκαλοὶ teachers? μὴ πάντες [are] all δυνάμεις miracles? 30. μὴ ἔχουσι πάντες have all χάρισματὰ gifts ἰαμάτων of healings? μὴ πάντες do all λαλοῦσιν speak γλώσσαις with tongues? μὴ πάντες do all διερμηνεύουσιν interpret? 31. Ζηλοῦτε δε but covet τὰ χάρισματὰ τὰ κρείττονα the better gifts : καὶ and ἐτι yet δείκνυμι I show ὑμῖν to you ὁδὸν a way καθ' ὑπερβολὴν according to excellence.

CHAPTER XIII.

1. *Εαν* although *λαλω* I speak *ταις γλωσσαις* with the tongues *των ανθρωπων* of men *και* and *των αγγελων* of angels, *μη δε εχω* but I have not *αγαπην* charity, *γεγονα* I have become *χαλκος ηχων* sounding brass *η* or *κυμβαλον αλαλαζον* a tinkling cymbal. 2. *και* and *εαν* although *εχω* I have *προφητειαν* prophecy, *και* and *ειδω* know *τα μυστηρια παντα* all mysteries *και* and *πασαν την γνωσιν* all knowledge, *και* and *εαν* though *εχω* I have *πασαν την πιστιν* all faith, *ωστε* so as *μεθιστανειν* to remove *ορη* mountains, *μη δε εχω* but have not *αγαπην* charity *ειμι* I am *ουδεν* nothing. 3. *Και* and *εαν* though *ψωμισω* I shall spend in feeding *παντα μου τα υπαρχοντα* all my possessions, *και* and *εαν* although *παрадω* I deliver up *το σωμα μου* my body, *ινα* that *καυθωμαι* I might be burned, *μη δε εχω* but have not *αγαπην* charity, *ωφελουμαι* I am profited *ουδεν* nothing. 4. *Ἡ αγαπη* charity *μακροθυμει* suffereth long, *χρηστευεται* is kind: *ἡ αγαπη* charity *ου ζηλοι* envieth not: *ἡ αγαπη* charity *ου περπερευεται* vaunteth not itself, *ου φυσιουται* is not puffed up, 5. *ουκ ασχημονει* doth not act unseemly, *ου ζητει* seeketh not *τα* the things *εαυτης* of herself, *ου παροξυνεται* is not provoked to anger, *ου λογιζεται* meditateth not *το κακον* evil, 6. *ου χαιρει* rejoiceth not *επι τη αδικια* upon iniquity, *συγχαρει δε* but rejoiceth *τη αληθεια* in the truth, 7. *στεγει* endureth *παντα* all [things]

πιστευει believeth παντα all [things], ελπιζει hopeth παντα all [things], υπομενει endureth παντα all [things]. 8. *Ἡ ἀγάπη* charity ουδεποτε never εκπιπτει faileth: ειτε δε but both if προφητειαι [there be] prophecies, καταργηθησονται they shall be rendered null: ειτε and if γλωσσαι tongues, παυσονται they shall cease: ειτε and if γνωσις knowledge, καταργηθησεται it shall be abolished. 9. *Εκ μερους* γαρ for of a part γινωσκομεν we know, και and εκ μερους of a part προφητευομεν we prophecy. 10. *Όταν* δε but whenever το τελειον the perfect [thing] ελθῃ is come, τοτε then το εκ μερους that which is in part καταργηθησεται shall be done away with. 11 *Ότε* when ημην I was νηπιος an infant ελαλουν I spake ὡς as νηπιος an infant, εφρονουν I unders tood ὡς as νηπιος an infant, ελογιζομην I thought ὡς as νηπιος an infant: ὁτε δε but when γεγονα I became ανηρ a man καταργηκα I did away with τα the [things] του νηπιου of the infant. 12. *Βλεπομεν* γαρ for we see αρτι now δι'εισοπτρου through a glass εν αινιγματι in enigma, τοτε δε but then προσωπον face προς προσωπον to face: αρτι now γινωσκω I know εκ μερους in part, τοτε δε but then επιγνωσμαι I shall know καθως even as και also επεγνωσθην I have been known. 13. *Νυνι* δε but now μενει abideth, πιστις faith, ελπις hope, αγαπη charity, τα τρια ταυτα these three things: ἡ δε αγαπη but charity μειζων [is] the greater τουτων of these.

CHAPTER XIV.

1. Διωκετε pursue την αγαπην charity :
 ζηλουτε δε but earnestly desire τα πνευματικα
 spiritual [things], μαλλον δε but rather ινα that
 προφητευητε ye may prophecy. 2. 'Ο γαρ
 λαλων for he who speaketh γλωσση with a
 tongue λαλει speaketh ου not ανθρωποις to
 man, αλλα but τω Θεω to God ; ουδεις γαρ
 for no one ακουει listens : πνευματι δε but in
 the spirit λαλει he speaketh μυστηρια mysteries.
 3. 'Ο δε προφητευων but he who prophesies
 λαλει speaketh ανθρωποις to men οικοδομην
 edification, και and παρακλησιν exhortation,
 και and παραμυθιαν comfort. 4. 'Ο λαλων
 he who speaketh γλωσση with a tongue [un-
 known] οικοδομει edifieth εαυτον himself : ο
 δε προφητευων but he who prophesies οικοδο-
 μει edifices εκκλησιαν the church. 5. Θελω δε
 but I wish παντας υμας all of you λαλειν to
 speak γλωσσαις with tongues, μαλλον δε but
 rather ινα that προφητευητε ye may pro-
 phesy : ο γαρ προφητευων for he who pro-
 phesies μειζων [is] greater η than ο λαλων he
 who speaketh γλωσσαις with tongues εκτος
 except ει μη unless διερμηνευη he should in-
 terpret, ινα that η εκκλησια the church λα-
 βη may receive οικοδομην edification. 6.
 Νυνι δε but now, αδελφοι brethren, εαν if
 ελθω I come προς υμας to you λαλων speak-

ing *γλωσσais* with tongues, *τι* what *ωφελησω* shall I benefit *υμας* you, *εαν μη* unless *λαλησω* I shall speak *υμιν* to you *η* either *εν αποκαλυψει* in revelation, *η* or *εν γνωσει* in knowledge, *η* or *εν προφητεια* in prophesy, *ι* or *εν διδαχη* in doctrine? 7. *Ομως* and yet *τα αψυχα* things without life *διδοντα* giving *φωνην* sound, *ειτε* whether *αυλος* a pipe, *ειτε* or *κιθαρα* a harp, *εαν* if *μη δω* they give not *διαστολην* a distinction *τοις φθογγοις* by the sounds, *πως* how *γνωσθησεται* shall be known *το αυλουμενον* that which is piped *η* or *το κιθαριζομενον* that which is harped? 8. *και γαρ* for also *εαν* if *σαλπιγξ* the trumpet *δω* should give *αδηλον φωνην* an uncertain sound, *τις* who *παρασκευασεται* will prepare himself *εις πολεμον* for battle? 9. *Ουτω* so *και* also *εαν μη* except *υμεις* ye *δωτε* give *ευσημον λογον* an intelligible word *της γλωσσης* of the tongue, *πως* how *γνωσθησεται* shall be known *το λαλουμενον* that which is spoken? *εσεσθε γαρ* for ye will be *λαλουντες* speaking *εις αερα* to air. 10. *Εστι* there are, *ει* if *τυχοι* it may happen, *τοσαυτα γενη* so many kinds *φωνων* of voices *εν κοσμω* in the world, *και* and *ουδεν* not one *αυτων* of them [is] *αφωνον* without meaning. 11. *Εαν ουν* if then *μη ειδω* I do not know *την δυναμιν* the meaning *της φωνης* of the voice *εσομαι* I shall be *τω λαλουντι* to him who speaketh *βαρβαρος*

a barbarian, *και* and *ὁ λαλῶν* he who speaketh *βαρβαρος* a barbarian *ἐν ἐμοί* in [regard to] me. 12. *Οὕτω* so *και* also *ὑμεῖς* ye, *ἐπεὶ* since *εἰστε* ye are *ζηλωταί* zealous *πνευματῶν* of [gifts of the] spirit, *ζητεῖτε* seek *ἵνα* that *περισσεύητε* ye may excel *πρὸς τὴν οἰκοδομὴν* for the edification *τῆς ἐκκλησίας* of the church. 13. *Διὸ* wherefore *ὁ λαλῶν* let him who speaketh *γλῶσση* in a tongue *προσευχέσθαι* pray *ἵνα* that *διερμηνεύῃ* he may interpret. 14. *Εάν* γὰρ for if *προσευχώμαι* I pray *γλῶσση* with a tongue, *τὸ πνεῦμα μου* my spirit *προσευχεται* prayeth, *ὁ δὲ νους μου* but my understanding *ἐστίν* is *ἀκαρπὸς* unfruitful. 15. *Τι οὖν* what then *ἐστίν* is it? *προσεύξομαι* I will pray *τῷ πνεύματι* with the spirit, *προσεύξομαι δὲ* but I will pray *και* also *τῷ νοῷ* with the understanding: *ψαλῶ* I will sing *τῷ πνεύματι* with the spirit, *ψαλῶ δὲ* but I will sing *και* also *τῷ νοῷ* with the understanding. 16. *Ἐπεὶ* since *εάν* if *εὐλογῆσῃς* thou shalt bless *τῷ πνεύματι* in spirit, *πῶς* how *ὁ ἀναπληρῶν* will he who fills *τὸν τοπὸν* the place *τοῦ ἰδιώτου* of the unlearned man *εἰπὲν* say *τὸ Ἀμήν* the Amen *ἐπὶ τῇ σῇ εὐχαριστίᾳ* upon thy thanksgiving, *ἐπεὶ* since indeed *οὐκ οἶδεν* he knoweth not *τι* what *λέγεις* thou sayest? 17. *Σὺ μὲν γὰρ* for thou indeed *εὐχαριστεῖς* givest thanks *καλῶς* well, *ἀλλὰ* but *ὁ ἕτερος* the other *οὐκ οἰκοδομεῖται* is not edified. 18. *Εὐχαριστῶ* I give thanks *τῷ Θεῷ μου* to my

God, λαλων speaking γλωσσαις with tongues
 μαλλον more παντων υμων than you all. 19.
 Αλλα but εν εκκλησια in the church θελω I
 wish [rather] λαλησαι to speak πεντε λογους
 five words δια του νοος μου through my un-
 derstanding ινα that κατηχησω I may instruct
 και αλλους others also, η than μυριους λογους
 ten thousand words εν γλωσση in a tongue [un-
 known].

20. Αδελφοι brethren, μη γινεσθε be ye not
 παιδια children ταις φρεσιν in understanding:
 αλλα but νηπιαζετε be children τη κακια in evil,
 ταις δε φρεσι but in understanding γινεσθε
 be ye τελειοι adults. 21. Εν τω νομω in the
 law γεγραπται it has been written, οτι that Εν
 ετερογλωσσοις among those of other tongues
 και and εν ετεροις χειλεσιν with other lips
 λαλησω I will speak τω λαω τουτω to this
 people, και and ουδε not even ουτως thus
 εισακουσονται will they listen to [me], λεγει
 saith ο Κυριος the Lord. 22. Ωστε so that
 αι γλωσσαι tongues εισιν are εις σημειον for
 a sign, ου not τοις πιστευουσι to those who
 believe, αλλα but τοις απιστοις to those with-
 out belief: η δε προφητεια but prophecy [is]
 ου not τοις απιστοις for those without belief,
 αλλα but τοις πιστευουσι for those who be-
 lieve. 23. Εαν ουν if therefore η εκκλησια ολη
 the whole church συνελθη come together επι
 το αυτο to the same place, και and παντες all

λαλῶσι speak γλώσσαις with tongues, εἰσελθῶσι δε and there come in ἰδιῶται unlearned men ἢ or ἀπιστοὶ unbelievers, οὐκ ἐροῦσι will they not say ὅτι that μαινέσθε ye rave? 24. Ἐὰν δε but if πάντες all προφητεύωσι prophesy, εἰσελθῇ δε and there come in τις any one ἀπίστος an unbeliever ἢ or ἰδιώτης an unlearned person, ἐλεγχεται he is convinced ὑπο πάντων by all, ἀνακρίνεται he is judged ὑπο πάντων by all: 25. καὶ and οὕτω thus τὰ κρυπτά the secrets τῆς καρδίας αὐτοῦ of his heart γίνονται become φανερά manifest: καὶ and οὕτω thus πεσὼν having fallen ἐπὶ πρόσωπον on his face προσκυνήσει he will worship τῷ Θεῷ God, ἀπαγγέλλων announcing ὅτι that ὁ Θεὸς God ἐστὶν is ἐν ὑμῖν in you οὕτως in truth.

26. Τί οὖν what then ἐστὶν is it, ἀδελφοὶ brethren? ὅταν whenever συνερχῆσθε ye come together, ἕκαστος each one ὑμῶν of you ἔχει hath ψαλμὸν a psalm, ἔχει hath διδασχὴν a doctrine, ἔχει hath γλῶσσαν a tongue, ἔχει hath ἀποκαλύψιν revelation, ἔχει hath ἑρμηνείαν interpretation: πάντα let all things γένησθαι be done πρὸς οἰκοδομὴν for edification. 27. Εἴτε and if τις any one λαλεῖ speaketh γλῶσση in a tongue, [let it be] κατὰ δύο by two ἢ or το πλεῖστον at the most πρεῖς three καὶ and ἀνα μέρος by share καὶ and εἰς let one διερμηνεύετω interpret. 28. Ἐὰν δε but if μὴ ἢ there be not διερμηνευτὴς an interpreter, σιγάτω let

him be silent *εν εκκλησια* in the church; *λαλειτω δε* but let him speak *εαντω* to himself *και* and *τω Θεω* to God. 29. *Προφηται δε* out let the prophets *δυο* two *η* or *τρεις* three, *λαλειτωσαν* speak, *και* and *οι αλλοι* let the others *διακρινετωσαν* judge. 30. *Εαν δε* but if *αποκαλυφθη* [any thing] be revealed *αλλω* to another *καθήμενω* sitting by, *ο πρωτος* let the first *σιγατω* be silent. 31. *Δυνασθε γαρ* for ye can *παντες* all *προφητευνειν* prophesy *καθ' ινα* [one] by one, *ινα* that *παντες* all *μανθανωσι* may learn, *και* and *παντες* all *παρ-ακαλωνται* may be comforted. 32. *Και* and *πνευματα* the spirits *προφητων* of the prophets *υποτασσεται* are subject *προφηταις* to the prophets. 33. *Ο γαρ Θεος* for God *ουκ εστιν* is not *ακαταστασιας* [a god] of confusion *αλλα* but *ειρηνης* of peace, *ως* as *εν πασαις ταις εκκλησιαις* in all the churches *των αγιων* of the saints. 34. *Αι γυναικες υμων* let your women *σιγατωσαν* be silent *εν ταις εκκλησιαις* in the churches: *ου γαρ επιτετραπται* for it has not been permitted *αυταις* to them *λαλειν* to speak, *αλλα* but *υποτασσεσθαι* to be subject *καθως* even as *και* also *ο νομος* the law *λεγει* saith. 35. *Ει δε* but if *θελουσι* they wish *μαθειν* to learn *τι* anything *επερωταωσαν* let them ask *τους ιδιους ανδρας* their own husbands *εν οικω* in the house; *εστι γαρ* for it is *αισχρον* a disgrace *γυναιξι* to women *λαλειν* to speak *εν εκκλησια* in church. *Η ο λογος* did the

word του Θεου of God ἐξηλθε go out ἀφ' ὑμῶν from you? ἢ or κατήντησε did it arrive εἰς ὑμᾶς μόνους to you alone? 3. **Εἰ** if τις any one δοκεῖ thinks εἶναι to be προφήτης a prophet ἢ or πνευματικός spiritual, ἐπιγινώσκτω let him acknowledge ἃ what [things] γράφω I write ὑμῖν to you, ὅτι that εἰσι they are ἐντολαί the commands του Κυρίου of the Lord. 38. **Εἰ** δε but if τις any one ἀγνοεῖ is ignorant, ἀγνοεῖτω let him be ignorant. 39. Ὡστε so that, ἀδελφοί brethren, ζηλοῦτε covet το the [power] προφητεῖν to prophesy, καὶ and μὴ κωλύετε hinder not το the [power] λαλεῖν to speak γλώσσαις with tongues. 40. **Πάντα** let all [things] γίνεσθω be done εὐσχημονῶς decently καὶ and κατὰ τάξιν in order.

CHAPTER XV.

1. **Γνωρίζω** δε but I declare ὑμῖν to you, ἀδελφοί brethren, το εὐαγγέλιον the gospel ὃ which εὐηγγελισαμην I preached ὑμῖν to you, ὃ which καὶ also παρέλαβετε ye have received, ἐν ᾧ in which καὶ also ἑστήκατε ye stand : 2. δι' οὗ by which καὶ also σωθεσθε ye are saved, εἰ if κατεχετε ye retain τινι λόγῳ in what discourse εὐηγγελισαμην I preached ὑμῖν to you, ἐκτος except εἰ μὴ unless ἐπιστευσάτε ye have believed εἰκῇ in vain. 3. **Παρέδωκα**

γαρ for I delivered ὑμιν to you ἐν πρωτοις amongst the first, ὁ what και also παρελαβον I received, ὅτι that Χριστος Christ απεθανε died ὑπερ των ἁμαρτιων ἡμων for our sins κα-
 τα τας γραφας according to the scriptures: 4. και and ὅτι that εταφη he was buried, και and ὅτι that εγηγερται he was raised up τη
 τριτη ἡμερα on the third day κατα τας γραφας according to the scriptures: 5. και and ὅτι that ωφθη he was seen Κηφα by Cephas, ειτα
 afterwards τοις δωδεκα by the twelve. 6. Επει-
 τα afterwards ωφθη he was seen επανω πεντα-
 κοσιοις αδελφοις by above five hundred brethren
 εφαπαξ at once, εξ ὧν of whom οἱ πλειους the greater number
 μενουσι remain ἕως αρτι until now, τινες δε but some και also κοιμηθη-
 σαν have gone to sleep. 7. Επειτα afterwards
 ωφθη he was seen Ιακωβω by James, ειτά af-
 terwards τοις αποστολοις πασι by all the
 apostles: 8. εσχατον δε but last παντων of all,
 ὡσπερει as it were τῷ εκτρωματι by an abortion,
 ωφθη he was seen καμοι by me also. 9. Εγω
 γαρ for I ειμι am ὁ ελαχιστος the least των
 αποστολων of the apostles, ὅς who ουκειμι am
 not ἱκανος fit καλεισθαι to be called αποστο-
 λος an apostle, διοτι because εδιωξα I perse-
 cuted την εκκλησιαν the church του Θεου of
 God. 10. Χαριτι δε but by the grace Θεου
 of God ειμι I am ὁ what ειμι I am, και and ἡ
 χαρις αυτου his grace, ἥ which [was] εις εμε
 upon me, εγενηθη was made ου not κενη vain:

αλλα but ἐκοπιασα I laboured *περισσότερον*
 more abundantly *αυτων παντων* than they all :
 ουκ εγω δε but not I, αλλα but ἡ χάρις the
 grace του Θεου of God ἡ which [is] *συν εμοι*
 with me. 11. *Εἴτε* whether *οὐν* therefore *εγω*
 I, *εἴτε* or *ἐκεῖνοι* they, *οὕτω* so *κηρυσσομεν* we
 preach, *και* and *οὕτως* so *ἐπιστευσατε* ye have
 believed. 12. *Εἰ* δε but if *Χριστος* Christ *κη-*
ρυσσεται is preached, *ὅτι* that *εἰρηγερται* he
 was raised *ἐκ νεκρων* from the dead, *πως* how
τινες do some *ἐν ὑμῖν* among you *λεγουσι* say,
ὅτι that *ουκ ἐστι* there is not *ἀναστασις* resur-
 rection *νεκρων* of the dead ? 13. *εἰ* δε but if *ουκ*
ἐστι there is not *ἀναστασις* a resurrection *νεκ-*
ρων of the dead, *οὐδε* neither *Χριστος* has
 Christ *εἰρηγερται* been raised : 14. *εἰ* δε but if
Χριστος Christ *ουκ εἰρηγερται* has not been
 raised, *αρα* then indeed *το κηρυγμα ἡμῶν* our
 preaching *κενον* [is] vain, *και ἡ πίστις* δε
ὑμῶν and also your faith *κενη* [is] vain. 15.
Εὕρισκομεθα δε but we are found *και* also
ψευδομαρτυρες false witnesses του Θεου of
 God, *ὅτι* because *εμαρτυρησαμεν* we testified
κατα του Θεου concerning God, *ὅτι* that *ἡγει-*
ρεν he raised *τον Χριστον* Christ, *ὃν* whom
ουκ ἡγειρεν he did not raise, *εἰπερ ἀρα* if of a
 truth *νεκροὶ* the dead *ουκ εἰρηγονται* are not
 raised : 16. *εἰ γαρ* for if *νεκροὶ* the dead *ουκ*
εἰρηγονται are not raised, *οὐδε* not even *Χρισ-*
τος Christ *εἰρηγερται* has been raised. 17. *Εἰ*
δε but if *Χριστος* Christ *ουκ εἰρηγερται* has

not been raised, ἡ πίστις ὑμῶν your faith ματαια is vain : εστε ye are ετι still εν ταις ἁμαρταις ὑμῶν in your sins. 18. Αρα και then also οἱ κοιμηθεντες those who have gone to sleep εν Χριστῃ in Christ απωλοντο have perished. 19. Εἰ if ηλπικοτες εσμεν we have been hoping εν Χριστῳ in Christ εν τη ζωῃ ταυτῃ in this life μονον only, εσμεν we are ελεεινοτεροι the most miserable παντων ανθρωπων of all men. Νυνι δε but now Χριστος Christ εγηγερται has been raised εκ νεκρων from the dead, εγενετο he has become απαρχη the first fruits των κεκοιμημενων of those who have been asleep. 21. Επειδη γαρ for since δι' ανθρωπου through man ο θανατος [was] death, και δι' ανθρωπου through man also αναστασις was the resurrection νεκρων of the dead, 22. Ὡσπερ γαρ for as εν τῷ Αδαμ in Adam παντες all αποθνησκουσι die, οὕτω so και also εν τῷ Χριστῳ in Christ παντες all ζωοποιηθουνται shall be made alive. 23. Ἐκαστος δε but each εν τῷ ιδιω ταγματι in his own order : Χριστος Christ απαρχη the first fruits, επειτα afterwards οἱ those Χριστου of Christ εν τη παρουσια αυτου at his coming. 24. Εἰτα afterwards [is] το τελος the end, οταν when παραδῷ he has delivered up την βασιλειαν the kingdom τῷ Θεῳ to God και and πατρι the Father ; οταν when καταργησῃ he shall have destroyed πασαν αρχην all rule και and πασαν εξουσιαν all authority και and δυναμιν power.

25. Δει γαρ for it is necessary αὐτον that he βασιλεῦειν reign αχρὶς οὐ until what [time] θῇ αὐ he has put πάντας τοὺς ἐχθροὺς all his enemies ὑπο τοὺς ποδας αὐτου under his feet.

26. Ἐσχατος ἐχθρὸς the last enemy καταργεῖται [which] is destroyed ὁ θάνατος [is] death.

27. Ὑπετάξε γαρ for he hath placed πάντα all [things] ὑπο τοὺς ποδας αὐτου under his feet; ὅταν δὲ but when εἴπῃ he says ὅτι that πάντα all [things] ὑποτετακται have been set under [him] δηλονότι it is manifest ὅτι that [it is] ἐκτος except τοῦ ὑποταξάντος him who subjected τα πάντα all [things] αὐτῷ to him.

28. Ὅταν δὲ but when τα πάντα all things ὑποταγῇ have been set under αὐτῷ him, τότε then καὶ also αὐτὸς ὁ υἱὸς the son himself ὑποταγησεται shall be subjected τῷ ὑποτάξαντι to him who set τα πάντα all things αὐτῷ under him, ἵνα that ὁ Θεὸς God ἢ may be τα πάντα all [things] ἐν πᾶσιν in all.

29. Ἐπεὶ since τί what ποιήσουσι shall they do, οἱ βαπτιζόμενοι who are baptized ὑπὲρ τῶν νεκρῶν for the dead, εἰ if νεκροὶ the dead οὐκ ἐγείρονται are not raised ὅλως at all? τί why καὶ also βαπτίζονται are they baptized ὑπὲρ τῶν νεκρῶν for the dead?

30. Τί why καὶ also ἡμεῖς do we κινδυνευομεν incur danger πᾶσαν ὥραν every hour?

31. Αποθνήσκω I die καθ' ἡμέραν daily, ἵνα ὑμετέραν καυχῆσιν [I protest] by your glorying, ἣν which ἐχῶ I have ἐν Χριστῷ Ἰησοῦ in Christ Jesus τῷ Κυρίῳ ἡμῶν our Lord.

32. *Εἰ* if *εθριομαχησα* I fought with beasts *εν* *Εφσω* in Ephesus *κατα ανθρωπον* according as a man, *τι* what *μοι* [is] to me *το οφελος* the profit, *ει* if *νεκροι* the dead *ουκ εγειρονται* are not raised? *φαγωμεν* let us eat *και* and *πιωμεν* let us drink, *αποθνησκομεν γαρ* for we die *αυριον* to-morrow, 33. *Μη πλανασθε* be ye not deceived; "*Ομιλαιοι κακαι* evil communications *φθειρουσι* corrupt *ηθη χρηστα* good manners." 34. *Εκνηψατε* awake *δικαιως* righteously, *και* and *μη αμαρτανετε* sin not: *τινες γαρ* for some *εχουσιν* have *αγνωσιαν* ignorance *Θεου* of God: *λεγω* I speak *προς εντροπην* for shame *υμιν* to you.

35. *Αλλα* but *τις* some one *ερει* will say, "*Πως* how *οι νεκροι* are the dead *εγειρονται* raised? *ποιω δε σωματι* and in what kind of body *ερχονται* do they come?" 36. *Αφρον* fool! *ο* what *συ* thou *σπειρεις* sowest *ου ζωοποιεεται* is not quickened, *εαν μη* unless *αποθανη* it die: 37. *και* and *ο* what *σπειρεις* thou sowest, *ου σπειρεις* thou sowest not *το σωμα* the body *το γενησομενον* that shall be, *αλλα* but *γυμνον κοκκον* mere grain, *ει* if *τυχοι* it might happen, *σιτου* of corn *η* or *τινος* of some *των λοιπων* of the other [sorts of grain]: 38. *Ο δε Θεος* but God *διδωσι* giveth *αυτω* to it *σωμα* a body *καθως* as *ηθελησεν* he hath willed, *και* and *εκάστω* to each *των σπερματων* of the seeds *το ιδιον σωμα* its own body. 39. *Πασα σαρξ* all flesh

οὐκ [is] not ἡ αὐτὴ σὰρξ the same flesh : ἀλλὰ but ἀλλὴ μὲν σὰρξ [there is] one flesh indeed ἀνθρώπων of men, ἀλλὴ δὲ σὰρξ and another flesh κτηνῶν of beasts, ἀλλὴ δὲ and another ἰχθύων of fishes, ἀλλὴ δὲ and another πτηνῶν of birds. 40. Καὶ and σώματα ἐπουράνια [there are] heavenly bodies, καὶ and σώματα ἐπιγεια earthly bodies ; ἀλλὰ but ἡ δόξα the glory τῶν μὲν ἐπουρανίων of the heavenly on the one hand ἕτερα [is] one, ἡ δὲ but that τῶν ἐπιγείων of the earthly ἕτερα [is] another. 41. Ἀλλὴ δόξα [there is] one glory ἡλίου of the sun, καὶ and ἀλλὴ δόξα another glory σελήνης of the moon, καὶ and ἀλλὴ δόξα another glory ἀστέρων of the stars : ἀστὴρ γὰρ for star διαφέρει differeth ἀστέρος from star ἐν δόξῃ in glory. 42. Οὕτω so καὶ also ἡ ἀνάστασις [is] the resurrection τῶν νεκρῶν of the dead. Σπείρεται it is sown ἐν φθορᾷ in corruption ; ἐγείρεται it is raised ἐν ἀφθαρσίᾳ in incorruption : 43. σπείρεται it is sown ἐν αἰσχύᾳ in dishonour ; ἐγείρεται it is raised ἐν δόξῃ in glory : σπείρεται it is sown ἐν ἀσθενείᾳ in weakness, ἐγείρεται it is raised ἐν δυνάμει in power : 44. σπείρεται it is sown σῶμα ψυχικόν a natural body : ἐγείρεται it is raised σῶμα πνευματικόν a spiritual body. Ἔστι there is σῶμα ψυχικόν a natural body, καὶ and ἐστὶ there is σῶμα πνευματικόν a spiritual body. 45. Οὕτω so καὶ also γεγραπται it has been written, Ὁ πρῶτος ἀνθρώπος the

first man **Αδαμ** Adam **εγενετο** was made **εις ψυχην ζωσαν** for a living soul: **ὁ εσχατος Αδαμ** the last Adam **εις πνευμα ζωοποιουν** for a quickening spirit. 46. **Αλλα** but **το πνευματικον** the spiritual **ου** [was] not **πρωτον** the first, **αλλα το ψυχικον** the natural: **επειτα** afterwards **το πνευματικον** the spiritual. 47. **Ὁ πρωτος ανθρωπος** the first man **εκ γης** [is] of the earth, **χοϊκος** earthy: **ὁ δευτερος ανθρωπος** the second man **ὁ Κυριος** is the Lord **ἐξ ουρανου** from heaven. 48. **Οίος** of what kind **ὁ χοϊκος** is the earthy, **τοιουτοι** such **και** also **οι χοϊκοι** are the earthy: **και** and **οίος** like as is **ὁ επουρανιος** the heavenly one, **τοιουτοι** such are **και** also **οι επουρανιοι** the heavenly. 49. **Και** and **καθως** as **εφορεσαμεν** we have borne **την εικονα** the image **του χοϊκου** of the earthy, **φορεσομεν** we shall bear **και** also **την εικονα** the image **του επουρανιου** of the heavenly.

50. **Φημι** δε but I say **τουτο** this, **αδελφοι** brethren, **ὅτι** that **σαρξ** flesh **και** and **αίμα** blood **ου δυνανται** cannot **κληρονομησαι** inherit **βασιλειαν** the kingdom **Θεου** of God, **ουδε** nor **ἡ φθορα** doth corruption **κληρονομει** inherit **την αφθαρσιαν** incorruption. 51. **Ιδου** behold, **λεγω** I speak **μυστηριαν** a mystery **ὑμιν** to you: **παντες μεν** we all indeed **ου κοιμηθησομεθα** shall not be set to sleep: **παντες** δε but we all **αλλαγησομεθα** shall be changed; 52. **εν ατομῳ** in a moment, **εν ῥιπῃ** in the

twinkling *οφθαλμου* of an eye, *εν τη εσχατη σαλπιγγι* at the last trumpet; *σαλπισει γαρ* for the trumpet shall sound, *και οι νεκροι* the dead *εγερθησονται* shall be raised *αφθαρτοι* uncorrupted, *και ημεις* we *αλλαγησομεθα* shall be changed. 53. *Δει γαρ* for it is necessary *το φθαρτον τουτο* that this corruptible *ενδυσασθαι* should be clothed with *αφθαρσιαν* incorruption, *και το θνητον τουτο* that this mortal *ενδυσασθαι* should be clothed with *αθανασιαν* immortality. 54. *Οταν δε* but whenever *το φθαρτον τουτο* this corruptible *ενδυσεται* shall be clothed with *αφθαρσιαν* incorruptibility, *και το θνητον τουτο* this mortal *ενδυσεται* shall be clothed with *αθανασιαν* immortality, *τοτε* then *γενησεται* shall come to pass *ο λογος* the word *ο γεγραμμενος* which has been written, *Ο θανατος* death *κατεποθη* is swallowed up *εις νικος* into victory. 55. *Που* where, *θανατε* O death, *το κεντρον σου* [is] thy sting? *που* where, *αδη* O grave, *το νικος σου* [is] thy victory? 56. *Το δε κεντρον* but the sting *του θανατος* of death *η αμαρτια* [is] sin: *η δε δυναμις* but the power *της αμαρτιας* of sin *ο νομος* [is] the law. 57. *Τω δε Θεω* but to God *χαρις* [be] thanks *τω διδοντι* who giveth *ημιν* to us *το νικος* the victory *δια του Κυριου ημων* through our Lord *Ιησου Χριστου* Jesus Christ. 58. *Ωστε* so that, *αδελφοι αγαπητοι μου* my beloved brethren, *γινεσθε* be ye *εδραιωι* steadfast, *αμε-*

τακινητοι unmoveable, παντοτε always περισσεουντες abounding εν τῷ ἐργῷ in the work του Κυριου of the Lord ειδοτες knowing ὅτι that ἐκοπος ὑμων your labour ουκ εστιν is not κενος vain εν Κυριῳ in the Lord.

CHAPTER XVI.

1. Περὶ δὲ τῆς λογίας but concerning the collection τῆς which [is] εἰς τοὺς ἁγίους for the saints, ὥσπερ as διέταξα I gave orders ταῖς ἐκκλησίαις to the churches τῆς Γαλατίας of Galatia, οὕτω so καὶ also ποιήσατε do ὑμεῖς ye. 2. Κατὰ μίαν on the first day σαββάτων of the week ἕκαστος let each ὑμων of you τίθεται lay up παρ' ἑαυτῷ by himself, θησαυρίζων treasuring up ὃ, τι ἂν whatsoever εὐοδῶται he has been prosperous in : ἵνα that λογίαι gatherings μὴ γίνωνται may not take place τότε at that time ὅταν when ἔλθω I come. 3. Ὅταν γε but whenever παραγενώμαι I arrive, πεμφῶ I will send τουτους those οὓς εἰαν whomsoever δοκιμασῆτε ye shall approve δι' ἐπιστολῶν by means of letters, ἀπενεγκεῖν to bring away τὴν χάριν ὑμων your gift εἰς Ἱερουσαλὴμ to Jerusalem. 4. Ἐὰν δὲ but if ἡ it be ἄξιον worthy του καμὲ πορευεσθαι of my also going, πορεύσονται they shall go συν ἐμοὶ with me. 5. Ἐλευσομαι δε but I will come πρὸς ὑμᾶς to you, ὅταν when-

ever διελθω I pass through *Μακεδονίαν* Macedonia: *διερχομαι γαρ* for I am coming through *Μακεδονίαν* Macedonia. 6. *Τυχόν* δε but perchance *παράμενω* I shall abide, *ἢ* or *καί* also *παραχειμασώ* shall winter *προς ὑμᾶς* with you, *ἵνα* that *ὑμεῖς* you *προπεμψήτε* may send forward *με* me *οὐ εἰ* whithersoever *πορεύομαι* I may be going. 7. *Οὐ γὰρ θέλω* for I wish not *ἰδεῖν* to see *ὑμᾶς* you *ἀρτί* now *ἐν* *παροδῷ* on the way by; *ἐλπίζω* δε but I hope *ἐπιμείναι* to abide *τινα χρόνον* some time *προς ὑμᾶς* with you, *εἰ* if *ὁ Κύριος* the Lord *ἐπιτρέπῃ* permit. 8. *Ἐπιμένω* δε but I shall remain *ἐν Ἐφέσῳ* in Ephesus *ἕως τῆς Πεντηκοστής* until Pentecost: 9. *θύρα γὰρ* for a door *μεγάλῃ* great *καί* and *ἐνεργῆς* effectual *ἀνεῳγεν* has opened itself *μοι* to me: *καί* and *πολλοί* many *ἀντικείμενοι* are set in opposition to me.

10. *Εἰ* δε but if *Τιμοθεὸς* Timotheus *ἔλθῃ* come, *βλέπετε* see ye *ἵνα* that *γενῆται* he may be *ἀφοβῶς* without fear *προς ὑμᾶς* with you; *ἐργάζεται γὰρ* for he worketh *τὸ ἔργον* the work *Κυρίου* of the Lord, *ὥς* as *καί* *ἐγώ* I also [do]. 11. *Μὴ τις οὖν* let not any one therefore *ἐξουθενήσῃ* despise *αὐτὸν* him: *προπεμψάτε* δε but send forward *αὐτὸν* him *ἐν εἰρήνῃ* in peace, *ἵνα* that *ἔλθῃ* he may come *προς με* to me: *ἐκδεχομαι γὰρ* for I am expecting *αὐτὸν* him *μετὰ τῶν ἀδελφῶν* with

the brethren. 12. *Περι δε Απολλω* but concerning Apollos *του αδελφου* the brother, *παρεκαλεσα* I have besought *αυτον* him *πολλα* much, *ινα* that *ελθη* he come *προς υμας* to you *μετα των αδελφων* with the brethren: *και παντως* altogether *θελημα* [his] will *ουκ ην* was not *ινα* that *ελθη* he should come *νυν* now, *ελευσεται δε* but he will come *οταν* whenever *ευκαιρηση* he shall have convenient time. 13. *Γρηγορειτε* watch ye, *στηκετε* stand firm *εν τη πιστει* in the faith, *ανδριζεσθε* acquit yourselves like men, *κραταιουσθε* be strong. 14. *Παντα υμων* let all your [deeds] *γινεσθω* be done *εν αγαπη* in charity.

15. *Παρακαλω δε* but I beseech *υμας* you, *αδελφοι* brethren; (*οιδατε* ye know *την οικιαν* the household *Στεφανα* of Stephanas *οτι* that *εστιν* it is *απαρχη* the first fruits *της Αχαϊας* of Achaia, *και* and [that] *εταξαν* they have appointed *εαυτους* themselves *εις διακονιαν* for ministry *τοις αγιοις* to the saints,) 16. *ινα* that *και υμεις* ye also *υποτασσησθε* should submit yourselves *τοις τοιουτοις* to such, *και παντι* to every one *τω συνεργουντι* who is working with [us] *και κοπιωντι* labouring. 17. *Χαιρω δε* but I rejoice *επι τη παρουσια* at the presence *Στεφανα* of Stephanas *και Φουρτυνατου* of Fortunatus *και Αχαϊκου* Achaicus, *οτι* because *ουτοι* these *ανεπληρωσαν* have supplied *το υστερημα*

ὑμῶν your deficiency : 18. ἀνεπαυσαν γὰρ for they have refreshed το ἐμὸν πνεῦμα my spirit και and το ὑμῶν yours. Ἐπιγινώσκετε οὖν acknowledge ye therefore τοὺς τοιοῦτους such. 19. Αἱ ἐκκλησῖαι the churches τῆς Ἀσίας of Asia ἀσπάζονται salute ὑμᾶς you : Ἀκυλᾶς Aquilas και and Πρισκιλλὰ Priscilla ἀσπάζονται salute ὑμᾶς you ἐν Κυρίῳ in the Lord πολλά much, σὺν τῇ ἐκκλησίᾳ with the church κατ' οἶκον αὐτῶν at their house. 20. Οἱ ἀδελφοὶ πάντες the brethren all ἀσπάζονται salute ὑμᾶς you : ἀσπασασθε salute ἀλλήλους each other ἐν φιληματι ἁγίῳ in a holy kiss.

21. Ὁ ἀσπασμὸς the salutation Παύλου of Paul τῇ ἐμῇ χειρὶ by my hand. 22. Εἰ if τις any one οὐ φιλεῖ loveth not τὸν Κύριον the Lord Ἰησοῦν Χριστὸν Jesus Christ, ἤτω let him be Ἀναθεμα Anathema Μαράναθα Maranatha.

23. Ἡ χάρις the grace τοῦ Κυρίου of the Lord Ἰησοῦ Χριστοῦ Jesus Christ μεθ' ὑμῶν [be] with you. 24. Ἡ ἀγάπη μου my love μετὰ πάντων ὑμῶν [be] with all of you ἐν Χριστῷ Ἰησοῦ in Christ Jesus. Ἀμήν Amen.

Πρώτη the first [epistle] πρὸς Κορινθίους to the Corinthians ἐγράφη was written ἀπὸ Φιλιππῶν from Philippi διὰ Στεφάνου by means

of Stephanas, *και* and *Φουρτυνατου* Fortunatus,
και and *Αχαϊκου* Achaicus, *και* and *Τιμοθεου*
Timotheus.

3.---SECOND EPISTLE TO THE CORINTHIANS.

Ἡ ἐπιστολὴ δευτέρα the second epistle Παυ-
λοι of Paul τοῦ ἀποστόλου the apostle πρὸς
Κορινθίους to the Corinthians.

CHAPTER I.

1. Παῦλος Paul ἀποστόλος an apostle Ἰησοῦ
Χριστοῦ of Jesus Christ, διὰ θελήματος by
the will Θεοῦ of God, καὶ and Τιμοθεὸς Ti-
mothy ὁ ἀδελφός the brother, τῇ ἐκκλησίᾳ to
the church τοῦ Θεοῦ of God τῇ οὐσῇ which
is ἐν Κορινθῷ in Corinth, σὺν τοῖς ἁγίοις
πᾶσι with all the saints τοῖς οὖσι who are ἐν
ὅλῃ τῇ Ἀχαΐᾳ in the whole of Achaia: 2.
χάρις grace ὑμῖν [be] to you καὶ and εἰρηνὴ
peace ἀπὸ Θεοῦ from God πατρὸς ἡμῶν our
Father καὶ and Κυρίου [from] the Lord Ἰησοῦ
Χριστοῦ Jesus Christ.

3. Εὐλογητός blessed [be] ὁ Θεὸς God καὶ
and πατὴρ the Father τοῦ Κυρίου ἡμῶν of our
Lord Ἰησοῦ Χριστοῦ Jesus Christ, ὁ πατὴρ
the father τῶν οἰκτιρμῶν of mercies, καὶ and
Θεὸς God πάσης παρακλήσεως of all conso-

lation : 4. ὁ παρακαλῶν who comforteth ὑμᾶς us ἐπὶ πάσῃ τῇ θλίψει ἡμῶν in all our tribulation : εἰς τὸ το the end ἡμᾶς that we δύνασθαι may be able παρακαλεῖν to comfort τοὺς those ἐν πάσῃ θλίψει in every tribulation, διὰ τῆς παρακλήσεως through the comfort ἧς with which αὐτοὶ we ourselves παρακαλούμεθα are comforted ὑπὸ τοῦ Θεοῦ by God. 5. Ὅτι because, καθὼς as τὰ παθήματα the sufferings τοῦ Χριστοῦ of Christ περισσεύει abound εἰς ἡμᾶς on us, οὕτω so ἡ παρακλήσις ἡμῶν our consolation καὶ also περισσεύει abounds διὰ Χριστοῦ through Christ. 6. Εἴτε δε but both if θλιβόμεθα we are afflicted, ὑπὲρ τῆς παρακλήσεως [it is] for the comforting καὶ and σωτηρίας salvation ὑμῶν of you, τῆς ἐνεργουμένης which is effected ἐν ὑπομονῇ in the endurance τῶν αὐτῶν παθημάτων of the same sufferings, ὧν which καὶ also ἡμεῖς we πασχομεν suffer : εἴτε and if παρακαλούμεθα we are comforted, ὑπὲρ τῆς παρακλήσεως for the comforting καὶ and σωτηρίας salvation ὑμῶν of you. 7. Καὶ and ἡ ἐλπίς ἡμῶν our hope ὑπὲρ ὑμῶν on account of you βεβαία [is] steadfast, εἰδοτες knowing ὅτι that ὥσπερ as εἰστε ye are κοινωνοὶ partakers τῶν παθημάτων of the sufferings οὕτω so [shall ye be] καὶ also τῆς παρακλήσεως of the consolation. 8. Οὐ γὰρ θελομεν for we do not wish ὑμᾶς you, ἀδελφοὶ O brethren, ἀγνοεῖν to be ignorant, ὑπὲρ τῆς θλίψεως ὑμῶν concerning our trouble, τῆς γενομένης which happened

ἡμιν to us ἐν τῇ Ἀσίᾳ in Asia, ὅτι that ἐβαρύνθημεν we were burdened καθ' ὑπερβολὴν according to excess, ὑπὲρ δύναμιν beyond strength, ὥστε so that ἡμᾶς we ἐξαπορηθῆναι were utterly at a loss καὶ even τοῦ ζῆν of the [power] to live : 9. Ἀλλὰ but αὐτοὶ we ourselves ἐσχγκαμεν had τὸ ἀποκριμα the judgment τοῦ θανάτου of death ἐν ἑαυτοῖς in ourselves, ἵνα that μὴ ὦμεν we might not be πεποιθότες having trusted ἐφ' ἑαυτοῖς on ourselves ἀλλὰ but ἐπὶ τῷ Θεῷ on God τῷ ἐγειροντι who raiseth τοὺς νεκροὺς the dead : 10. ὅς who ἐρρυσάτο delivered ἡμᾶς us ἐκ τηλικούτου θανάτου from such like death καὶ and [who] ῥύεται doth deliver, εἰς ὃν upon whom ἠλπικαμεν we have trusted ὅτι that καὶ even ἐτι still ῥύσεται he will deliver, 11. συννυπουργούντων καὶ ὑμῶν you also assisting together τῇ δεήσει by prayer ὑπὲρ ἡμῶν on behalf of us, ἵνα that τὸ χάρισμα the gift εἰς ἡμᾶς [bestowed] upon us ἐκ πολλῶν προσώπων by means of many persons εὐχαριστηθῇ might be given thanks for ὑπὲρ ἡμῶν on behalf of us διὰ πολλῶν by means of many.

12. Ἡ γὰρ καυχῆσις ἡμῶν for our rejoicing ἐστὶν ἡ αὕτη this, τὸ μαρτυριον the testimony τῆς συνειδήσεως ἡμῶν of our conscience, ὅτι that ἐν ἀπλοτητι in simplicity καὶ and εὐκρίνεια purity Θεοῦ of God, οὐ not ἐν σοφίᾳ σαρκικῇ in fleshly wisdom, ἀλλὰ but ἐν χάριτι in the grace Θεοῦ of God ἀνεστραφήμεν we held converse ἐν τῷ κόσμῳ in the world

περισσοτερος δε but more abundantly προς
 υμας towards you. 13. Ου γαρ γραφομεν for
 we write not αλλα other [things] υμιν to you,
 αλλ' η unless α what [things] αναγινωσκετε
 ye read, η και or indeed επιγινωσκετε ac-
 knowledge, ελπιζω δε and I hope οτι that
 επιγνωσεσθε ye will acknowledge και also εως
 τελους until the end : 14. Καθως as και also
 επεγνωτε ye acknowledged ημας us απο
 μερους in part, οτι that εσμεν we are καυχημα
 υμων your rejoicing, καθαπερ even as και also
 υμεις ye are ημων ours εν τη ημερα in the
 day του Κυριου Ιησου of the Lord Jesus.
 15. Και and ταυτη τη πεποιθησει in this con-
 fidence εβουλομην I wished ελθειν to come
 προς υμας to you προτερον before, ινα that
 εχητε ye may have δευτεραν χαριν a second
 grace : 16. και and διελθειν to pass δι' υμων
 through you εις Μακεδονιαν into Macedonia,
 και and παλιν again ελθειν to come απο Μα-
 κεδονιας from Macedonia προς υμας to you,
 και and προπεμφθηναι to be sent forward υφ'
 υμων by you εις την Ιουδαιαν into Judæa.
 17. Βουλευομενος ουν determining therefore
 τουτο this μη αρα εχρησαμην did I of a truth
 use τη ελαφρια lightness τι at all? η or βου-
 λευομαι do I purpose κατα σαρκα according
 to the flesh α what [things] βουλευομαι I do
 purpose, ινα that η there may be παρ' εμοι
 with me το ναι the yea, ναι yea, και and το
 ου the nay, ου nay? 18. Ο δε Θεος but God
 πιστος [is] faithful οτι that ο λογος ημων our

discourse ὃ which [was] *προς ὑμᾶς* with you *οὐκ ἐγένετο* was not *ναὶ* yea *καὶ* and *οὐ* nay. 19. Ὁ γὰρ υἱὸς for the son *τοῦ Θεοῦ* of God, *Ἰησοῦς Χριστός* Jesus Christ, ὃ κηρυχθεὶς who was preached *ἐν ὑμῖν* among you *δι' ἡμῶν* by us, *δι' ἐμοῦ* by me *καὶ* and *Σιλουανου* Sylvanus *καὶ* and *Τιμοθεου* Timotheus, *οὐκ ἐγένετο* was not *ναὶ* yea *καὶ* and *οὐ* nay, *ἀλλὰ* but *γεγονεν* it was *ἐν αὐτῷ* in him *ναὶ* yea. 20. Ὅσαι γὰρ ἐπαγγελίαι for as many, as [are] the promises *Θεοῦ* of God, *ἐν αὐτῷ* in him [they are] *τοὺ* *ναὶ* the yea, *καὶ* and *ἐν αὐτῷ* in him *τὸ Ἀμήν* the Amen, *προς δόξαν* for glory *τῷ Θεῷ* to God *δι' ἡμῶν* through us. 21. Ὁ δὲ βεβαιῶν but he who establisheth *ἡμᾶς* us *συν ὑμῖν* together with you *εἰς Χριστὸν* on Christ, *καὶ* and *χριστᾶς* anointed *ἡμᾶς* us; *Θεὸς* [is] God; 22. ὁ καὶ σφραγισαμενός who also sealed *ἡμᾶς* us, *καὶ* and *δούς* gave *τὸν ἀρραβῶνα* the pledge *τοῦ πνεύματος* of the spirit *ἐν ταῖς καρδίαις ἡμῶν* in our hearts.

23. Ἐγὼ δὲ but I *ἐπικαλοῦμαι* call on *τὸν Θεόν* God *μαρτυρᾶ* as a witness *ἐπὶ τὴν ἐμὴν ψυχὴν* upon my soul, *ὅτι* that *φειδομενός* sparing *ὑμῶν* you *οὐκετι ἦλθον* I did not yet come *εἰς Κορινθὸν* to Corinth: 24. *οὐ* not *ὅτι* because *κυριευομεν* we lord it over *τῆς πίστεως ὑμῶν* your faith, *ἀλλὰ* but [because] *ἐσμεν* we are *συνεργοὶ* helpers *τῆς χάρας ὑμῶν* of your joy; *τῇ γὰρ πίστει* for by faith *ἐστήκατε* ye stood.

CHAPTER II.

Εκρίνα δε but I decided **τουτο** this **εμαντω** with myself, **το** [as to] the [end] **μη ελθειν** that I would not come **παλιν** again **εν λυπη** in grief **προς υμας** to you. 2. **Ει** γαρ for if **εγω** I **λυπω** grieve **υμας** you, **και τις** who indeed **εστιν** is it **ο ευφραινων** who gladdeneth **με** me, **ει μη** except **ο λυπουμενος** he who is grieved **εξ εμου** from me? 3. **Και** and **εγραψα** I have written **υμιν** to you **τουτο αυτο** this same, **ινα** that **ελθων** having come **μη εχω** I may not have **λυπην** sorrow **αφ' ων** from [those] of whom **εδει** it behoved **με** me **χαιρειν** to rejoice; **πεποιθως** having placed confidence **επι παντας υμας** on you all, **οτι** that **η εμη χαρα** my joy **εστιν** is **παντων υμων** [that] of all of you. 4. **Εκ** γαρ πολλης **θλιψεως** for out of much tribulation **και** and **συνοχης** anguish **καρδιας** of heart **εγραψα** I have written **υμιν** to you **δια πολλων δακρυων** through many tears; **ου** not **ινα** that **λυπηθητε** ye should be grieved, **αλλα** but **ινα** that **γνωτε** ye should know **την αγαπην** the love **ην** which **εχω** I have **περισσοτερως** more abundantly **εις υμας** towards you.

5. **Ει** δε but if **τις** any one **λελυπηκεν** hath grieved, **ουκ λελυπηκεν** he hath not grieved **εμε** me, **αλλα** but **απο μερους** from a part, **ινα** that **μη επιβαρω** I should not overcharge **παντας υμας** all of you. 6. **Ικανον** sufficient **τω τοιουτω** to such a one **η επιτιμια αυτη** [is] **this rebuke, η, which** [is borne] **υπο των**

πλειονων by many. 7. Ὡστε so that *τονναντιον* on the contrary *μαλλον* it rather [behoves] *ύμας* that you *χαρισασθαι* should forgive *και* and *παρακαλεσαι* comfort, *μηπως* lest by any means *ὁ τοιουτος* such an one *καταποθη* should be swallowed up *τη περισσοτερα λυπη* with more abundant sorrow. 8. Διὸ wherefore *παρακαλω* I entreat *ύμας* that you *κυρωσαι* would confirm *την αγαπην* the love *εις αυτον* towards him. 9. *Εις τουτο* *γαρ* for to this purpose *και* also *εγραψα* have I written *ινα* that *γνω* I might know *την δοκιμην* the proof *ύμων* of you, *ει* if *εστε* ye are *ύπηκοοι* obedient *εις παντα* to all things. 10. Ὡ *δε* but to whom *χαριζεσθε* ye freely forgive *τι* anything, *και* *εγω* I also [forgive]; *και* *γαρ* for indeed, *ει* if *εγω* I *κεχαρισμαι* have freely forgiven *τι* anything, *ὧ* to whom *κεχαρισμαι* I have forgiven, *δι' ύμας* [I forgave] for sake of you *εν προσωπῳ* in the person *Χριστου* of Christ, 11. *ινα* that *μη πλεονεκτηθωμεν* we may not be taken advantage of *υπο του Σατανα* by Satan: *ου* *γαρ* *αγνοουμεν* for we are not ignorant of *τα νοηματα αυτου* his devices.

12. *Ελθων* *δε* but having come *εις την Τρωαδα* into Troas *εις το ευαγγελιον* for the gospel *του Χριστου* of Christ, *και* and *θυρας ανεαγμενης* a door having been opened *μοι* to me *εν Κυριῳ* in the Lord, 13. *Ουκ* *εσχηκα* I had not *ανεσιν* rest *τω πνευματι μου* for my

spirit, τῷ by the [fact] με that ἰ μὴ εὕρειν did not find Τίτον Titus, τὸν ἀδελφὸν μου my brother ; ἀλλὰ but ἀποταξαμένος having bade adieu αὐτοῖς to them, ἐξελθὼν I went out εἰς Μακεδονίαν into Macedonia. 14. Χάρις δὲ but thanks [be] τῷ Θεῷ to God, τῷ θριαμβεῦντι who causes to triumph ἡμᾶς us παντοτε always ἐν τῷ Χριστῷ in Christ, καὶ and φανεροῦντι who manifests τὴν οσμὴν the odour τῆς γνῶσεως αὐτοῦ of his knowledge δι' ἡμῶν through us ἐν παντί τοπῷ in every place. 15. Ὅτι because ἐσμεν we are τῷ Θεῷ to God εὐωδία a sweet odour Χριστοῦ of Christ ἐν τοῖς σωζομένοις in those saved καὶ and ἐν τοῖς ἀπολλυμένοις in those who perish : 16. Οἷς μεν to some, οσμή the odour θανάτου of death εἰς θάνατον unto death : οἷς δὲ to others οσμή the odour ζωῆς of life εἰς ζωὴν unto life. Καὶ and πρὸς ταῦτα to these things τις who ἱκανός [is] sufficient? 17. Οὐ γὰρ ἐσμεν for we are not ὡς as οἱ πολλοὶ the many, καπηλευντες trafficking τὸν λόγον the word τοῦ Θεοῦ of God ; ἀλλὰ but ὡς as ἐξ εὐλικρινείας out of sincerity, ἀλλὰ but ὡς as ἐκ Θεοῦ of God, κατενώπιον τοῦ Θεοῦ in the sight of God λαλοῦμεν we speak ἐν Χριστῷ in Christ.

CHAPTER III.

1. Ἀρχομεθα do we begin παλιν again συνιστάνειν to commend ἑαυτοὺς ourselves?

ει μη unless χρῆζομεν we need, ὡς as τινες
 some, συστατικῶν ἐπιστολῶν recommenda-
 tory letters πρὸς ὑμᾶς to you ἢ or συστατι-
 κῶν recommendatory [letters] ἐξ ὑμῶν from
 you? 2. Ὑμεῖς εἰστε ye are ἡ ἐπιστολὴ ἡμῶν
 our letter ἐγγεγραμμένη written ἐν ταῖς καρ-
 διαῖς ἡμῶν in our hearts, γινωσκομένη known
 καὶ and ἀναγινωσκομένη read ὑπὸ πάντων ἀν-
 θρώπων by all men. 3. Ὅτι because εἰστε ye
 are φανερούμενοι manifested ἐπιστολὴ as the
 letter Χριστοῦ of Christ διακονηθεῖσα minis-
 tered ὑφ' ἡμῶν by us, ἐγγεγραμμένη written
 οὐ not μελανί with ink, ἀλλὰ but πνεύματι
 in the spirit Θεοῦ ζῶντος of the living God,
 οὐ not ἐν πλαξὶ λιθίναις on tables of stone,
 ἀλλὰ but ἐν πλαξὶ σαρκίκαῖς in fleshy tables
 καρδίας of the heart. 4. Ἐχομεν δὲ but we
 have τοιαύτην πεποιθήσιν such faith διὰ τοῦ
 Χριστοῦ through Christ πρὸς τὸν Θεὸν to-
 wards God: 5. οὐ not ὅτι that εἰμεν we are
 ἱκανοὶ sufficient ἀφ' ἑαυτῶν from ourselves
 λογισασθαι to think τι anything, ὡς as ἐξ
 ἑαυτῶν of ourselves, ἀλλὰ but ἡ ἱκανότης ἡμῶν
 our sufficiency ἐκ τοῦ Θεοῦ [is] from God;
 6. ὅς who καὶ also ἱκανώσε qualified ἡμᾶς us
 διακονοῦς as ministers καινῆς διαθήκης of the
 new testament, οὐ not γραμματος of the let-
 ter, ἀλλὰ but πνεύματος of the spirit, τὸ γὰρ
 γράμμα for the letter ἀποκτείνει killeth, τὸ δὲ
 πνεῦμα but the spirit ζωοποιεῖ maketh alive.
 7. Εἰ δὲ but if ἡ διακονία the ministration τοῦ

θανάτου of death εν γραμμασιν in writings, εντετυπωμενη engraven εν λιθοις on stones, εγενηθη was made εν δοξη in glory, ὥστε so that τοὺς υἱοὺς the sons Ἰσραὴλ of Israel μὴ δυνασθαι could not ἀτενίσαι steadfastly gaze εἰς τὸ πρόσωπον into the face Μωσέως of Moses, διὰ τὴν δόξαν owing to the glory τοῦ προσώπου αὐτοῦ of his countenance τὴν καταργουμένην which was done away ; 8. πῶς how οὐχὶ ἐστὶ shall not be ἡ διακονία the ministration τοῦ πνεύματος of the spirit μᾶλλον rather εν δοξη in glory ? 9. Εἰ γὰρ for if ἡ διακονία the ministration τῆς κατακρισεως of condemnation δόξα [be] glory, πολλῶ by much μᾶλλον the more ἡ διακονία the ministration τῆς δικαιοσύνης of righteousness περισσεύει exceeds εν δοξη in glory. 10. Καὶ γὰρ for also οὐδὲ not even τὸ δεδοξασμένον that which was glorified δεδοξασται has been made glorious εν τούτῳ τῷ μέρει in this respect, ἐνεκεν τῆς ὑπερβαλλούσης δόξης on account of the exceeding glory. 11. Εἰ γὰρ for if τὸ καταργούμενον that which was done away διὰ δόξης [was] by glory, πολλῶ by much μᾶλλον the more τὸ μένον [is] that which abideth εν δοξη in glory. 12. Ἐχοντες οὖν having therefore τοιαύτην ἐλπίδα such hope, χρωμεθα we use πολλήν παρρησίαν much plainness of speech : 13. καὶ and οὐ not καθάπερ as Μωσῆς Moses ἐτίθει placed κάλυμμα a veil ἐπὶ τὸ πρόσωπον upon the face ἑαυτοῦ of himself, πρὸς τὸ to the [intent]

τοὺς υἱοὺς that the sons *Ἰσραὴλ* of *Israel* *μὴ*
ατενίσαι should not gaze *εἰς τὸ τέλος* unto
 the end *τοῦ καταργουμένου* of that which is
 done away with. 14. *Ἀλλὰ* but *τὰ νοήματα*
αὐτῶν their thoughts *ἐπωρώθη* were blinded.
Ἀχρι γὰρ τῆς σήμερον for until this day *τὸ*
αὐτὸ καλυμμα the same veil *μένει* remaineth
ἐπὶ τῇ ἀναγνώσει on the reading *τῆς παλαιᾶς*
διαθήκης of the old testament, *μὴ ἀνακαλυ-*
πτομένου untaken away, *ὅ, τι* which *καταργεῖ-*
ται is done away *ἐν Χριστῷ* in Christ. 15.
Ἀλλὰ but *ἕως σήμερον* until this day, *ἥνικα*
ὡς Μωσῆς Moses *ἀναγινωσκεται* is read,
καλυμμα the veil *κεῖται* lieth *ἐπὶ τὴν καρδίαν*
 on the heart *αὐτῶν* of them. 16. *Ἦνικα δὲ*
 but when *ἐπιστρέψῃ αὐ* it should turn *πρὸς*
Κύριον to the Lord, *τὸ καλυμμα* the veil
περιαιρεῖται is taken away around. 17. *Ὁ*
δὲ Κύριος but the Lord *ἐστὶν* is *τὸ πνεῦμα* the
 Spirit, *οἱ δὲ* and wherever *τὸ πνεῦμα* is the
 spirit *Κυρίου* of the Lord, *ἐκεῖ* there [is]
ἐλευθερία freedom. 18. *Ἡμεῖς δὲ πάντες* but
 we all *ἀνακεκαλυμμένοι πρόσωπῳ* with unco-
 vered face *κατοπτριζόμενοι* beholding as in a
 mirror *τὴν δόξαν* the glory *Κυρίου* of the
 Lord, *μεταμορφουμεθα* are changed into *τὴν*
αὐτὴν εἰκόνα the same image *ἀπὸ δόξης* from
 glory *εἰς δόξαν* to glory, *καθὰπερ* even as *ἀπὸ*
πνεύματος from the spirit *Κυρίου* of the Lord

CHAPTER IV.

1. *Δια* τουτο on account of this, *εχοντες* having *την διακονιαν ταυτην* this ministry, *καθως* according as *ηλεθημεν* we were shown mercy, *ουκ εκκακουμεν* we faint not; 2. *αλλα* but *απειπαμεθα* have renounced *τα κρυπτα* the hidden [things] *της αισχυνης* of disgrace, *μη περιπατοντες* not walking *εν πανουργια* in craftiness, *μηδε* nor *δολουντες* falsifying *τον λογον* the word *του Θεου* of God; *αλλα* but *τη φανερωσει* by manifestation *της αληθειας* of the truth *συνιστωντες* commending *εαυτους* ourselves *προς πασαν συνειδησιν* to every conscience *ανθρωπων* of men, *ενωπιον του Θεου* in the sight of God. 3. *Ει δε και* but if also *το ευαγγελιον ημων* our gospel *εστιν* is *κεκαλυμμενον* hidden, *εστιν* it is *κεκαλυμμενον* hidden *τοις απολλυμενοις* to those who are lost: 4. *εν οίς* among whom *ο Θεος* the God *του αιωνος τουτου* of this time *ετυφλωσεν* has blinded *τα νοηματα* the minds *των απιστων* of the unbelieving, *εις το* to the [intent] *τον φωτισμον* that the light *του ευαγγελιου* of the gospel *της δοξης* of glory *του Χριστου* of Christ, *ος* who *εστιν* is *εικων* the image *του Θεου* of God, *μη αυγασαι* should not shine forth *αυτοις* to them. 5. *Ου γαρ κηρυσσομεν* for we preach not *εαυτους* ourselves, *αλλα* but *Χριστον Ιησουν* Christ Jesus *Κυριον* the Lord: *εαυτους δε* but ourselves, *δουλους υμων* your servants

δια *Ιησουν* for the sake of Jesus. 6. Ὅτι because ὁ Θεός God ὁ εἰπων who commanded φῶς that the light λαμψαί should shine ἐκ σκοτους out of darkness, ὃς who ἐλαμψεν hath shone ἐν ταῖς καρδίαις ἡμῶν in our hearts πρὸς φωτισμόν for the enlightenment τῆς γνώσεως of the knowledge τῆς δόξης of the glory τοῦ Θεοῦ of God ἐν προσώπῳ in the person *Ιησοῦ Χριστοῦ* of Jesus Christ.

7. Ἐχόμεν δὲ but we have τὸν θησαυρὸν τοῦτον this treasure ἐν οστρακίνοις σκευαῖς in earthen vessels, ἵνα that ἡ ὑπερβολὴ the excellence τῆς δυνάμεως of the power ἡ may be τοῦ Θεοῦ of God, καὶ and μὴ not ἐξ ἡμῶν from us. 8. Ἐν παντί in every [way] θλιβομενοὶ [we are] troubled, ἀλλὰ but οὐ not στενοχωρουμενοὶ straitened; ἀπορουμενοὶ [we are] perplexed, ἀλλὰ but οὐ not εξαπορουμενοὶ utterly at a loss: 9. διωκομενοὶ persecuted, ἀλλὰ but οὐ not εγκαταλειπομενοὶ forsaken: καταβαλλυμενοὶ cast down, ἀλλὰ but οὐ not ἀπολλυμενοὶ destroyed: 10. παντοτε always πεπιφεροντες bearing about ἐν τῷ σώματι in the body τὴν νεκρωσιν the putting to death τοῦ Κυρίου *Ιησοῦ* of the Lord Jesus, ἵνα that καὶ also ἡ ζωὴ the life τοῦ *Ιησοῦ* of Jesus φανερωθῇ might be manifested ἐν τῷ σώματι ἡμῶν in our body. 11. Ἕμεῖς γὰρ for we οἱ ζῶντες who are living αἰὲν παραδιδόμεθα are always delivered εἰς θάνατον unto death δια *Ιησουν* for the sake of Jesus, ἵνα that καὶ also ἡ ζωὴ the life τοῦ *Ιησοῦ* of Jesus φανερωθῇ might

be manifested *εν τη θνητη σαρκι ημων* in our mortal flesh. 12. *Ωστε* so that *ο μεν θανατος* death on the one hand *ενεργειται* worketh *εν ημιν* in us, *η δε ζωη* but life *εν υμιν* in you. 13. *Εχοντες δε* but having *το αυτο πνευμα* the same spirit *της πιστεως* of faith, *κατα το γεγραμμενον* according to that which is written, "*Επιστευσα* I believed, *διο* wherefore *ελαλησα* I have spoken," *και ημεις* we also *πιστευομεν* believe, *διο* wherefore *και* also *λαλουμεν* we speak: 14. *ειδοτες* knowing *οτι* that *ο εγειρας* he who raised *τον Κυριον Ιησουν* the Lord Jesus *εγερει* will raise *και ημας* us also *δια Ιησουν* through Jesus, *και παραστησει* will present [us] *συν υμιν* with you. 15. *Τα γαρ παντα* for all [things] *δι' υμας* [are] for your sake *ινα* that *η χαρις* grace *πλεονασασα* having abounded, *περισσεινση* might superabound *εις την δοξαν* to the glory *του Θεου* of God *δια την ευχαριστιαν* owing to the thanksgiving *των πλειονων* of the many. 16. *Διο* wherefore *ουκ εκκακουμεν* we do not faint; *αλλα* but *ει και* if even *ο εξω ανθρωπος ημων* our outward man *διαφθειρεται* is corrupted, *αλλα* but *ο εσωθεν* that [which is] within *ανακαινουνται* is renewed *ημερα* by day *και ημερα* by day. 17. *Το γαρ ελαφρον* for that which is light *της θλιψεως ημων* of our trouble *παραντικα* for the moment *κατεργαζεται* worketh. *ημιν* for us *καθ' υπερβολην* according to excess *εις υπερβολην* to excess *αιωνιον βαρος* an eternal

weight *δοξης* of glory ; 18. *ἡμῶν μη σκοτουντων* we not looking to *τα βλεπομενα* the [things] seen, *αλλα* but *τα μη βλεπομενα* the things not seen ; *τα γαρ βλεπομενα* for the [things] seen *προσκαιρα* [are] temporary ; *τι δε μη βλεπομενα* but the things not seen *αιωνια* [are] eternal. _____

CHAPTER V.

1. *Οιδαμεν γαρ* for we know *ὅτι* that, *εαν* if *ἡ επιγειος οικια* the earthly house *του σκηνους ἡμῶν* of our tabernacle *καταλυθη* should be destroyed, *εχομεν* we have *οικοδομην* a building *εκ Θεου* from God, *οικιαν χειροποιητου* a house not made with hands, *αιωνιον* eternal, *εν τοις ουρανοις* in the heavens. 2. *Και γαρ* for indeed *εν τουτω* in this *στεναζομεν* we groan, *επιποθουντες* earnestly desiring *επενδυσασθαι* to be clothed upon *το οικητηριον ἡμῶν* as to our house *το* which [is] *ἐξ ουρανου* from heaven : 3. *ει γε* if at least *και* indeed *ενδυσασμενοι* having been clothed *ουκ ενρηθησομεθα* we shall not be found *γυμνοι* naked. 4. *Και γαρ* for indeed *οί οντες* we who are *εν τῷ σκηνει* in the tabernacle *στεναζομεν* groan, *βαρουμενοι* being oppressed : *εποειδη* since *ου θελουμεν* we do not wish *εκδυσασθαι* to be unclothed, *αλλα* but *επενδυσασθαι* to be clothed upon, *ἵνα* that *το θνητον* that which is mortal *καταποθη* might be swallowed up *ὑπο της ζωης* by life. 5. *Ὁ δε κατεργασαμενος* but he who wrought *ἡμας* us

εις αυτο τουτο for this same *Θεος* [is] God, *ὁ δους* who gave *και* also *ἡμιν* to us *τον αρ-
ραβωνα* the pledge *του πνευματος* of the spi-
rit. 6. *Θαρρουντες ουν* [we are] having con-
fidence therefore *παντοτε* always, *ειδοτες*
knowing *και* also *ὅτι* that, *ενδημουντες* being
at home *εν τῷ σωματι* in the body, *εκδημουμεν*
we are absent *απο του Κυριου* from the Lord :
7. *περιπατουμεν γαρ* for we walk *δια πιστεως*
by means of faith, *ον* not *δια ειδους* by vision
8. *Θαρρουμεν δε* but we are confident, *κα*
and *ειδοκουμεν* we are desirous *μαλλον* rather.
εκδημησαι to be absent *εκ του σωματος* from
the body, *και* and *ενδημησαι* to be at home
προς τον Κυριον with the Lord.

9. *Διο* wherefore *και* also *φιλοτιμουμεθα* we
are ambitious, *ειτε* whether *ενδημουντες* being
at home, *ειτε* or *εκδημουντες* being absent,
ειναι to be *ευαρεστοι* well pleasing *αυτῷ* to
him. 10. *Δει γαρ* for it is necessary *τους*
παντας ἡμας that we all *φανερωθηναι* should
appear *εμπροσθεν του βηματος* before the
judgment-seat *του Χριστου* of Christ, *ινα*
that *ἐκαστος* each *κομισηται* should receive
to himself *τα* the things [done] *δια του σω-
ματος* through the body, *προς α* according to
what things *επραξεν* he hath done, *ειτε* whe-
ther *αγαθον* good *ειτε* or *κακον* evil. 11.
Ειδοτες ουν knowing therefore *τον φοβον* the
fear *του Κυριου* of the Lord, *πειθομεν* we
persuade *ανθρωπους* men ; *πεφανερωμεθα δε*
but we have been manifested *Θεῷ* to God :

ἐλπίζω δε but I hope και also πεφανερῶσθαι to have been manifested ἐν ταῖς συνειδησεσιν ὑμῶν in your consciences. 12. Οὐ γὰρ συνιστανόμεν for we do not commend ἑαυτοὺς ourselves παλιν again ὑμῖν to you, ἀλλὰ but διδόντες [are] giving ὑμῖν to you ἀφορμὴν opportunity καυχήματος of glorying ὑπὲρ ἡμῶν on behalf of us, ἵνα that ἐχητε ye may have πρὸς τοὺς καυχώμενους towards those who glory ἐν προσώπῳ in face, και and οὐ not καρδίᾳ in heart. 13, Εἴτε γὰρ for both if ἐξεστήμεν we are set beyond ourselves, Θεῷ [it is] to God ; εἴτε and if σωφρονούμεν we are wise, ὑμῖν [it is] for you. 14. Ἡ γὰρ ἀγάπη for the love τοῦ Χριστοῦ of Christ συνέχει constraineth ἡμᾶς us, κρινάντας [who have] judged τοῦτο this, ὅτι that, εἰ if εἰς one ἀπεθάνεν has died ὑπὲρ πάντων on behalf of all, ἀρα therefore οἱ πάντες all ἀπεθάνον are dead : 15. και and ἀπεθάνεν [that] he died ὑπὲρ πάντων on behalf of all, ἵνα that οἱ ζῶντες those living μηκέτι no longer ζῶσι should live ἑαυτοῖς for themselves, ἀλλὰ but τῷ ἀποθάνοντι to him who died ὑπὲρ αὐτῶν on behalf of them, και and ἐγερθέντι was raised. 16. Ὡστε so that ἀπο τοῦ νῦν from that [time] ἡμεῖς we οἶδαμεν know οὐδενᾶ no one κατὰ σὰρκα according to the flesh ; εἰ δε but if και also ἐγνώκαμεν we did know Χριστὸν Christ κατὰ σὰρκα according to the flesh, ἀλλὰ but νῦν now οὐκ ἐτι γινώσκομεν we no longer know him. 17. Ὡστε so that εἰ if τις any

one *εν Χριστῳ* [is] in Christ, *καινη κτισις* [he is] a new creature : *τα αρχαια* old [things] *παρηλθεν* have passed away : *ιδου* behold, *τα παντα* all things *γεγονεν* have become *καινα* new. 18. *Τα δε παντα* but all things *εκ του Θεου* [are] from God, *του καταλλαξαντος* who has reconciled *ημας* us *εαυτῳ* to himself *δια Ιησου Χριστου* through Jesus Christ, *και* and *δουτος* who has given *ημιν* to us *την διακονιαν* the ministering *της καταλλαγης* of reconciliation : 19. *ως* how *οτι* that *Θεος* God *ην* was *εν Χριστῳ* in Christ, *καταλασσων* reconciling *κοσμον* the world *εαυτῳ* to himself, *μη λογιζομενος* not reckoning *αυτοις* to them *τα παραπτωματα αυτων* their offences, *και* and *θεμενος* having set *εν ημιν* in us *τον λογον* the word *της καταλλαγης* of reconciliation. 20. *Πρεσβενομεν ουν* we are therefore ambassadors *υπερ Χριστου* on behalf of Christ, *ως* as it were *του Θεου παρακαλουντος* God beseeching *δι' ημων* through us : *δεομεθα* we pray [you] *υπερ Χριστου* on behalf of Christ, *καταλλαγητε* [that] ye be reconciled *τω Θεῳ* to God, 21. *Εποιησε γαρ* for he made *αμαρτιαν* as sin, *υπερ ημων* on behalf of us, *τον μη γνοντα* him who knew not *αμαρτιαν* sin, *ινα* that *ημεις* we *γινωμεθα* may become *δικαιωσυνη* the righteousness *Θεου* of God *εν αυτῳ* in him.

CHAPTER VI.

1. *Συνεργουντες δε* but working together *και παρακαλουμεν* we also beseech *υμας* you *μη δεξασθαι* not to receive *την χαριν* the grace *του Θεου* of God *εις κενον* in vain. 2. *Λεγει* γαρ for he saith, “*Επηκουσα* I heard *σου* thee *καιρῳ δεκτῳ* at an acceptable time, *και* and *εν ἡμερᾳ* in the day *σωτηριας* of salvation *εβοηθησα* I assisted *σοι* thee.” *Ιδου* behold *νυν* now *καιρος ευπροσδεκτος* [is] the well-accepted time;— *ιδου* behold *νυν* now *ἡμερα* is the day *σωτηριας* of salvation. 3. *Διδουντες* giving *μηδεμιαν προσκοπην* no offence *εν μηδενι* in anything, *ινα* that *ἡ διακονια* the ministry *μη μωμηθῃ* might not be blamed: 4. *αλλα* but *εν παντι* in everything *συνιστωντες* confirming *εαυτους* ourselves *ως* as *διακονοι* ministers *Θεου* of God: *εν υπομονη πολλη* in much endurance, *εν θλιψεσιν* in tribulations, *εν αναγκαις* in necessities, *εν στενοχωριας* in distresses; 5. *εν πληγαις* in stripes, *εν φυλακαις* in imprisonments, *εν ακαταστασιαις* in commotions, *εν κοποις* in labours, *εν αγρυπνιαις* in watchings, *εν νηστειαις* in fastings, 6. *εν αγνοτητι* in pureness, *εν γνωσει* in knowledge, *εν μακροθυμια* in long-suffering, *εν χρηστοτητι* in kindness, *εν πνευματι αγιω* in the Holy Ghost, *εν αγαπη ανυποκριτω* in unfeigned love, 7. *εν λογω* in the word *αληθειας* of truth, *εν δυναμει* in the power *Θεου* of God, *δια των οπλων* by the arms *της δι-*

κααιοσυνης of righteousness, των δεξιων of the right hand και and αριστερων of the left: 8. δια δοξης by glory και and ατιμιας dishonour, δια δυσφημιας by evil report και and ευφημιας good report, ως as πλανοι deceivers, και and αληθεις true [men]: 9. ως as αγνοουμενοι being unknown, και and επιγνωσκομενοι known: ως as αποθνησκοντες dying, και and ιδου lo ζωμεν we live: ως as παιδενομενοι being corrected και and μη θανατουμενοι not being put to death: 10. ως as λυπουμενοι being grieved, αι δε but always χαιροντες rejoicing: ως as πτωχοι poor [men] πλουτιζοντες δε but enriching πολλους many: ως as εχοντες having μηδεν nothing, και and κατεχοντες holding παντα all [things].

11. Το στομα ημων our mouth ανεωγεν has opened itself προς υμας to you, Κορινθιοι O Corinthians, η καρδια ημων our heart πεπλατυνται has been enlarged. 12. Ου στενοχωρεισθε ye are not straitened εν ημιν in us: στενοχωρεισθε δε ye are straitened εν τοις σπλαγχνοις υμων in your bowels. 13. Την δε αυτην αντιμισθιαν but as to the same recompence, (λεγω I speak ως as if τεκνοις to children), πλατυνθητε και υμεις be ye also enlarged. 14. Μη γινεσθε be ye not ετεροζυγουντες unequally yoked απιστοις with unbelievers: τις γαρ μετοχη for what participation [is there] δικαιοσυνη to righteousness και and ανομια iniquity? τις δε κοινωνια and what fellowship [is there] φωτι to light

προς σκοτος with darkness? 15. *Τις δε συμφωνησις* and what concord *Χριστῷ* [is there] to Christ *προς Βελιαλ* with Belial? *ἢ* or *τις μερις* what part [is there] *πιστῶ* to the believer *μετα ἀπιστου* with an unbeliever? 16. *Τις δε συγκαταθεσις* but what agreement [is there] *ναῶ* to the temple *Θεου* of God *μετα εἰδωλων* with idols? *ὑμεῖς γαρ* for you *εστε* are *ναος* the temple *Θεου ζωντος* of the living God; *καθως* even as *ὁ Θεος* God *εἶπε* said, *ὅτι* that *Ἐνοικησω* I will indwell *ἐν αὐτοῖς* in them, *καὶ* and *ἐμπεριπατησω* will walk in [them]: *καὶ* and *εσομαι* I will be *Θεος αὐτῶν* their God, *καὶ* and *εσονται* they shall be *λαος* a people *μοι* to me. 17. *Διὸ* wherefore *ἐξέλθετε* come out *ἐκ μέσου* from the midst *αὐτῶν* of them, *καὶ* and *ἀφορισθῆτε* be separated, *λέγει* saith *Κυριος* the Lord; *καὶ* and *μὴ ἅπτεσθε* touch not *ἀκαθάρτου* an unclean [thing]; *καγὼ* and I *εἰσδεξομαι* will receive *ὑμᾶς* you, 18. *καὶ* and *εσομαι* will be *ὑμῖν* to you *πρὸς πατέρα* for a father, *καὶ* and *ὑμεῖς* ye *ἐσεσθε* shall be *μοι* to me *εἰς υἱούς* for sons *καὶ* and *θυγατέρας* daughters, *λέγει* saith *Κυριος* the Lord *παντοκράτωρ* Almighty.

CHAPTER VII.

1. *ἔχοντες οὖν* having therefore *ταύτας* *ἐπαγγελίας* these promises, *ἀγαπητοὶ* beloved, *καθαρισωμεν* let us cleanse *ἑαυτοὺς* ourselves *ἀπὸ παντός* *μολυσμον* from all

filthiness σαρκος of the flesh και and πνευματος of the spirit, επιτελουντες perfecting ἁγιωσυνην holiness εν φοβῳ in the fear Θεου of God. 2. Χωρησατε give place to ἡμας us: ἡδικησαμεν we have wronged ουδενα no one, εφθειραμεν we have corrupted ουδενα no one, επλεονεκτησαμεν we have defrauded ουδενα no one. 3. Ου λεγω I speak not προς κατακρισιν for condemnation; προειρηκα γαρ for I have said before ὅτι that εστε ye are εν ταις καρδιαις ἡμων in our hearts εις το for the [intent] συναποθανειν to die together και and συζην to live together. 4. Πολλη παρησια [there is] much bold speaking μοι in me προς ὑμας towards you: πολλη κανχησις [there is] much glorying μοι in me ὑπερ ὑμων on account of you: πεπληρωμαι I have been filled τη παρακλησει with consolation: ὑπερπερισσενομαι I exceedingly abound τη χαρᾷ with joy επι παση τη θλιψει ἡμων at all our tribulation. 5. Και γαρ for indeed ελθοντων ἡμων we having come εις Μακεδονιαν into Macedonia, ἡ σαρξ ἡμων our flesh εσχηκεν had ουδεμιαν ανεισιν no rest: αλλα but θλιβομενοι [we were] troubled εν παντι in every [way]: εξωθεν without μαχαι [were] fightings, εσωθεν within [were] φοβοι fears. 6. Αλλα but ὁ Θεος God, ὁ παρακαλων who comforteth τους ταπεινους the lowly, παρεκαλεσεν hath comforted ἡμας us εν τη παρουσιᾳ by the coming Τιτου of Titus: 7. ου δε μονον but not only εν τη παρουσιᾳ αὐτου by

his coming, *αλλα* but *και* also *εν τη παρακλησει* by the comforting *ἢ* with which *παρακληθη* he was comforted *εφ' υμιν* concerning you, *αναγγελλων* announcing *ἡμιν* to us *την επιποθησιν υμων* your earnest desire, *τον οδυρμον υμων* your mourning, *τον ζηλον υμων* your fervour, *υπερ εμου* on behalf of me: *ωστε* με so that I *χαρηναι* rejoiced *μαλλον* the more.

8. *Οτι* because *ει και* if even *ελυπησα* I have grieved *υμας* you *εν τη επιστολη* in the letter, *ου μεταμελομαι* I do not repent, *ει και* if indeed *μετεμελομην* I did repent. *Βλεπω* γαρ for I see *οτι* that *ἡ επιστολη εκεινη* that letter *ελυπησεν* grieved *υμας* you, *ει και* although *προς ωραν* for a time. 9. *Νυν* now *χαιρω* I rejoice *ου* not *οτι* because *ελυπηθητε* ye were grieved, *αλλα* but *οτι* because *ελυπηθητε* ye were grieved *εις μετανοιαν* to repentance: *ελυπηθητε γαρ* for ye were grieved *κατα Θεον* according to God, *ινα* that *ζημιωθητε* ye might be damaged *εν μηδενι* in nothing *εξ ἡμων* from us. 10. *Ἡ γαρ λυπη* for sorrow *κατα Θεον* according to God *κατεργαζεναι* worketh *μετανοιαν* repentance *εις σωτηριαν* to salvation *αμεταμελητον* not to be repented of: *ἡ δε λυπη* but the sorrow *του κοσμου* of the world *κατεργαζεται* worketh *θανατον* death. 11. *Ιδου γαρ* for see *αυτο τουτο* this same thing, *το* the [fact] *υμας* that you *λυπηθηναι* were grieved *κατα Θεον* according to God; *ποσην σπουδην* how much diligence *κατειργασατο* it worked *υμιν* in

you! *αλλα* but *απολογιαν* [what] excuse, *αλλα* but *αγανακτησιν* indignation, *αλλα* but *φοβον* fear, *αλλα* but *επιποθησιν* earnest desire, *αλλα* but *ζηλον* zeal, *αλλα* both *εκδικησιν* vengeance! *Εν παντι* in everything *συνεστησατε* ye have composed *εαυτους* yourselves *ειναι* to be *αγνους* pure *εν τω πραγματι* in the matter. 12. *Αρα* therefore *ει και* if even *εγραψα* I wrote *υμιν* to you, *ου* [it was] not *εινεκεν του αδικησαντος* on account of him who did wrong, *ουδε* nor *εινεκεν του αδικηθεντος* on account of him who was wronged: *ιλλα* but *εινεκεν του* for the [purpose] *την πονδην υμων* that your diligence *την* which [is] *υπερ ημων* on behalf of us *φανερωθηναι* should be manifested *προς υμας* to you *ενωπιον του Θεου* in the sight of God. 13. *Δια τουτο* on account of this *παρακεκλημεθα* we have been comforted *επι τη παρακλησει υμων* in your comfort: *εχαρημεν δε* but we rejoiced *περισσοτεως* more abundantly *μαλλον* the more *επι τη χαρα* at the joy *Τιτου* of Titus, *οτι* because *το πνευμα αυτου* his spirit *αναπεπνυται* has been refreshed *απο παντων υμων* from all of you. 14. *Οτι* because *ει* if *κεκαυχημαι* I have boasted *τι* at all *αυτω* to him *υπερ υμων* concerning you, *ου κατησχυνθην* I was not ashamed: *αλλα* but *ως* as *ελαλησαμεν* we spoke *παντα* all things *υμιν* to you *εν αληθεια* in truth, *ουτω* so *και* also *η καυχησις ημων* our boasting, *η* which [was made] *επι Τιτου* before Titus, *εγενηθη* be-

came αληθεια truth. 15. Και and τα σπλαγχνα αυτου his bowels of affection εστιν are περισσοτερος more abundantly εις υμας towards you, αναμνησκομενου whilst he remembers την υπακοην the obedience παντων υμων of all of you: ως how εδεξασθε ye received αυτον him μετα φοβου with fear και and τρομου trembling. 16. Χαιρω I rejoice οτι that θαρρω I have confidence εν υμιν in you εν παντι in everything.

CHAPTER VIII.

1. Γνωριζομεν δε but we make known υμιν to you, αδελφοι O brethren, την χαριν the grace του Θεου of God την δεδομενην which has been bestowed εν ταις εκκλησιαις in the churches της Μακεδονιας of Macedonia. 2. 'Οτι that εν πολλη δοκιμη in much proof θλιψεως of tribulation ή περισσεια the abundance της χαρας αυτων of their joy και and ή πτωχεια αυτων their poverty κατα βαθους in depth επερισσευσεν has abounded εις τον πλουτον to the wealth της άπλοτητος αυτων of their liberality. 3. 'Οτι because κατα δυναμιν according to [their] power, μαρτυρω I bear witness και and υπερ δυναμιν beyond [their] power, αυθαιρετοι [they are] willing of themselves: 4. δεομενοι asking ήμων of us μετα πολλης παρακλησεως with much entreaty, ήμας that we δεξασθαι would receive την χαριν the free gift και and την κοινωνιαν the fellowship της διακονιας of the

ministry της which [is] εις τους ἁγίους to the saints. 5. Και and ου not καθως as ἡλπίσαμεν we hoped : ἀλλὰ but πρῶτον first ἐδωκαν they gave ἑαυτοὺς themselves τῷ Κυρίῳ to the Lord, και and ἡμῖν to us δια θελημάτων through the will Θεοῦ of God : 6. εις το to that [point] ἡμᾶς that we παρακαλεσάμεθα besought Τιτον Titus, ἵνα that, καθως even as προενηρξάτο he before began, οὕτω so και also ἐπιτελέσῃ he would perfect και also τὴν χάριν ταύτην this same grace εις ὑμᾶς to you. 7. Ἀλλὰ but ὥσπερ as περισσεύετε you abound ἐν παντί in everything, πιστεῖ in faith, και and λόγῳ in speech και and γνώσει in knowledge, και and πάσῃ σπουδῇ all earnestness, και and ἀγαπῇ in the love τῇ which [is] ἐξ ὑμῶν from you ἐν ἡμῖν among us, ἵνα [see] that περισσεύητε ye abound και ἐν ταύτῃ τῇ χάριτι in this grace also. 8. Λέγω I speak ου not κατ' ἐπιταγὴν according to commandment, ἀλλὰ but δια τῆς σπουδῆς through the earnestness ἑτέρων of others, και and δοκιμάζων proving τὸ γνησίον the sincerity τῆς ὑμετέρας ἀγαπῆς of your love. 9. Γινώσκετε γὰρ for ye know τὴν χάριν the grace τοῦ Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ, ὅτι that, ὢν being πλούσιος rich, ἐπτωχεύσεν he became poor δι' ὑμᾶς for sake of you, ἵνα that ὑμεῖς you πλουτήσητε might become rich τῇ πτωχείᾳ ἐκείνου by his poverty. 10. Και and ἐν τούτῳ in this δίδωμι I give γνώμην an opinion : τοῦτο

γαρ for this συμφερεῖ is expedient ὑμῖν to you, οἵτινες who προενηρξασθε before began ου μόνον not only το ποιῆσαι the doing, ἀλλὰ και but also το θελεῖν the being willing ἀπο περυσί from the past year. 11. Νυνὶ δὲ but now και also ἐπιτελεσατέ^ε perfect το ποιῆσαι the doing, ὅπως that καθάπερ as ἡ προθυμία [there was] the readiness τοῦ θελεῖν of being willing, οὕτω so [there may be] και also το ἐπιτελεῖν the perfecting ἐκ τοῦ εἶναι from having. 12. Εἰ γὰρ for if ἡ προθυμία readiness of mind προκειται is first present, εὐπροσδεκτός [it is] acceptable καθ' ὃ εἰαν according to whatsoever τις any one ἐχῇ may have, ου not καθ' ὃ according to what οὐκ ἐχει he has not. 13. Οὐ γὰρ for [it is] not ἵνα that [there may be] ἀνεσίς rest ἀλλοῖς to others, ὑμῖν δὲ but to you θλίψις tribulation: ἀλλὰ but ἐξ ἰσότητος from equality, ἐν τῷ νῦν και ρῶ [that] in the present time το περισσεύμα ὑμῶν your abundance [may be set] εἰς το ὑστερημα ἐκείνων to their deficiency, 14. ἵνα that και also το περισσεύμα ἐκείνων their abundance γένηται may be εἰς το ὑστερημα ὑμῶν for your deficiency, ὅπως that γένηται there may be ἰσότης equality; 15. καθὼς as γεγραπται has been written; 'Ὁ he [who gathered] το πολὺ the much οὐκ ἐπλεονασεν had not over: και and ὁ he [who gathered] το ὀλίγον the little οὐκ ἠλαττονῆσεν had not want.'

16. Χάρις δὲ but thanks [be] τῷ Θεῷ to

God τῷ δίδοντι who giveth τὴν αὐτὴν σπου-
 δὴν the same earnestness ὑπὲρ ὑμῶν on be-
 half of you ἐν τῇ καρδίᾳ in the heart Τιτου
 of Titus. 17. Ὅτι μὲν because indeed ἐδέ-
 ξατο he received τὴν παρακλήσιν the exhor-
 tation: ὑπάρχων δὲ but being σπουδαιότερος
 more earnest, ἐξῆλθεν he went forth αὐθαιρε-
 τὸς of his own free will πρὸς ὑμᾶς to you. 18.
 Συνεπεμψάμεν δὲ but we sent together μετ'
 αὐτοῦ with him τὸν ἀδελφόν the brother, οὗ
 of whom ὁ ἐπαινος the praise [is] ἐν τῷ ευ-
 αγγελίῳ in the gospel διὰ πᾶσων τῶν ἐκκλη-
 σίων through all the churches: 19. οὐ δὲ
 μόνον but not only [that], ἀλλὰ but καὶ also
 χειροτονηθεῖς chosen ὑπὸ τῶν ἐκκλησιῶν by
 the churches συνεκδημὸς ἡμῶν our fellow
 traveller συν τῇ χάριτι ταύτῃ with this grace
 τῇ διακονουμένῃ which is administered ὑφ'
 ἡμῶν by us πρὸς τὴν δόξαν to the glory αὐ-
 τοῦ τοῦ Κυρίου of the same Lord, καὶ and
 προθυμίαν ὑμῶν your ready mindedness: 20.
 στελλόμενοι withdrawing ourselves from
 αὐτοῦ this, μὴ τις that no one μωμῆσθαι
 should blame ἡμᾶς us ἐν τῇ ἀδρότητι ταύτῃ
 in this abundance τῇ διακονουμένῃ which is
 administered ὑφ' ἡμῶν by us: 21. προνοου-
 μένοι providing for καλὰ honest things οὐ
 μόνον not only ἐνώπιον Κυρίου in the sight
 of the Lord, ἀλλὰ but καὶ also ἐνώπιον ἀν-
 θρώπων before men. 22. Συνεπεμψάμεν δὲ
 but we sent together αὐτοῖς with them τὸν
 ἀδελφόν ἡμῶν our brother, ὃν whom ἐδοκιμα-

οαμεν we proved *πολλακις* oftentimes *οντα* as being *σπουδαιον* diligent *εν πολλοις* in many things, *νυνι δε* but now *πολυ* much *σπουδαιοτερον* more diligent, *πολλη πεποιθησει* by the great confidence *τη* which is *εις υμας* towards you. 23. *Ειτε* whether [any one enquire] *υπερ Τιτου* concerning Titus, *κοινωνος εμος* [he is] my partner, *και* and *συνεργος* fellow-worker *εις υμας* towards you: *ειτε* and if *αδελφοι ημων* our brethren [be enquired about], *αποστολοι* [they are] the apostles *εκκλησιων* of the churches, *δοξα* the glory *Χριστου* of Christ. 24. *Ενδειξασθε ουν* show therefore, *εις αυτους* towards them *και* and *εις προσωπον* before the face *των εκκλησιων* of the churches, *την ενδειξιν* the proof *της αγαπης υμων* of your love *και* and *καυχησης υμων* our glorying *υπερ υμων* on your behalf.

CHAPTER IX.

1. *Περι μεν γαρ της διακονιας* for as concerning the ministering *της* which [is] *εις τους αγιους* to the saints, *το γραφειν* writing *υμιν* to you *εστιν* is *μοι* for me *περισσον* superfluous. 2. *Οιδα γαρ* for I know *την προθυμιαν υμων* your ready mindedness, *ην* which *καυχωμαι* I boast of *Μακεδοσι* to the Macedonians *υπερ υμων* concerning you, *οτι* that *Αχαϊα* Achaia *παρεσκευασται* has been prepared *απο περυσι* from a year past, *και* and *ο ζηλος* the zeal *εξ υμων* from you *ηρεθισεν*

hath excited *τους πλειονας* the greater number. 3. *Επεμψα δε* but I sent *τους αδελφους* the brethren *ινα μη* lest *το καυχημα ημων* our boasting to which [was] *υπερ υμων* on account of you *κενωθη* should be made vain *εν τω μερει τουτω* in this portion, *ινα* that, *καθως* as *ελεγον* I said, *ητε* ye may be *παρεσκευασμενοι* prepared: 4. *μηπως* lest by any means, *εαν* if *Μακεδονες* Macedonians *ελθωσι* should come *συν εμοι* with me, *και* and *ευρωσι* should find *υμας* you *απαρσκευαστους* unprepared, *ημεις* we (*ινα* that *μη λεγωμεν* we may not say '*υμεις* ye') *καταισχυνθωμεν* should be ashamed *εν τη υποστασει ταυτη* at this confidence *της καυχσεως* of boasting. 5. *Ηγησαμην ουν* I thought it therefore *αναγκαιον* necessary *πα- ρακαλεσαι* to exhort *τους αδελφους* the brethren, *ινα* that *προελθωσι* they would go before *εις υμας* to you, *και* and *προκαταρτισωσι* would complete beforehand *την προκατηγγελ- μενην ευλογιαν ταυτην* that this pre-announced bounty *υμων* of you *ειναι* is *ετοιμην* ready *ουτως* so *ως* as *ευλογιαν* bounty, *και* and *μη* not *ωσπερ* as *πλεονεξιαν* covetousness. 6. *Τουτο δε* but [I say] this: *Ο σπειρων* he who soweth *φειδομενως* sparingly *θερισει* shall reap *και* also *φειδομενως* sparingly: *και* and *ο σπειρων* he who soweth *επ' ευλογiais* bountifully, *θερισει* shall reap *και* also *επ' ευλογiais* bountifully. 7. *Εκαστος* each one *καθως* as *προαιρειται* he purposes

τη καρδια in heart: μη not εκ λυπης from grief η or αναγκης from necessity; ο γαρ Θεος for God αγαπα loves ιλαρον δοτην a cheerful giver. 8. 'Ο δε Θεος but God δυνατος [is] able περισσευσαι to make to abound εις υμας towards you πασαν χαριν all grace, ινα that εχοντες having παντοτε at all times πασαν αυταρκειαν all sufficiency εν παντι in everything, περισσευητε ye may abound εις παν εργον αγαθον to every good work. 9. (Καθως as γεγραπται has been written, "Εσκορπισεν he hath dispersed, εδωκεν he hath given τοις πενησι to the poor: η δικαιοσυνη αυτου his righteousness μενει abideth εις τον αιωνα to eternity: 10. 'Ο δε επιχορηγων but may he who furnisheth σπερμα the seed τω σπειρουσι to him who soweth, και also χορηγησαι furnish αρτον bread εις βρωσιν for food, και and πληθυναι multiply τον σπορον υμων your sown seed, και and αυξησαι increase τα γεννηματα the produce της δικαιοσυνης υμων of your righteousness:) 11. πλουτιζομενοι being enriched εν παντι in everything εις πασαν απλοτητα to all abundance, ητις which κατεργαζεται worketh δι' ημων through us ευχαριστιαν thanksgiving τω Θεω to God. 12. 'Οτι because η διακονια the ministering της λειτουργιας ταυτης of this service εστιν is ου μονον not only προσαναπληρουσα abundantly supplying τα υστερηματα the deficiencies των αγιων of the saints, αλλα but και also περισσευνουσα

abounding *δια πολλων ευχαριστιων* through many thanksgivings *τω Θεω* to God: 13. (*δοξαζοντες* they glorifying *τον Θεον* God *δια της δοκιμης* through the trial *της διακονιας ταυτης* of this ministration *επι τη υποταγη* at the subjection *της ομολογιας υμων* of your confession *εις το ευαγγελιον* unto the gospel *του Χριστου* of Christ, *και* and *απολητητι* the abundance *της κοινωνιας* of participation *εις αυτους* to them *και* and *εις παντας* to all,) 14. *και* and *δεησει αυτων* by their prayer, *υπερ υμων* on behalf of you, *επιποθουντων* longing for *υμας* you, *δια την υπερβαλλουσαν χαριν* owing to the excelling grace *του Θεου* of God *εφ' υμιν* upon you. 15. *Χαρις δε* but thanks [be] *τω Θεω* to God *επι τη δωρεα αυτου* at his gift *ανεκδιηγητω* not to be described.

CHAPTER X.

1. *Εγω δε αυτος* but I myself *Παυλος* Paul *παρακαλω* beseech *υμας* you *δια της πραοτητος* by the mildness *και* and *επιεικειας* clemency *του Χριστου* of Christ, *ος* [I] who *κατα προσωπον μεν* to the face indeed *ταπεινος* [am] humble *εν υμιν* among you, *απων δε* but being absent *θαρρω* am bold *εις υμας* towards you. 2. *Δεομαι δε* but I pray, *παρων* being present *το μη θαρρησαι* that I may not be bold *τη πεποιθησει* with the confidence *η* with which *λογιζομαι* I reckon *τολμησαι* to be daring *επι τινας* against some

τους λογιζομενους who reckon ἡμας us ὡς as περιπατουντας walking κατα σαρκα according to the flesh. 3. Περιπατουντες γαρ for walking εν σαρκι in the flesh, ου στρατευομεθα we war not κατα σαρκα according to the flesh: 4. τα γαρ ὄπλα for the arms της στρατειας ἡμων of our warfare ουκ [are] not σαρκικα carnal αλλα but δυνατα mighty τῷ Θεῷ to God προς καθαιρεσιν for the pulling down οχυρωματων of strongholds: 5. καθαιρουντες casting down λογισμους imaginations, και and παν ὑψωμα every high thing επαιρομενον raised up κατα της γνωσεως against the knowledge του Θεου of God: και and αιχμαλωτιζοντες bringing into captivity παν νοημα every thought εις την ὑπακοην to the obedience του Χριστου of Christ: 6. και and εχοντες having εν ἐτοιμῳ in a ready [mind] εκδικησαι to avenge πασαν παρακοην all disobedience, ὅταν whenever ἡ ὑπακοη ὑμων your submission πληρωθῇ should be fulfilled.

7. Βλεπετε do ye look on τα the [things] κατα προσωπον which concern the outward appearance? Ει if τις any one πεπειθεν hath persuaded ἐαυτῷ himself ειναι that he is Χριστου of Christ, λογιζεσθω let him consider τουτο this παλιν again ἀφ' ἐαυτου of himself, ὅτι that, καθως as αυτος he himself [is] Χριστου Christ's, οὕτω so και ἡμεις we also [are] Χριστου Christ's. 8. Εαν τε γαρ for though indeed και also κανχησωμαι I should

boast περισσοτερον τι somewhat more περι της εξουσιας ἡμων concerning our authority ἥς which ὁ Κυριος the Lord εδωκεν hath given ἡμιν to us εις οικοδομην for edification, και and ου not εις καθαιρεσιν ὑμων for your destruction, ου αισχυνθησομαι I shall not be ashamed: 9. ἵνα that μη δοξω I should not seem ὡς as it were εκφοβεῖν αὐ that I should frighten ὑμας you δια των επιστολων by means of letters. 10. Ὅτι because αἱ μὲν επιστολαι [his] letters indeed, φησιν he says βαρειαι are weighty και and ισχυραι powerful: ἡ δὲ παρουσία but the presence του σωματος of his body ασθενής [is] weak, και and ὁ λογος his speech εξουθενημενος [is] despised. 11. Ὁ τοιουτος let such an one λογιζεσθω consider τουτο this, ὅτι that, οἱοι such as εσμεν we are τῷ λογῷ in word δι' επιστολων by letters αποντες [when] being absent; τοιουτοι such [are we] και also παροντες present τῷ ἔργῳ in deed.

12. Οὐ γὰρ τολμῶμεν for we do not dare εγκρίναι to reckon with ἡ or συγκρίναι to compare ἑαυτοὺς ourselves τισι to some των συνιστανοντων of those commending ἑαυτοὺς themselves; ἀλλὰ but αὐτοὶ they, μετροῦντες measuring ἑαυτοὺς themselves ἐν ἑαυτοῖς by themselves και and συγκρίνοντες comparing ἑαυτοὺς themselves ἑαυτοῖς to themselves, ου συνιουσι do not understand. 13. Ἡμεῖς δὲ but we ουχι καυχησομεθα will not boast εις τα αμετρα for [things] without measure:

αλλα but κατα το μετρον according to the measure του κανονος of the rule, ου which ο Θεος God εμερισεν hath distributed ημιν to us, μετρον a measure εφικεσθαι to reach και even αχρι υμων unto you. 14. Ου γαρ υπερ-εκτεινομεν for we do not overstretch εαυτους ourselves ως as if μη εφικνουμενοι not reaching εις υμας to you: εφθασαμεν γαρ for we came και also αχρι υμων unto you εν τω ευαγγελιω in the gospel του Χριστου of Christ: 15. ου καυχωμενοι not boasting of τα αμετρα things without measure εν αλλοτριois κοποις in the labours of others, εχοντες δε but having ελπιδα hope, της πιστεως υμων your faith αυξανομενης being increased, μεγαλυνθηναι that we should be magnified εν υμιν in you κατα τον κανονα according to the rule ημων of us εις περισσειαν to abundance: 16. ευαγγελισασθαι that we should preach the gospel εις τα υπερ εκεινα υμων to the parts beyond you; ουκ καυχησασθαι that we should not boast εν αλλοτριω κανονι by the rule of another εις τα ετοιμα for [things made] ready [for us]. 17. 'Ο δε καυχωμενος but let him who boasteth καυχασθω boast εν Κυριω in the Lord. 18. Ου γαρ εκεινος for not he ο συνιστων who commendeth εαυτον himself εστιν is δοκιμος approved, αλλα but ον whom ο Κυριος the Lord συνιστησι commends.

CHAPTER XI.

1. Οφελον I would that ηνειχεσθε ye would

bear with τη αφροσυνη μου my folly μικρον
 a little : αλλα και and indeed ανεχεσθε μου
 bear with me. 2. Ζηλω γαρ for I am jealous
 over υμας you ζηλω with the jealousy Θεου
 of God : ηρμοσαμην γαρ for I espoused υμας
 you ἐνι ανδρι to one husband, παραστησαι
 that I should present [you] παρθενον αγνην
 as a pure virgin τω Χριστω to Christ. 3.
 Φοβουμαι δε but I fear, μηπως lest by any
 means, ως as ο οφισ the snake εξηπατησε be-
 guiled Ευαν Ενε εν τη πανουργια αυτου by
 his cunning, ούτω so τα νοηματα υμων your
 minds φθαρη should be corrupted απο της
 απλοτητος from the simplicity της which is
 εις τον Χριστον in Christ. 4. Ει μεν γαρ for
 if indeed ο ερχομενος he who cometh κηρυσ-
 σει preacheth αλλον Ιησουν another Jesus
 ον whom ουκ εκηρυξαμεν we have not preach-
 ed, η or [if] λαμβανετε ye receive Πνευμα
 ετερον another spirit ο which ουκ ελαβετε ye
 have not received, η or ευαγγελιον ετερον
 another gospel ο which ουκ εδεξασθε ye
 have not received, ηνειχεσθε ye might bear
 with [him] καλως well. 5. Λογιζομαι γαρ
 for I reckon υστερηκεναι that I have been
 behind των υπερ λιαν αποστολων the very
 chiefest apostles μηδεν as to nothing. 6. Ει
 δε και but if also ιδιωτης [I be] rude τω
 λογω in speech, αλλα yet ου [I am] not τη
 γνωσει in knowledge : αλλα but φανερωθεν-
 τες [we are] made manifest εν παντι in every
 [respect] εις υμας to you εν πασιν in all

things. 7. *Ἡ ἐποίησα* did I commit *ἁμαρτιαν* sin, *ταπεινῶν* humbling *ἐμαυτον* myself, *ἵνα* that *ὑμεῖς* you *ὑψωθῆτε* might be exalted? *ὅτι* because *εὐηγγελισαμην* I preached *το εὐαγγέλιον* the gospel *τοῦ Θεοῦ* of God *ὑμῖν* to you *δωρεαν* freely? 8. *Ἐσυλῆσα* I despoiled *ἄλλας ἐκκλησίας* other churches, *λαβὼν* having taken *σφῶνιον* wages, *πρὸς τὴν διακονίαν ὑμῶν* for your service: *καὶ* and *παρὼν* being present *πρὸς ὑμᾶς* with you, *καὶ* and *ὑστερηθεὶς* having been in want, *οὐ κατεναρκήσα* I became burdensome to *οὐδενος* no one. 9. *Οἱ γὰρ ἀδελφοί* for the brethren *ἐλθόντες* having come *ἀπο Μακεδονίας* from Macedonia *προσανεπλήρωσαν* fully supplied *το ὑστερημα μου* my deficiency *καὶ* and *ἐν παντί* in every [thing] *ἐτήρησα* I kept *ἐμαυτον* myself *ἀβαρὴ* unburdensome *ὑμῖν* to you *καὶ* and *τήρησω* will keep [myself so]. 10. *Ἀληθεία* the truth *Χριστοῦ* of Christ *ἐστίν* is *ἐν ἐμοί* in me, *ὅτι* that *ἡ καυχῆσις αὕτη* this boasting *οὐ φραγήσεται* shall not be stopped *εἰς ἐμὲ* in me *ἐν τοῖς κλιμασίν* in the regions *τῆς Ἀχαΐας* of Achaia. 11. *Διὰ τί* why? *ὅτι* because *οὐκ ἀγαπῶ* I do not love *ὑμᾶς* you?' *ὁ Θεὸς* God *οἶδε* knows. 12. 'Ο δὲ but what *ποιῶ* I do *καὶ ποιήσω* I will also do, *ἵνα* that *ἐκκοψῶ* I may cut off *τὴν ἀφορμὴν* occasion *τῶν θελοντῶν* from those wishing *ἀφορμὴν* occasion, *ἵνα* that, *ἐν ᾧ* in what *καυχῶνται* they boast, *εὕρεθωσι* they may be found *καθὼς* as *καὶ ἡμεῖς* we also. 13.

Οἱ γὰρ τοιοῦτοι for such [are] ψευδαποστο-
 λοι false apostles, ἐργαται δόλιοι deceitful
 workers, μετασχηματιζόμενοι transforming
 themselves εἰς ἀποστόλους into apostles
 Χριστοῦ of Christ: 14. Καὶ and οὐ θαυ-
 μαστον it is not wonderful: αὐτὸς γὰρ Σατα-
 νας for Satan himself μετασχηματίζεται is
 transformed εἰς ἀγγέλων into an angel φωτὸς
 of light. 15. Οὐ μέγα οὖν [it is] not a great
 [thing] therefore εἰ if καὶ also οἱ διακονοὶ αὐ-
 τοῦ his ministers μετασχηματίζονται are
 transformed ὥς as διακονοὶ ministers δικαιο-
 συνῆς of righteousness, ὧν of whom τὸ τέλος
 the end ἐστὶ shall be κατὰ τὰ ἔργα αὐτῶν
 according to their works. 16. Πάλιν again
 λέγω I say, Μὴ τις let no one δοξῇ think με
 me εἶναι to be ἀφρονα a fool: εἰ δὲ ἢ γέ but
 if ἄλλως ἴσως, καὶ ἂν δεξασθε even re-
 ceive με me ὥς as ἀφρονα a fool, ἵνα that
 καγὼ I also καυχῶμαι may boast τι μικ-
 ρον some little. 17. Ὅ what λαλῶ I speak
 λαλῶ I speak οὐ not κατὰ Κύριον according
 to the Lord, ἀλλὰ but ὥς as ἐν ἀφροσύνῃ in
 foolishness, ἐν ταύτῃ τῇ ὑπόστασει in this
 confidence τῆς καυχῆσεως of boasting. 18.
 Ἐπεὶ since πολλοὶ many καυχῶνται boast
 κατὰ τὴν σαρκά according to the flesh, καγὼ
 I also καυχῶμαι will boast. 19. Ἀνεχέσθε
 γὰρ for ye bear with τῶν ἀφρονῶν fools ἡδὲως
 gladly, ὅντες being [yourselves] φρόνιμοι
 wise. 20. Ἀνεχέσθε γὰρ for ye endure, εἰ
 if τις any one καταδουλοὶ enslaves, εἰ if τις

any one *κατεσθίει* devours *ύμας* you, *ει* if *τις* any one *λαμβάνει* takes [from you], *ει* if *τις* any one *επαιρεται* exalts himself, *ει* if *τις* any one *δέρει* smites *ύμας* you *εις* *προσωπον* on the face. 21. *Λεγω* I speak *κατα* *ατιμιαν* according to reproach *ώς* as *ότι* that *ήμεις* we *ησθενησαμεν* were weak. *Εν* *ώ* *δε* *αν* but in whatsoever *τις* any one *τολμα* dares (*λεγω* I speak *εν* *αφροσυνη* in foolishness) *καγω* I also *τολμω* dare. 22. *Εισιν* are they *Εβραιοι* Hebrews? *καγω* I also [am]: *εισιν* are they *Ισραηλιται* Israelites? *καγω* I too [am]: *εισιν* are they *σπερμα* the seed *Αβρααμ* of Abraham? *καγω* I also [am]. 23. *Εισιν* are they *διακονοι* ministers *Χριστου* of Christ? (*λαλω* I speak *παραφρονων* being foolish) *εγω* I [am] *υπερ* beyond [them]: *εν* *κοποις* in labours *περισσοτερω*s more abundantly, *εν* *πληγαις* in stripes *υπερβαλλοντως* exceedingly, *εν* *φυλακαις* in prisons *περισσοτερω*s more abundantly, *εν* *θανατοις* in deaths *πολλακις* often. 24. *Υπο* *Ιουδαιων* by the Jews *πεντακις* five times *ελαβον* have I received *τεσσαρακοντα* forty [stripes] *παρα* *μιαν* except one. 25. *Τρις* thrice *ερραβδισθην* I was beaten with rods, *υπαξ* once *ελιθασθην* I was stoned, *τρις* thrice *εναυαγησα* I suffered shipwreck, *νυκθημερον* a night and day *πεποιηκα* have I passed *εν* *βυθω* on the deep. 26. *Οδοιποριαις* in journeyings *πολλακις* often; *κινδυνοις* in dangers *ποταμων* of rivers, *κινδυνοις* in dangers *ληστων* of

robbers, κινδυνους in dangers εκ γενους from my race, κινδυνους in dangers εξ εθνων from the gentiles, κινδυνους in perils εν πολει in the city, κινδυνους in perils εν ερημια in the wilderness, κινδυνους in perils εν θαλασση on the sea, κινδυνους in perils εν ψευδαδελφοις among false brethren: 27. εν κοπω in weariness και and μοχθω toil, εν αγρυπνιαις in watchings πολλακις often, εν λιμω in hunger και and διψει thirst, εν νηστειαις in fastings πολλακις often, εν ψυχει in cold και and γυμνοτητι nakedness. 28. Χωρις besides των those [things] παρεκτος without, η επι-συστασις the crowding [of cares] μου on me η which [is] καθ' ημεραν [day] by day, η μεριμνα the care πασων των εκκλησιων of all the churches. 29. Τις who ασθενει is weak, και and ουκ ασθενω I am not weak? τις who σκανδαλιζεται is offended, και and εγω I ου πυρουμει do not burn? 30. Ει if δει it is necessary καυχασθαι to boast, καυχησομαι I will boast τα as to the [things] της ασθενειας μου of my weakness. 31. 'Ο Θεος the God και and πατηρ father του Κυριου ημων of our Lord Ιησου Χριστου Jesus Christ, ο ων he who is ευλογητος blessed εις τους αιωνας to eternities, οιδε knows οτι that ου ψευδομαι I do not lie. 32. Εν Δαμασκω in Damascus ο εθναρχης the governor Αρετα of Aretas του βασιλεως the king εφρουρει kept guard over την πολιν the city Δαμασκηνων of the Damascenes, θελων wishing πιασαι to

seize με me: 33. και and δια θυριδος through a window εξαλασθην I was let down εν σαργανη in a basket δια του τειχους by the wall, και and εξεφυγον I escaped from τας χειρας αυτου his hands.

CHAPTER XII.

1. Ου δη συμφερει of a truth it is not expedient μοι for me κανχασθαι to boast: ελευσομαι γαρ for I shall come εις οπτασιας to visions και and αποκαλυψεις revelations Κυριου of the Lord. 2. Οίδα I knew ανθρωπον a man εν Χριστω in Christ προ ετων δεκατεσσαρων before fourteen years, (ειτε whether εν σωmati in the body, ουκ οίδα I know not: ειτε or εκτος του σωματος out of the body, ουκ οίδα I know not: ο Θεος God οιδε knows), τοιουτον such a one αρπαγεντα carried away εως του τριτου ουρανου unto the third heaven: 3. και and οίδα I know τον τοιουτον ανθρωπον such a man, (ειτε whether εν σωmati in the body, ειτε or εκτος του σωματος out of the body, ουκ οίδα I know not: ο Θεος God οιδε knows), 4. οτι that ηρπαγη he was taken up εις τον παραδεισον into paradise, και and ηκουσεν heard αρρητα ρηματα unmentionable words, α which ουκ εξου it is not lawful ανθρωπω for a man λαλησαι to speak. 5. Υπερ του τοιουτου concerning such an one κανχησομαι I will glory, υπερ δε εμαυτου but concerning myself ου κανχησομαι I will not boast, ει μη except εν ταις

ασθενειαις μου in my weaknesses. 6. *Εαν* γαρ for although *θελησω* I should wish *καυχασθαι* to boast, *ουκ εσομαι* I shall not be *αφρων* a fool; *ερω γαρ* for I will say *αληθειαν* the truth: *φειδομαι δε* but I forbear *μη* lest *τις* any one *λογισηται* should reckon *εις εμε* upon me *υπερ ο* beyond what *βλεπει* he sees *με* me, *η* or *ακουει* hears *τι* anything *εξ εμου* from me.

7. *Και* and *ινα* that *μη υπεραιρωμαι* I may not be exalted beyond measure *τη υπερβολη* by the abundance *των αποκαλυψεων* of the revelations, *σκολοψ* a thorn *εδοθη* was given *μοι* to me *τη σαρκι* in the flesh, *αγγελος* the messenger *Σαταν* of Satan, *να* that *κολαφιζη* he may buffet *με* me, *ινα* that *μη υπεραιρωμαι* I may not be exalted. 8. *Υπερ τουτου* concerning this *παρεκαλεσα* I besought *τον Κυριον* the Lord *τρεις* thrice, *ινα* that *αποστη* it might remove *απ' εμου* from me: 9. *και* and *ειρηκεν* he said *μοι* to me, *Ἡ χάρις μου* my grace *αρκει* is sufficient *σοι* for thee: *η γαρ δυναμις μου* for my power *τελειουνται* is perfected *εν ασθενεια* in weakness. *Ἡδιστα ουν* most gladly therefore *καυχησομαι* will I boast *μαλλον* rather *εν ταις ασθενειαις μου* in my infirmities *ινα* that *η δυναμις* the power *του Χριστου* of Christ *επισκηνωση* might dwell *επ' εμε* on me. 10. *Διο* wherefore *ευδοκω* I am well pleased *εν ασθενειαις* in infirmities, *εν ιβρεσιν* in reproaches, *εν αναγκαις* in necessities, *εν διωγοις* in persecutions, *εν στε-*

νοχωριαῖς in distresses ὑπὲρ Χριστοῦ for sake
 of Christ: ὅταν γὰρ for whenever ἀσθενῶ I am
 weak, τότε then εἰμι I am δυνατός powerful.
 11. Γεγονα I have become ἀφρων a fool, καυ-
 χωμενος glorying: ὑμεῖς γε ἠναγκασάτε have
 compelled με me: ἐγὼ γὰρ for I ὠφείλου
 ought συνιστάσθαι to be commended ὑφ'
 ὑμῶν by you; ὑστερησα γὰρ for I have been
 behind τῶν ὑπὲρ λίαν ἀποστόλων the very
 chiefest apostles οὐδὲν in nothing, εἰ καὶ even
 though εἰμι I am- οὐδὲν nothing. 12. Τα
 μὲν σημεῖα the signs indeed τοῦ ἀποστόλου
 of the apostle κατεργασθῆ were worked ἐν
 ὑμῖν in you ἐν πάσῃ ὑπομονῇ in all endu-
 rance, ἐν σημείοις in signs καὶ and τερασσι
 wonders καὶ and δυναμεσι mighty deeds. 13.
 Τι γὰρ for what ἐστὶν is it, ὅ as to what ἡττη-
 θήτε ye were inferior ὑπὲρ τὰς λοιπὰς ἐκκλη-
 σίας beyond the rest of the churches, εἰ μὴ
 except, ὅτι that αὐτὸς ἐγὼ I myself οὐ κατε-
 ναρκεσα was not burdensome ὑμῶν on you?
 Χάρισασθε forgive μοι to me τὴν ἀδικίαν
 ταύτην this injustice. 14. Ἴδου lo, τρίτον
 τοῦτο for this third time ἐχὼ I have [myself]
 ετοιμῶς in readiness ἐλθεῖν to come πρὸς
 ὑμᾶς to you, καὶ and οὐ καταναρκήσω I shall
 not be burdensome ὑμῶν on you: οὐ γὰρ
 ζητῶ for I seek not τὰ ὑμῶν the [things] be-
 longing to you, ἀλλὰ but ὑμᾶς you; τὰ γὰρ
 τέκνα for the children οὐ ὀφείλει ought not
 θησαυρίζειν to lay up treasure τοῖς γονεῦσι
 for the parents, ἀλλὰ but οἱ γονεῖς the

parents τοις τέκνοις for the children. 15. Εγω δε but I ηδιστα most gladly δαπανησω will spend και and εκδαπανηθισομαι will be spent ὑπὲρ των ψυχων ὑμων on behalf of your souls; ει και even though αγαπων loving ὑμας you περισσοτερωσ more abundantly, αγαπωμαι I am loved ηττον the less. 16. Εστω δε but let it be so: ου κατεβαρησα I did not burden ὑμας you: αλλα but ὑπαρχων being πανουργος crafty ελαβον I caught ὑμας you δολω with guile. 17. Μη did I τινα [as to] any one ὧν of those whom απεσταλκα I have sent προς ὑμας to you, επλεονεκτησα make gain of ὑμας you δι' αυτου through him? 18. Παρεκαλεσα I exhorted Τιτον Titus, και and συναπεστείλα I sent with him τον αδελφον the brother: μη Τιτος επλεονεκτησε did Titus make gain of ὑμας you τι as to anything? ου περιεπατησαμεν did we not walk τῷ αὐτῷ πνεύματι in the same spirit? ου did we not [walk] τοις αυτοις ἰχνεσιν in the same footsteps?

19. Πάλιν again δοκειτε think ye ὅτι that απολογουμεθα we excuse ourselves ὑμιν to you? λαλουμεν we speak κατενωπιον του Θεου before God εν Χριστῳ in Christ: τα δε παντα but [we do] all things, αγαπητοι O beloved, ὑπὲρ της οικοδομης ὑμων for your edification. 20. Φοβουμαι γαρ for I fear, μηπως lest by any means ελθων having come εύρω I should find ὑμας you ου not οίους such as θελω I wish, καγω and I εύρεθω

should be found ὑμῖν by you οἷον such as οὐ θελετε ye wish not : μηπως lest perchance [there should be] ερεις quarrellings, ζηλοι envyings, θυμοι angers, εριθειαι strifes, καταλαλῃαι evil-spakings, ψιθυρισμοι whisperings, φυσιώσεις swellings of pride, ακαταστασῃαι tumults : 21. μη lest ὁ Θεος μου my God ταπεινωσῃ should humble με me ἐλθοντα having come παλιν again προς ὑμᾶς to you, και and πενθησω I should bewail πολλους many των προημαρτηκοτων of those who have previously sinned, και and μη μετανοησαντων who did not repent ἐπὶ τῇ ακαθαρσίᾳ for the uncleanness, και and πορνείᾳ fornication, και and ἀσελγείᾳ lasciviousness, ἥ which ἐπραξαν they practised.

CHAPTER XIII.

1. Τοῦτο this τριτον is the third [time] ἐρχομαι [that] I come προς ὑμᾶς to you. Ἐπὶ στοματος in the mouth δυο of two και and τριων μαρτυρων three witnesses παν ῥημα every word σταθῆσεται shall be established.
2. Προεῖρηκα I have said before και and προλεγω I foretell, ὥς as if παρων being present, το δευτερον the second [time] ; και and απων being absent νυν now, γραφω I write τοις προημαρτηκοσι to those who have sinned before και and τοις λοιποῖς πασι to all the rest, ὅτι that εαν if ἐλθω I come εἰς το παλιν again, οὐ φεισομαι I will not spare.
3. Ἐπει since ζητεῖτε ye seek δοκιμην proof

του Χριστου of Christ λαλουντος speaking
 εν εμοι in me, ὅς who εις υ̑μας towards you
 ουκ ασθενει is not weak, αλλα but δυνατει is
 powerful εν υ̑μιν in you. 4. Και γαρ for
 indeed ει although εσταυρωθη he was cruci-
 fied εξ ασθενειας from weakness, αλλα but
 ζη he lives εκ δυναμεως from the power Θεου
 of God. Και γαρ ἡμεις for we also ασ-
 θενουμεν are weak εν αυτω in him, αλλα but
 ζησομεθα we shall live συν αυτω with him
 εκ δυναμεως from the power Θεου of God
 εις υ̑μας towards you. 5. Πειραζετε try
 ε̑αυτους yourselves, ει if εστε ye are εν τη
 πιστει in the faith, δοκιμαζετε prove ε̑αυτους
 yourselves. Η ουκ επιγνωσκετε do ye not
 know ε̑αυτους yourselves, ὅτι that Ιησους
 Χριστος Jesus Christ εστιν is εν υ̑μιν in
 you? ει μη except εστε ye are τι at all αδο-
 κιμι reprobates. 6. Ελπιζω δε but I hope
 ὅτι that γνωσεσθε ye will know ὅτι that
 ἡμεις we ουκ εσμεν are not αδοκιμοι repro-
 bates. 7. Ευχομαι δε but I pray προς τον
 Θεον to God υ̑μας that you μη ποιησαι with
 not do μηδεν κακον any evil: ου not ινα
 that ἡμεις we φανωμεν should appear δοκι-
 μοι approved, αλλα but ινα that υ̑μεις you
 ποιητε should do το καλον that which is
 good, ἡμεις δε but we ωμεν may be ὡς as it
 were αδοκιμοι reprobates. 8. Ου γαρ δυνα-
 μεθα for we cannot [do] τι anything κατα
 της αληθειας against the truth, αλλα but

ὑπερ της αληθειας for sake of the truth. 9. Χαιρομεν γαρ for we rejoice, ὅταν whenever ἡμεῖς we ασθενωμεν are weak, ὑμεῖς δε but ye ἤτε are δυνατοὶ strong: τουτο δε but this και also ευχομεθα we pray for, την καταρτισιν ὑμων your reformation. 10. Δια τουτο on this account απων being absent γραφω I write ταυτα these [things], ἵνα that παρων being present μη χρησημαι I should not treat [you] αποτομως sharply, κατα την εξουσιαν according to the power, ἣν which ὁ Κυριος the Lord ἔδωκε gave μοι to me εις οικοδομην to edification, και and ου not εις καθαιρεσιν to destruction.

11. Λοιπον as to the rest, ἀδελφοὶ brethren, χαιρετε farewell: καταρτιζεσθε be perfect, παρακαλεισθε be comforted, φρονεῖτε think το αυτο the same, ειρηνευετε be at peace: και and ὁ Θεος the God της αγαπης of love και and ειρηνης of peace εσται will be μεθ' ὑμων with you. 12. Ασπασασθε greet ἀλληλους each other εν ἁγιῳ φιληματι with a holy kiss. 13. Οἱ ἅγιοι παντες all the saints ασπαζονται salute ὑμας you.

14. Ἡ χάρις [may] the grace του Κυριου of the Lord Ἰησου Χριστου Jesus Christ, και and ἡ αγαπη the love του Θεου of God, και and ἡ κοινωνια the fellowship του ἁγίου Πνευματος of the Holy Ghost [be] μετα παντων ὑμων with all of you. Ἀμην Amen.

[*Δευτερα* the second [epistle] *προς Κορινθίους* to the Corinthians *εγγραφη* was written *απο Φιλιππων* from Philippi *της Μακεδονιας* in Macedonia, *δια Τιτου* by Titus *και Λουκα* and Lucas.]

KEYS TO THE CLASSICS.

THE
TESTAMENT,

CONSTRUED FROM GREEK INTO ENGLISH
LITERALLY, AND WORD FOR WORD.

BY THE REV. DR GILES,
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4.—EPISTLE TO THE GALATIANS.

Ἡ ἐπιστολὴ the epistle Παυλου of Paul του Apostolu the Apostle προς Γαλατας to the Galatians.

CHAPTER I.

1. Παυλος Paul, αποστολος an apostle, (ου not απ' ανθρωπων from men, ουδε nor δι' ανθρωπου by man, αλλα but δια Ιησου Χριστου by Jesus Christ, και and Θεου God πατρος the Father του εγειραντος who raised αυτον him εκ νεκρων from the dead,) 2. και and οί παντες αδελφοι all the brethren συν εμοι with me ταις εκκλησιαις to the churches της Γαλατιας of Galatia: 3. χαρις grace [be] υμιν to you και and ειρηνη peace απο Θεου from God πατρος the Father, και and Κυριου ημων our Lord Ιησου Χριστου Jesus Christ, 4. του δοντος who gave εαυτον himself υπερ των αμαρτιων ημων for our sins, οπως that εξεληται he might deliver ημας us εκ του ενεστωτος αιωνος πονηρου out of the present evil world, κατα το θελημα according to the will του Θεου of God και and πατρος

ἡμῶν our Father ; 5. ᾧ to whom ἡ δόξα [be] the glory εἰς τοὺς αἰῶνας to eternities τῶν αἰῶνων of eternities. Ἀμήν Amen.

6. Θαυμάζω I wonder, ὅτι that μετατιθεσθε you are removed οὕτω ταχέως so quickly ἀπο τοῦ καλεσαντος from him who called ὑμᾶς you ἐν χάριτι in the grace Χριστοῦ of Christ εἰς ἕτερον εὐαγγέλιον to another gospel : 7. ὃ which οὐκ ἐστὶν is not ἄλλο another ; εἰ μὴ except that εἰσι there are τινες some οἱ ταρασσόντες who are troubling ὑμᾶς you, καὶ and θέλοντες wishing μεταστρεψαὶ to pervert τὸ εὐαγγέλιον the gospel τοῦ Χριστοῦ of Christ. 8. Ἀλλὰ but καὶ even εἰαν if ἡμεῖς we ἢ or ἀγγέλους an angel ἐξ οὐρανοῦ from heaven εὐαγγελιζήται should preach the gospel ὑμῖν to you παρ' ὃ contrary to what εὐαγγελισαμεθα we preached ὑμῖν to you, ἐστω let there be ἀναθεμα a curse [on him]. 9. Ὡς as προεἰρηκαμεν we have said before, καὶ ἄρτι now also πάλιν again λέγω I say ὑμῖν to you, εἰ if τις any one εὐαγγελίζεται preaches the gospel to ὑμᾶς you παρ' ὃ contrary to what παρέλαβετε ye have received, ἐστω let there be [on him] ἀναθεμα a curse. 10. Ἀρτι γὰρ for now πείθω do I persuade ἀνθρώπους men ἢ or τὸν Θεόν God ? ἢ or ζητῶ do I seek ἀρεσκείν to please ἀνθρώπους men ? εἰ γὰρ for if ἐτι still ἡρεσκον I pleased ἀνθρώποις men, οὐκ ἂν ἡμην I should not be δούλος servant Χριστοῦ of Christ. 11. Γνωρίζω δε but I make known ὑμῖν to you.

ἀδελφοί Ο brethren, τὸ εὐαγγέλιον [as to] the
 gospel τοῦ εὐαγγελισθέν which has been preach-
 ed ὑπ' ἐμοῦ by me, ὅτι that οὐκ ἐστὶν it is
 not κατὰ ἀνθρώπου according to man. 12.
 Οὐδὲ γὰρ for neither ἐγὼ παρέλαβον have I
 received αὐτὸ it παρὰ ἀνθρώπου from man,
 οὔτε nor ἐδιδάχθην was I taught it; ἀλλὰ but
 δι' ἀποκαλύψεως through the revelation Ἰη-
 σου Χριστοῦ of Jesus Christ. 13. Ἦκου-
 σατε γὰρ for ye have heard of τὴν ἐμὴν ἀνασ-
 τροφὴν my mode of life ποτε at one time ἐν
 τῷ Ἰουδαϊσμῷ in Judaism ὅτι how ἐδίωκον I
 persecuted καθ' ὑπερβολὴν beyond measure
 τὴν ἐκκλησίαν the church τοῦ Θεοῦ of God
 καὶ and ἐπορθοῦν wasted αὐτὴν it: 14. καὶ
 and προέκοπτον I profited ἐν τῷ Ἰουδαϊσμῷ
 in Judaism ὑπὲρ πολλοὺς συνηλικιωτάς be-
 yond many equals ἐν τῷ γενεῖ μου in my
 nation, ὑπαρχῶν being περισσοτέρως more
 exceedingly ζηλωτὴς a zealot τῶν πατρικῶν
 παραδοσέων μου of my forefathers' traditions.
 15. Ὅτε δὲ but when ὁ Θεὸς God εὐδοκῆσε
 thought well ὁ ἀφορίσας who separated με
 ἐκ κοιλίας from the womb μητρός μου of
 my mother καὶ and καλεσας called [me] δια
 τῆς χάριτος αὐτοῦ through his grace, 16.
 ἀποκαλῦψαι to reveal τὸν υἱὸν αὐτοῦ his Son
 ἐν ἐμοὶ in me, ἵνα that εὐαγγελιζώμαι I may
 preach αὐτὸν him ἐν τοῖς ἔθνεσιν among the
 gentiles: εὐθὺς immediately οὐ προσανεθε-
 μὴν I did not communicate σαρκὶ with flesh
 καὶ and αἵματι blood; 17. οὐδὲ nor ἀνηλ-

θον did I go up εἰς Ἱεροσόλυμα to Jerusalem
 προς τοὺς ἀποστόλους to the apostles προ ἐμοῦ
 [who had been] before me: ἀλλὰ but ἀπηλ-
 θον I went away εἰς Ἀραβίαν into Arabia,
 καὶ and πάλιν again ὑπέστρεψα returned εἰς
 Δαμασκόν to Damascus. 18. Ἐπειτα then
 μετὰ ἐτὴ τρία after three years ἀνῆλθον I
 went up εἰς Ἱεροσόλυμα to Jerusalem, ἵστο-
 ρῆσαι to find out Πέτρον Peter: καὶ and
 ἐπέμεινα I remained προς αὐτὸν near him
 ἡμέρας δεκαπέντε fifteen days. 19. Οὐ δὲ
 εἶδον but I did not see ἕτερον another τῶν
 ἀποστόλων of the apostles, εἰ μὴ except Ἰα-
 κώβον James, τὸν ἀδελφὸν the brother τοῦ
 Κυρίου of the Lord. 20. Ἄ δὲ but what
 things γράφω I write ὑμῖν to you, ἰδὸν be-
 hold ἐνώπιον τοῦ Θεοῦ in the sight of God
 ὅτι that οὐ ψευδομαι I do not lie. 21. Ἐπει-
 τα then ἦλθον I went εἰς τὰ κλίματα into the
 regions τῆς Συρίας of Syria καὶ and τῆς Κι-
 λικίας of Cilicia. 22. Ἡμην δὲ but I was
 ἀγνοούμενος not known τῷ προσώπῳ in face
 ταῖς ἐκκλησίαις to the churches τῆς Ἰου-
 δαίας of Judæa ταῖς which [are] ἐν Χριστῷ
 in Christ: 23. ἦσαν δὲ but they were μόνον
 only ἀκούοντες hearing, ὅτι that ὁ διώκων he
 who persecuted ἡμᾶς us ποτε once νῦν now
 εὐαγγελίζεται preaches τὴν πίστιν the faith,
 ἣν which ποτε once ἐπορθεῖ he destroyed. 24.
 Καὶ and ἐδοξάζον they glorified τὸν Θεὸν God
 ἐν ἐμοὶ in me.

CHAPTER II.

1. *Ἐπειτα* then *δια δεκατεσσαρων ετων* at the interval of fourteen years *ανεβην* I went up *παλιν* again *εις Ἱεροσολυμα* to Jerusalem *μετα Βαρναβα* with Barnabas, *συμπαράλαβων* having taken with me *και* also *Τιτον* Titus. 2. *Ανεβην δε* but I went up *κατα αποκαλυψιν* according to revelation, *και* and *ανεθεμην* I communicated *αυτοις* to them *το ευαγγελιον* the gospel *ο* which *κηρυσσω* I preach *εν τοις εθνεσιν* among the gentiles: *κατ' ιδιαν δε* but in private *τοις δοκουσι* to those who are of reputation, *μηπως* lest perchance *τρεχω* I run, *η* or *εδραμον* had run *εις κενον* to no purpose. 3. *Αλλα* but *ουδε* neither *Τιτος* Titus, *ο* who [was] *συν εμοι* with me, *ων* being *Ἕλλην* a Greek, *ηναγκασθη* was compelled *περιτμηθηναι* to be circumcised: 4. *δια δε τους ψευδαδελφους* but owing to false brethren *παρεισακτοις* stealthily brought in, *οιτινες* who *παρεισηλθον* came in privily *κατασκοπησαι* to pry into *την ελευθεριαν ημων* our liberty, *ην* which *εχομεν* we have *εν Χριστω Ιησου* in Christ Jesus, *ινα* that *καταδουλωσωνται* they might enslave *ημας* us: 5. *οις* to whom *ειξαμεν* we yielded *τη υποταγη* in submission *ουδε* not even *προς ωραν* for an hour, *ινα* that *η αληθεια* the truth *του ευαγγελιου* of the gospel *διαμεινη* might abide *προς υμας* with you. 6. *Απο δε των δοκουντων* but from those who seemed *ειναι* to be *τι* something, *οποιοι*

of what kind *ησαν* they were *ποτε* once, *δια-
φερει* it importeth *ουδεν* nothing *μοι* to me :
Θεος God *ου λαμβανει* receiveth not *προσ-
ωπον* the face *ανθρωπου* of a man : *οι γαρ
δοκουντες* for those who were of repute *προσ-
αναθεντο* added *ουδεν* nothing *εμοι* to me :
7. *αλλα* but *τουναντιον* on the contrary, *ιδου-
τες* seeing *οτι* that *πεπιστευμαι* I have been
entrusted with *το ευαγγελιον* the gospel *της
ακροβυστίας* of uncircumcision, *καθως* as
Πετρος Peter *της περιτομης* [with that] of
the circumcision : 8. (*ο γαρ ενεργησας* for
he who wrought *Πετρω* in Peter *εις αποστο-
λην* to the apostleship *της περιτομης* of cir-
cumcision, *ενεργησεν* has worked *και* also
εμοι in me *εις τα εθνη* towards the gentiles :
9. *και* and *Ιακωβος* James *και* and *Κηφας*
Cephas *και* and *Ιωαννης* John, *οι δοκουντες*
who seemed *ειναι* to be *στυλοι* pillars
γνοντες having noticed *την χαριν* the
grace *την δοθεισαν* which had been given
μοι to me, *εδωκαν* gave *εμοι* to me *και*
and *Βαρναβα* to Barnabas *δεξιας* the right
hands *κοινωνιας* of fellowship ; *ινα* that
ημεεις we [should go] *εις τα εθνη* to the gen-
tiles, *αυτοι δε* but they *εις την περιτομην* to
the circumcision. 10. *Μονον* only [they
wished] *ινα* that *μνημονευωμεν* we should
remember *των πτωχων* the poor, *ο* which
αυτο τουτο this same *και* also *εσπουδασα* I
was earnest *ποιησαι* to do. 11. *Οτε δε* but
when *Πετρος* Peter *ηλθε* came *εις Αντιοχειαν*

into Antioch, *αντεστην* I withstood *αυτω* him *κατα προσωπον* to the face, *οτι* because *ην* he was *κατεγνωσμενος* blamed. 12. *Προ γαρ του* for before the [time] *τινας* that some *ελθειν* came *απο Ιακωβου* from James, *συνησθιεν* he ate in company *μετα των εθνων* with the gentiles: *οτε δε* but when *ηλθον* they came, *υπεστελλεν* he withdrew *και* and *αφωριζε* separated *εαυτον* himself [from them] *φοβουμενος* fearing *τους* those *εκ περιτομης* of the circumcision. 13. *Και* and *οι λοιποι Ιουδαιοι* the rest of the Jews *και* also *συννυπεκριθησαν* dissembled *αυτω* with him: *ωστε* so that *και* even *Βαρναβας* Barnabas *συναπηχθη* was carried away *τη υποκρισει αυτων* by their hypocrisy. 14. *Αλλα* but *οτε* when *ειδον* I saw *οτι* that *ουκ ορθοδοουσι* they walked not uprightly *προς την αληθειαν* to the truth *του ευαγγελιου* of the gospel, *ειπον* I said *τω Πιτρω* to Peter *εμπροσθεν παντων* before all; “*Ει* if *συ* thou, *υπαρχων* being *Ιουδαιος* a Jew, *ζης* livest *εθνικως* in the manner of gentiles, *και* and *ου* not *Ιουδαιικως* in the manner of the Jews, *τι* why *αναγκαζεις* compellest thou *τα εθνη* the gentiles *Ιουδαιζειν* to live as the Jews? 15. *Ημεις* we *Ιουδαιοι* Jews *φυσει* by nature, *και* and *ου* not *αμαρτωλοι* sinners *εξ εθνων* from the gentiles, 16. *ειδοτες* knowing *οτι* that *ανθρωπος* a man *ου δικαιουται* is not justified *εξ εργαων* from works *νομου* of the law, *εαν μη* unless *δια πιστεως* through faith

Ἰησους Χριστου of Jesus Christ : *και* even
 ἡμεεις *we* *επιστευσαμεν* have believed *εις*
 Χριστον Ἰησουν on Christ Jesus *ἵνα* that δι-
 καιωθωμεν *we* might be justified *εκ πιστεως*
 from the faith Χριστου of Christ, *και* and *ου*
 not *εξ εργαων* from the works *νομου* of the law :
διοτι because *ου* not *πασα σαρξ* any flesh
δικαιωθησεται shall be justified *εξ εργαων* from
 the works *νομου* of the law : 17. *Ει δε* but
 if *ζητουντες* seeking *δικαιωθηναι* to be jus-
 tified *εν Χριστω* in Christ, *αυτοι* ourselves
και also *εὑρεθημεν* have been found *ἀμαρτω-*
λοι sinners, *αρα Χριστος* [is] Christ then
διακονος a minister *ἀμαρτιας* of sin ? *Μη γε-*
νοιτο may it not be. 18. *Ει γαρ* for if *οικοδο-*
μω I build *παλιν* again *ταυτα* those things *ἀ*
which κατελυσα I destroyed, *συνιστημι* I prove
εμαντον myself *παραβατην* a transgressor.
 19. *Εγω γαρ* for I *δια νομου* through the
 law *απεθανον* have died *νομω* to the law, *ἵνα*
 that *ζησω* I should live *Θεω* to God. 20.
Συνεσταυρωμαι I am crucified together *Χρισ-*
τω with Christ : *ζω δε* but I live, *ουκ ετι* yet
 not *εγω* I ; *Χριστος δε* but Christ *ζη* lives *εν*
εμοι in me : *ὁ δε* but as to what *νυν* now *ζω*
 I live *εν σαρκι* in the flesh, *ζω* I live *εν πισ-*
τει in the faith *τη* which [is] *του υἱου* of the
 Son *του Θεου* of God, *του αγαπησαντος*
 who loved *με* me, *και* and *παradonτος* gave
 up *ἑαυτον* himself *ὑπερ εμου* on behalf of
 me. 21. *Ουκ αθετω* I do not frustrate *την*
χαριν the grace *του Θεου* of God ; *ει γαρ* for

if δικαιοσυνη righteousness [cometh] δια νομου through the law, αρα of a truth Χριστος Christ απεθανεν has died δωρεαν in vain.

CHAPTER III.

1. Ω ανοητοι Γαλαται Ο foolish Galatians, τις who εβασκανε bewitched υμας you μη πειθεσθαι that ye do not obey τη αληθεια the truth? οis [ye] to whom κατ' οφθαλμους before your eyes Ιησους Χριστος Jesus Christ προεγραφη was publicly forewritten εσταυρωμενος crucified εν υμιν among you. 2. Θελω I wish μαθειν to learn τουτο μονον this only αφ' υμων from you: ελαβετε did ye receive το Πνευμα the Spirit εξ εργαων from the works νομου of the law, η or εξ ακοης from the hearing πιστεως of faith? 3. Εστε are ye ουτως thus ανοητοι foolish? εναρξαμενοι having begun πνευματι in the spirit, επιτελεισθε are ye perfected νυν now σαρκι in the flesh? 4. Επαθετε have ye suffered τοσαυτα so many [things] εικη to no purpose? ει γε και if at least indeed [they are] εικη in vain. 5. 'Ο ουν επιχορηγων doth he then who supplieth το πνευμα the spirit υμιν to you, και and ενεργων [who] worketh δυναμεις miracles εν υμιν among you, [do this] εξ εργαων from the works νομου of the law, η or εξ ακοης from the hearing πιστεως of faith? 6. Καθως even as Αβρααμ Abraham επιστευσε believed τω Θεω God, και and ελениθη it was reckoned αυτω to him

εις δικαιοσυνην for righteousness. 7. Γινωσκετε know *αρα* therefore, *ὅτι* that *οἱ* they [who are] *εκ πιστεως* of faith, *οἱτοι* those *εισιν* are *υἱοι* sons *Αβρααμ* of Abraham. 8. *Ἡ* δε *γραφη* but the scripture *προῖδουσα* having foreseen, *ὅτι* that *ὁ Θεος* God *δικαιοι* justifies *τα εθνη* the gentiles *εκ πιστεως* by faith *προενηγγελισατο* preached the gospel before *τῷ Αβρααμ* to Abraham: [saying] *ὅτι* that *Εν σοι* in thee *παντα τα εθνη* all nations *ευλογηθσονται* shall be blessed: 9. *ὥστε* so that *οἱ* those [who are] *εκ πιστεως* of faith *ευλογουνται* are blessed *συν τῷ πιστῷ Αβρααμ* with the faithful Abraham. 10. *Οσοι γαρ* for as many as *εισιν* are *ἐξ εργαων* of the works *νομου* of the law, *εισιν* are *ὑπο καταραν* under a curse: *γεγραπται γαρ* for it has been written, *ὅτι* that, *Επικαταρατος* cursed [is] *πας* every one *ὃς* who *οὐκ ἐμμενει* continueth not *εν πασιν* in all [things] *τοις γεγραμμενοις* which are written *εν τῷ βιβλίῳ* in the book *το νομου* of the law, *τοῦ* for the [purpose] *ποιησαι* to do *αυτα* them. 11. *Ὅτι* δε but that *ουδεις* no one *δικαιουνται* is justified *εν νομῳ* in the law *παρὰ τῷ Θεῳ* with God, *δηλον* is evident, *ὅτι* because, *Ὁ δικαιος* the just [man] *ζησεται* shall live *εκ πιστεως* by faith. 12. *Ὁ* δε *νομος* but the law *οὐκ ἐστιν* is not *εκ πιστεως* of faith: *αλλα* but *Ανθρωπος* the man *ὁ ποιησας* who has done *αυτα* them *ζησεται* shall live *εν αυτοις* in them. 13. *Χριστος* Christ *ἐξηγορα-*

σεν hath redeemed ἡμας us εκ της καταρας from the curse του νομου of the law, γενομενος having been made καταρα a curse ὑπερ ἡμων on behalf of us: γεγραπται γαρ for it has been written, *Επικαταρατος* cursed [is] πας every one ὁ κρεμαμενος who is hanged επι ξυλου on a tree: 14. *ἵνα* that ἡ ευλογία the blessing του *Αβρααμ* of Abraham γενηται might be εις τα εθνη on the gentiles εν *Χριστῳ* *Ιησου* in Christ Jesus, *ἵνα* that λαβαμεν we might receive την επαγγελιαν the promise του *Πνευματος* of the Spirit δια της πιστεως through faith. 15. *Αδελφοι* brethren, λεγω I speak κατα ανθρωπον according to man: ἔμως nevertheless ουδεις no one αθετει rejecteth, η or επιδιατασσεται addeth to, διαθηκην the covenant ανθρωπου of a man κεκυρωμενην which has been confirmed. 16. *Αι* δε επαγγελιαι but the promises ερρηθησαν were spoken τῳ *Αβρααμ* to Abraham και and τῳ σπερματι αυτου to his seed: ου λεγει he saith not, *Και* and τοις σπερμασι to his seeds; ὡς as if επι πολλων in the case of many, *αλλα* but ὡς as if εφ' ἑνος concerning one, *Και* and τῳ σπερματι σου to thy seed, ὅς which εστιν is *Χριστος* Christ. 17. *Λεγω* δε but I say τουτο this, νομος the law, ὁ γεγονως which was made μετα τετρακοσια after [a space of] four hundred και and τριακοντα ετη thirty years, ουκ ακυροι does not disannul διαθηκην the covenant προκεκυρωμενην previously confirmed ὑπερ

ου Θεου by God εις Χριστον in Christ, εις
 to to the end καταργησαι that it should ren-
 der of none effect την επαγγελίαν the pro-
 mise. 18. *Ει γαρ* for if ή κληρονομία the
 inheritance [be] εκ νομου from the law, ουκ
 ετι [it is] no longer εξ επαγγελίας from the
 promise: ο δε Θεος but God κεχαρισται has
 given it freely τῷ Αβρααμ to Abraham δι'
 επαγγελίας through promise. 19. *Τι ουν*
 why then is ο νομος the law? Προσέτεθη
 it was added χάριν for the sake των παρα-
 βασεων of transgressions, αχρις ού until
 what [time] το σπέρμα the seed ελθῃ should
 come, ᾧ to which ἐπηγγέλται the promise
 was made; διαταγεις having been ordained
 δι' αγγελων by angels, εν χειρι in the hand
 μεσιτου of a mediator. 20. Ο δε μεσιτης
 but the mediator ουκ εστιν is not ένας of
 one: ο δε Θεος but God εστιν is εις one. 21.
 Ο ουν νομος [is] the law then κατα των επ-
 αγγελιων against the promises του Θεου of
 God? Μη γενοιτο may it not be: ει γαρ
 for if νομος a law εδοθη were given ο δυνα-
 μενος which was able ζωοποιησαι to give life,
 οντως verily ή δικαιοσυνη righteousness αν ην
 would have been εκ νομου of the law. 22.
 Αλλα but ή γραφή the scripture συνεκλεισεν
 has concluded τα παντα all things ὑπο ἁμαρ-
 τIAN under sin, ινα that ή επαγγελία the pro-
 mise εκ πιστεως from faith Ιησου Χριστου
 of Jesus Christ δοθῃ might be given τοις
 πιστευουσιν to those who believe. 23. Προ

δε του but before the [time] *την πιστιν* that faith *ελθειν* came, *εφρουρουμεθα* we were kept guarded *υπο νομον* under the law, *συγκεκλεισμενοι* being shut up *εις την πιστιν* to the faith *μελλουσαν* about *αποκαλυφθηναι* to be revealed : 24. *ωστε* so that *ο νομος* the law *γέγονε* became *παιδαγωγος ημων* our schoolmaster *εις Χριστον* to Christ, *ινα* that *δικαιωθωμεν* we might be justified *εκ πιστεως* from faith. 25. *Ελθουσης δε της πιστεως* but faith having come, *εσμεν* we are *ουκ επι* no longer *υπο παιδαγωγου* under a schoolmaster. 26. *Εστε γαρ* for ye are *παντες* all *υιοι* sons *Θεου* of God *δια της πιστεως* through faith *εν Χριστω Ιησου* in Christ Jesus. 27. *Οσοι γαρ* for as many [of you] as *εβαπτισθητε* were baptized *εις Χριστον* to Christ, *ενεδυσασθε* have put on *Χριστον* Christ. 28. *Ουκ επι* there is not *Ιουδαιος* Jew *ουδε* nor *Ελλην* Greek : *ουκ επι* there is not *δουλος* bondsman *ουδε* nor *ελευθερος* free : *ουκ επι* there is not *αρσεν* male *και* and *θηλυ* female : *παντες γαρ υμεις* for ye all *εστε* are *εις* one *εν Χριστω Ιησοι* in Christ Jesus. 29. *Ει δε* but if *υμεις* ye [are] *Χριστου* Christ's, *αρα* then *εστε* ye are *σπερμα* the seed *του Αβρααμ* of Abraham, *και* and *κληρονομοι* heirs *κατ' επαγγελιαν* according to promise.

CHAPTER IV.

1. Λεγω δε but I say εφ' ὅσον χρόνον *for* as long a time as ὁ κληρονομος the heir *εστιν* is νηπιος a child, διαφερει he differeth ουδεν as to nothing δουλου from a servant, *ων* though being κυριος lord παντων of all. 2. Αλλα but *εστιν* is ὑπο επιτροπους under guardians και and οικονομους stewards, *αχρι της προθεσμιας* until the before appointed time του πατρος of [his] father. 3. Οὕτω so και also ἡμεεις we, ὅτε when ημεν we were νηπιοι children, ημεν were δεδουλωμενοι held in bondage ὑπο τὰ στοιχεια under the elements του κοσμου of the world. 4. Ὅτε δε but when το πληρωμα the fulfilment του χρονου of the time ηλθε came, ὁ Θεος God εξαπεστειλε sent forth τον υἱον αὐτου his son, γενομενον made εκ γυναικος of a woman, γενομενον made ὑπο νομον under the law: 5. *ἵνα* that εξαγοραση he might redeem τους those ὑπο νομον under the law, *ἵνα* that απολαβωμεν we should receive την υιοθεσιαν the adoption of sons. 6. Ὅτι δε but because εστε ye are υἱος sons ὁ Θεος God εξαπεστειλεν hath sent forth το Πνευμα the Spirit του υἱου αυτου of his son εις τας καρδιας ὑμων into your hearts, κραζον crying, Αββα Αββα, ὁ πατηρ father. 7. Ὡστε so that *ει* thou art ουκ *ετι* no longer δουλος a servant, αλλα but υἱος a son: *ει* δε but if υἱος a son, και also κληρονομος heir Θεου of God δια Χριστου through Christ. 8. Αλλα

but τότε μεν then indeed, ουκ ειδοτες not knowing Θεον God, εδουλευσατε ye were servants τοις μη ουσι to those who are not θεοις gods φύσει by nature. 9. Νυν δε but now, γνωντες knowing Θεον God, μαλλον δε but rather γνωσθεντες being known ὑπο Θεου by God, πως how επιστρεφετε do ye turn παλιν again επι τα ασθενη to the weak και and πτωχα στοιχεια poor elements, οἷς to which θελετε ye wish παλιν again ανωθεν as before δουλευειν to be slaves? 10. Παρατηρεισθε ye observe ἡμερας days, και and μηνas months, και and καιρους times, και and εν-αυτους years. 11. Φοβονμαι I fear ὑμας you, μη lest πως by any means κεκοπιακα I have laboured εις ὑμας towards you εικη in vain.

12. Γινεσθε be ὡς as εγω I [am] ὅτι because καγω I also [am] ὡς as ὑμεις you, αδελφοι brethren, δεομαι I pray ὑμων of you : ηδίκησατε ye have injured με me ουδεν in nothing. 13. Οιδατε δε but ye know ὅτι that δι' ασθενειαν through weakness της σαρκος of the flesh ευηγγελισαμην I preached the gospel ὑμιν to you το προτερον at first, 14. και and τον πειρασμον μου my temptation τον which [was] εν τη σαρκι μου in my flesh ουκ εξουθενησατε ye despised not ουδε nor εξεπτυσσατε rejected, αλλα but εδεξασθε ye received με me ὡς as αγγελον an angel Θεου of God, ὡς as Χριστον Ιησουν Christ Jesus. 15. Τις ουν what then ην was ὁ μακαρισμος ὑμων your blessedness? μαρτυρω γαρ for I

bear witness ὑμῖν to you ὅτι that, εἰ if δυνα-
τον possible, ἐξορυξαντες having plucked out
τους οφθαλμούς ὑμῶν your eyes ἐδωκατε αν
ye would have given [them] μοι to me. 16.
Ὡστε so that γεγωνα I have become ἐχθρος
the enemy ὑμῶν of you: ἀληθευων telling
truth ὑμῖν to you? 17. Ζηλουνσι they zea-
lously affect ὑμᾶς you ου not καλῶς well,
ἀλλὰ but θελουνσι they wish ἐκκλειςαι to ex-
clude ὑμᾶς you, ἵνα that ζηλουτε ye might
affect zealously αὐτοὺς them. 18. Καλὸν δὲ
but it is well το ζηλουσθαι to be zealously
affected ἐν καλῷ in good παντοτε always και
and μη μόνον not only ἐν τῷ με παρῆναι
during my presence πρὸς ὑμᾶς with you. 19.
Τεκνία μου my little children, οὓς whom
ὠδινῶ I travail with παλιν again, ἀχρις οὗ
until what [time] Χριστὸς Christ μορφωθῇ
should be formed ἐν ὑμῖν in you. 20. Ἡθέ-
λον δὲ but I wished παρῆναι to be present
πρὸς ὑμᾶς with you ἀρτι now, και and ἀλ-
λαξαι to change τὴν φωνὴν μου my voice, ὅτι
because ἀποσοῦμαι I am in doubt ἐν ὑμῖν in
you.

21. Λεγετε tell μοι to me, οἱ θελοντες [ye]
who wish εἶναι to be ὑπὸ νομον under the
law, ουκ ἀκουετε do ye not hear τον νομον
the law? 22. Γεγραπται γαρ for it has been
written, ὅτι that Ἀβρααμ Abraham ἐσχεν
had δυο υἱους two sons: ἓνα one ἐκ τῆς παι-
δισκῆς from the bondmaid και and ἓνα one
ἐκ τῆς ἐλευθέρᾳς from the free woman. 23.

Αλλα but *ὁ μὲν* the one *ἐκ τῆς παιδισκῆς* from the bondmaid *γεγεννηται* born *κατὰ σάρκα* according to the flesh : *ὁ δὲ* the other *ἐκ τῆς ἐλευθέρης* from the freewoman, *διὰ τῆς ἐπαγγελίας* through the promise : 24. *ἀτινὰ* which things *ἐστὶν* are *ἀλληγορούμενα* spoken allegorically : *αὗται γὰρ* for these *εἰσιν* are *αἱ δύο διαθήκαι* the two covenants : *μία μὲν* the one indeed *ἀπο ὄρους Σιναι* from mount Sinai, *γεννώσκει* generating *εἰς δουλείαν* to bondage, *ἥτις* which *ἐστὶν* is *Ἀγάρ* Agar. 25. *Τὸ γὰρ Ἀγάρ* for the Agar *ἐστὶν ὄρος Σιναι* mount Sinai *ἐν τῇ Ἀραβίᾳ* in Arabia, *συστοιχεῖ δὲ* but correspondeth *τῇ νυν Ἱερουσαλὴμ* to the now Jerusalem, *δουλεῖ δὲ* and is in bondage *μετὰ τῶν τέκνων αὐτῆς* with her children. 26. *Ἡ δὲ Ἱερουσαλὴμ* but the Jerusalem *ἀνω* above *ἐστὶν* is *ἐλευθέρη* free, *ἥτις* which *ἐστὶν* is *μητὴρ* mother *παντῶν ἡμῶν* of us all. 27. *Γεγραπται γὰρ* for it has been written, *Εὐφρανθήτι* rejoice thou, *στεῖρα* O barren, *ἢ οὐ τικτοῦσα* which bringeth not forth : *ῥήξον* break forth *καὶ* and *βοήσον* cry out *ἢ οὐκ ὠδινούσα* [thou] who travailest not : *ὅτι* because *πολλὰ* many [are] *τὰ τέκνα* the children *τῆς ἐρημῆς* of the desolate *μαλλοὶ* more *ἢ* than *τῆς ἐχούσης* of her who has *τὸν ἀνδρα* the husband. 28. *Ἡμεῖς δὲ* but we, *ἀδελφοί* brethren, *κατὰ Ἰσαὰκ* according to Isaac, *ἐσμεν* are *τέκνα* children *ἐπαγγελίας* of promise. 29. *Αλλα* but *ὥσπερ* as *τοτε* then *ὁ γεννηθεὶς* he who was born *κατὰ σαρ-*

κα according to the flesh *εδιωκε* persecuted τον him [born] *κατα πνευμα* according to the spirit, *ούτω* so *και* also *νυν* now. 30. *Αλλα* but *τι* what *λεγει* saith *η γραφη* the scripture? *Εκβαλε* cast out *την παιδισκην* the bondmaid *και* and *τον υιον αυτης* her son, *ο γαρ υιος* for the son *της παιδισκης* of the bondmaid *ου μη κληρονομηση* shall not inherit *μετα του υιου* with the son *της ελευθερας* of the free woman: 31. *αρα* therefore, *αδελφοι* brethren, *ουκ εσμεν* we are not *τεκνα* children *παιδισκης* of the bondmaid, *αλλα* but *της ελευθερας* of the free woman.

CHAPTER V.

1. *Τη ελευθερια νυν* in the freedom therefore *η* with which *Χριστος* Christ *ηλευθερωσεν* hath freed *ημας* us, *στηκετε* stand, *και* and *μη ενεχεσθε* be not entangled *παλιν* again *ζυγω* in the yoke *δουλειας* of bondage. 2. *Ιδε* behold, *εγω* I *Παυλος* Paul *λεγω* say *υμιν* to you *οτι* that, *εαν* if *περιτεμνησθε* ye be circumcised, *Χριστος* Christ *ωφελησει* will profit *υμας* you *ουδεν* nothing: 3. *μαρτυρομαι δε* but I testify *παλιν* again *παντι ανθρωπω* to every man *περιτεμνομενω* circumcised, *οτι* that *εστιν* he is *οφειλετης* a debtor *ποιησαι* to do *ολον τον νομον* the whole law. 4. *Κατηργηθητε* ye have been abolished *απο του Χριστου* from Christ, *οιτινες* who *δικαιουσθε* are justified *εν νομω* in the law: *εξεπεσατε* ye have fallen *της χαριτος* from grace.

5. Ἡμεῖς γὰρ for we πνεύματι by the spirit ἀπεκδεχόμεθα await ἐκ πίστεως from faith ἐλπίδα the hope δικαιοσύνης of righteousness. 6. Ἐν γὰρ Χριστῷ Ἰησοῦ for in Christ Jesus οὔτε neither περιτομῇ circumcision ἰσχύει availeth τί anything, οὔτε nor ἀκροβυστία uncircumcision, ἀλλὰ but πίστις faith ἐνεργουμένη working δι' ἀγάπης through love. 7. Ἐτρεχετε ye did run καλῶς well: τίς who ἀνεκόψεν hindered ὑμᾶς you μὴ πειθεσθαι from listening τῇ ἀληθείᾳ to the truth? 8. Ἡ πείσμωνῃ the persuasion οὐκ [is] not ἐκ τοῦ καλοῦντος from him that calleth ὑμᾶς you. 9. Μικρὰ ζυμὴ a little leaven ζυμοὶ leaveneth ὅλον τὸ φύραμα the whole lump. 10. Ἐγὼ I πεποιθα trust εἰς ὑμᾶς on you ἐν Κυρίῳ in the Lord, ὅτι that φρονήσετε ye will be minded οὐδὲν ἄλλο nothing else: ὁ δὲ ταρασσὼν but he that disturbs ὑμᾶς you βαστάσει shall bear τὸ κρίμα the judgment, ὅστις whosoever ἢ ἂν he may be. 11. Εἰ δὲ but if ἐγὼ I, ἀδελφοὶ brethren, ἐτι still κηρύσσω preach περιτομὴν circumcision, τί why διωκομαι am I persecuted ἐτι still? ἀρα therefore τὸ σκάνδαλον the offence τοῦ σταυροῦ of the cross κατηργηται has been annulled. 12. Οφελόν I would that οἱ ἀναστατούντες those who disturb ὑμᾶς you καὶ even ἀποκοφονται shall be cut off.

13. Ὑμεῖς γὰρ for you, ἀδελφοὶ brethren, ἐκληθήτε have been called ἐπ' ἐλευθερίᾳ for

liberty : *μονον* only *μη* do not [devote] *τη ελευθεριαν* liberty *εις αφορμην* for occasion *τη σαρκι* to the flesh, *αλλα* but *δια της αγαπης* through love *δουλευετε* serve *αλληλοις* each other. 14. *Ὁ γαρ πας νομος* for all the law *πληρουνται* is fulfilled *εν ἐνι λογῳ* in one word *εν τῳ* in the [saying], *Αγαπησεις* thou shalt love *τον πλησιον σου* thy neighbour *ὡς σεαυτον* thyself. 15. *Εἰ δε* but if *δακνετε* ye bite *και* and *κατεσθιετε* devour *αλληλους* each other, *βλεπετε* see, *μη αναλωθητε* [that] ye be not consumed *ὑπο αλληλων* by each other.

16. *Λεγω δε* but I say, *Περιπατετε* walk *Πνευματι* in the Spirit, *και* and *ου μη τελεσητε* ye shall not fulfil *επιθυμιαν* the lust *σαρκος* of the flesh. 17. *Ἡ γαρ σαρξ* for the flesh *επιθυμει* lusteth *κατα του Πνευματος* against the Spirit, *το δε Πνευμα* and the Spirit *κατα της σαρκος* against the flesh : *ταυτα δε* but these *αντικειται* are opposed *αλληλοις* to each other, *ινα* that *μη ποιητε* ye may not do *ταυτα* those [things] *α* which *θελητε αν* ye may wish. 18. *Εἰ δε* but if *αγεσθε* ye are led *Πνευματι* by the Spirit, *ουκ εστε* ye are not *ὑπο νομον* under the law. 19. *Τα δε εργα* but the works *της σαρκος* of the flesh *εστιν* are *φανερὰ* manifest, *ατινα* which *εστιν* are *μοιχεια* adultery, *πορνεια* fornication, *ακαθαρσια* uncleanness, *ασελγεια* lewdness, 20. *ειδωλολατρεια* idolatry, *φαρμακεια* witchcraft, *εχθραι* enmities, *ερεϊς*

variances, ζηλοι emulations, θυμοι wraths, εριθειαι strifes, διχοστασιαι seditious, αίρεσεις heresies, 21. φθονοι envyings, φονοι murders, μεθαι drunkennesses, κωμοι revelings, και and τα όμοια the like [things] τουτοις to these: ά [as to] which προλεγω I tell beforehand ύμιν to you, καθως as και also προειπον I previously told, ότι that οί πρασσοντες those who do τα τοιαυτα such things ου κληρονομησουσι shall not inherit βασιλειαν the kingdom Θεου of God. 22. 'Ο δε καρπος but the fruit του Πνευματος of the Spirit εστιν is αγαπη love, χαρα joy, ειρηνη peace, μακροθυμια long-suffering, χρηστοτης gentleness, αγαθωσυνη goodness, πιστις faith, πραοτης mildness, εγκρατεια temperance: 23. κατι των τοιουτων against such ουκ εστι there is not νομος law. 24. Οί δε but they του Χριστου of Christ εσταυρωσαν have crucified την σαρκα the flesh συν τοις παθημασι with the affections και and ταις επιθυμiais the lusts. 25. Ει if ζωμεν we live Πνευματι in the Spirit, και στοιχωμεν let us walk also πνευματι in the Spirit. 26. Μη γινωμεθα let us not be κενοδοξοι vain-glorious, προκαλουμενοι provoking αλληλους each other, φθονουντες envying αλληλοις each other.

CHAPTER VI.

1. Αδελφοι brethren, εαν και if even ανθρωπος a man προληφθη should be caught

εν τινι παραπτώματι in any fault, ὑμεῖς do
 you οἱ πνευματικοὶ the spiritual καταρτιζετε
 restore τὸν τοιοῦτον such an one εν πνεύματι
 in the spirit πραότητος of meekness σκοπῶν
 considering σεαυτὸν thyself, μὴ καὶ lest also
 σὺ thou πειρασθῇς shouldest be tempted. 2.
 Βασταζετε bear τὰ βαρὴ the burdens ἀλλη-
 λων of each other, καὶ and οὕτως thus ἀνα-
 πληρωσατε fulfil τὸν νόμον the law τοῦ Χρισ-
 τοῦ of Christ. 3. Εἰ γὰρ for if τις any one
 δοκεῖ thinks εἶναι to be τι anything, ὧν being
 μὴδὲν nothing, φρεναπατᾷ he deceives ἑαυτὸν
 himself. 4. Ἐκαστος δὲ but let each one
 δοκιμαζέτω prove τὸ ἔργον ἑαυτοῦ his own
 work, καὶ and τότε then ἔξει he will have τὸ
 καυχῆμα the rejoicing εἰς ἑαυτὸν on himself
 μόνον alone, καὶ and οὐ not εἰς τὸν ἕτερον on
 another. 5. Ἐκαστος γὰρ for each one
 βαστασεῖ shall bear τὸ ἰδίον φορτίον his own
 burden. 6. Ὁ δὲ κατηχούμενος but let him
 who is taught τὸν λόγον [as to] the word
 κοινωνεῖτω communicate τῷ κατηχούντι to
 the teacher, εν πασιν ἀγαθοῖς in all good
 things.

7. Μὴ πλανασθε be not deceived: Θεὸς
 God οὐ μνηστηρίζεται is not mocked: ὁ γὰρ
 εἰς for whatsoever ἀνθρώπος a man σπείρῃ
 may sow, τοῦτο that καὶ also θερίσει he will
 reap. 8. Ὅτι because ὁ σπείρων he who
 soweth εἰς τὴν σὰρκα ἑαυτοῦ to his flesh, ἐκ
 τῆς σαρκὸς from the flesh θερίσει shall reap
 φθορὰν corruption: ὁ δὲ σπείρων but he who

soweth εἰς τὸ Πνεῦμα to the Spirit, ἐκ τοῦ Πνεύματος from the Spirit θερίσει shall reap ζῶν αἰώνιον eternal life. 9. Ποιούντες δὲ but doing τὸ καλὸν good μὴ ἐκκακῶμεν let us not fail: καιρῷ γὰρ ἰδίῳ for in fit time θερίσομεν we shall reap, μὴ ἐκλυόμενοι not being faint. 10. Ἀρα οὖν therefore then, ὥς as ἔχομεν we have καιρὸν opportunity, ἐργαζόμεθα let us work τὸ ἀγαθὸν good πρὸς πάντας to all, μαλιστα δὲ but mostly πρὸς τοὺς οἰκείους to those of the household τῆς πίστεως of the faith. 11. Ἰδετε ye see πηλικοῖς γραμμασιν in how large writings ἐγράψα I have written ὑμῖν to you τῇ ἐμῇ χειρὶ with my hand. 12. Ὅσοι as many as θέλουσι wish εὐπροσώπησαι to make a fair appearance ἐν σαρκὶ in the flesh, οὗτοι these ἀναγκάζουσι compel ὑμᾶς you περιτεμνεσθαι to be circumcised: μόνον only, ἵνα that μὴ διώκωνται they may not be persecuted τῷ σταυρῷ for the cross τοῦ Χριστοῦ of Christ. 13. Οὐδὲ γὰρ for neither οἱ περιτεμνομενοὶ those who are circumcised αὐτοὶ themselves φυλάσσουνσι keep νόμον the law; ἀλλὰ but θέλουσι they wish ὑμᾶς that you περιτεμνεσθαι be circumcised, ἵνα that καυχῶσονται they may glory ἐν τῇ ὑμετέρᾳ σαρκὶ in your flesh. 14. Μὴ δὲ γενοίτο but may it not happen ἐμοὶ to me καυχασθαι to glory, εἰ μὴ except ἐν τῷ σταυρῷ in the cross τοῦ Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ; δι' οὗ through whom κόσμος the

world *εσταυρωται* has been crucified *εμοι* to me, *καγω* and I *τω κοσμῳ* to the world. 15. *Εν γαρ Χριστῳ Ἰησου* for in Christ Jesus *ουτε* neither *περιτομη* circumcision *ισχυει* availeth *τι* anything, *ουτε* nor *ακροβυστια* uncircumcision, *αλλα* but *καινη κτισις* a new creature. 16. *Και* and *υσοι* as many as *στοιχησουσι* shall walk *τω κανονι τουτω* by this rule, *ειρηνη* peace [be] *επ' αυτους* on them *και* and *ελεος* mercy, *και* and *επι τον Ισραηλ* on the Israel *του Θεου* of God. 17. *Του λοιπου* for the remaining [time] *μηδεις* let no one *παρεχετω* give *κοπους* trouble *μοι* to me: *εγω γαρ* for I *βασταζω* bear *εν τῳ σωματι μου* in my body *τα στιγματα* the marks *του Κυριου Ἰησου* of the Lord Jesus.

18. *Ἡ χάρις* the grace *του Κυριου ἡμων* of our Lord *Ἰησου Χριστου* Jesus Christ *μετα του πνευματος υμων* [be] with your spirit, *αδελφοι* brethren. *Αμην* Amen.

[*Εγγραφη* it was written *προς Γαλατας* to the Galatians *απο Ῥωμης* from Rome.]

5. EPISTLE TO THE EPHESIANS

Ἡ ἐπιστολὴ the epistle *Παυλου* of Paul
του Ἀποστόλου the Apostle *προς Ἐφεσίους* to
 the Ephesians.

CHAPTER I.

Παυλος Paul, *ἀποστόλος* an apostle *Ἰησου Χριστου* of Jesus Christ *δια θεληματος* through the will *Θεου* of God, *τοῖς ἁγίοις* to the saints *ουσι* which are *ἐν Ἐφέσῳ* in Ephesus, *καὶ πιστοῖς* to the faithful *ἐν Χριστῷ Ἰησῷ* in Christ Jesus: 2. *χαρις* grace *ὑμῖν* to you *καὶ εἰρήνη* peace *ἀπο Θεου* from God *Πατρος ἡμῶν* our Father, *καὶ Κυρίου* the Lord *Ἰησου Χριστου* Jesus Christ.

3. *Εὐλογητος* blessed [be] *ὁ Θεός* the God *καὶ πατὴρ* Father *του Κυρίου ἡμῶν* of our Lord *Ἰησου Χριστου* Jesus Christ, *ὁ εὐλογησας* he who hath blessed *ἡμᾶς* us *ἐν πάσῃ εὐλογίᾳ πνευματικῇ* in all spiritual blessing *ἐν τοῖς ἐπουρανίοις* in the heavenly [places] *ἐν Χριστῷ* in Christ: 4. *καθὼς* as *ἐξελέξατο* he

chose ἡμας us εν αυτω in him προ καταβο-
 λης before the foundation κοσμου of the
 world, ἡμας that we ειναι should be ἁγιους
 holy και and αμωμους without blame κατ' εν-
 ωπιον αυτου before his face εν αγαπη in love ;
 5. προορισας having foreordained ἡμας us
 εις υιοθεσιαν to the adoption of children δια
 Ιησου Χριστου through Jesus Christ εις
 αυτον to himself, κατα την ευδοκιαν according
 to the good pleasure του θεληματος αυτου
 of his will, 6. εις επαινον to the praise δοξης
 of the glory της χαριτας αυτου of his grace,
 εν η in which εχαριτωσεν he has made accu-
 ptable ἡμας us εν τω ηγαπημενω in the be-
 loved : 7. εν ω in whom εχομεν we have την
 απολυτρωσιν redemption δια του αιματος
 αυτου through his blood, την αφεσιν the remis-
 sion των παραπτωματος of offences κατα
 τον πλουτον according to the riches της χαρι-
 τος αυτου of his grace, 8. ης of which επερισ-
 σευσεν he has abounded εις ἡμας towards us,
 εν παση σοφια in all wisdom και and φρονη-
 σει prudence, 9. γνωρισας having made known
 ἡμιν to us το μυστηριον the mystery του θελη-
 ματος αυτου of his will κατα την ευδοκιαν
 αυτου according to his good pleasure, ην which
 προεθετο he purposed εν αυτω in himself : 10.
 εις οικονομιαν for a dispensation του πληρωμα-
 τος of the fulness των καιρων of times, ανακεφ-
 αλαιωσασθαι to gather together εν τω Χριστω
 in Christ τα παντα all [things], τα τε both
 those εν τοις ουρανοις in the heavens και and

το those *ἐπι της γης* on the earth; *ἐν αὐτῷ* in him: 11. *ἐν ᾧ* in whom *καὶ* also *ἐκληρωθήμεν* we have been made inheritors, *προορισθέντες* having been preordained *κατὰ προθεσιν* according to the purpose του *ἐνεργουντος* of him who worketh *τα παντα* all [things] *κατὰ τὴν βουλὴν* according to the counsel του *θεληματος αὐτου* of his will: 12. *εἰς το* to the [end] *ἡμᾶς* that we *εἶναι* be *εἰς ἐπαινον* to the praise της *δοξης αὐτου* of his glory, *τους προηλπικотας* [we] who before trusted *ἐν τῷ Χριστῷ* in Christ; 13. *ἐν ᾧ* in whom *καὶ* also *ὑμεῖς* you [trusted], *ἀκουσάντες* having heard του *λογον* the word της *ἀληθείας* of truth, το *εὐαγγέλιον* the gospel της *σωτηρίας ὑμῶν* of your salvation, *ἐν ᾧ* in whom *καὶ* also *πιστευσάντες* having believed *ἐσφραγισθητε* ye were sealed τῷ *Πνεύματι τῷ ἁγίῳ* with the holy spirit της *ἐπαγγελίας* of promise, 14. *ὃς* who *ἐστίν* is *ἀρράβων* pledge της *κληρονομίας ἡμῶν* of our inheritance, *εἰς ἀπολυτρωσιν* to the redemption της *περιποιήσεως* of the purchase, *εἰς ἐπαινον* to the praise της *δοξης αὐτου* of his glory.

51. *Διὰ τοῦτο* on account of this *καγὼ* I also, *ἀκούσας* having heard *τὴν πίστιν* the faith *καθ' ὑμᾶς* among you *ἐν τῷ Κυρίῳ Ἰησοῦ* in the Lord Jesus, *καὶ* and *τὴν ἀγάπην* the love *εἰς πάντας τοὺς ἁγίους* to all the saints, 16. *οὐ παύομαι* do not cease *ευχαριστῶν* giving thanks *ὑπὲρ ὑμῶν* on behalf of you, *ποιούμενος* making *μνηεῖαν* mention *ὑμῶν* of you *ἐπι*

των προσευχων μου in my prayers : 17. ἵνα that ὁ Θεος the God του Κυριου ἡμων of our Lord Ιησου Χριστου Jesus Christ, ὁ πατηρ the Father της δοξης of glory, δωη may give ὑμιν to you Πνευμα the Spirit σοφιας of wisdom και and αποκαλυψεως of revelation εν επιγνωσει in the knowledge αυτου of him : 18. τους οφθαλμους the eyes της διανοιας ὑμων of your understanding, πεφωτισμενους enlightened εις το to the [intent] ὑμας that you ειδεναι know τις what εστιν is ἡ ελπις the hope της κλησεως αυτου of his calling, και and τις what ὁ πλουτος the wealth της δοξης of the glory της κληρονομιας αυτου of his inheritance εν τοις ἁγιοις in the saints : 19. και and τι what το ὑπερβαλλον μεγαθος the exceeding greatness της δυναμεως αυτου of his power εις ἡμας towards us, τους πιστευοντας who believe κατα την ενεργειαν according to the working του κρατους of the power της ισχυος αυτου of his might : 20. ἣν which ενεργησεν he hath worked εν τῷ Χριστῷ in Christ, εγειρας having raised αυτον him εκ νεκρων from the dead : και and εκαθισεν hath set [him] εν δεξια αυτου on his right hand εν τοις επουρανιοις in the heavenly [places], 21. ὑπερανω πασης αρχης far above all dominion και and εξουσιας power και and δυναμεως might και and κυριοτητος authority, και and παντος ονοματος every name ονομαζομενου named ου μονον not only εν τῷ αιωνι τουτῳ in this world, αλλα but και also εν τῷ μελλοντι

in that about to be : 22. *και* and *ὑπέταξεν* hath set *παντα* all things *ὑπο τους ποδας αυτου* under his feet : *και* and *εδωκεν* hath given *αυτον* him *κεφαλην* as head *ὑπερ παντα* over all [things] *τη εκκλησια* to the church : 23. *ἣτις* which *εστιν* is *το σωμα αυτου* his body, *το πληρωμα* the fulness *του πληρουμενου* of him who filleth *παντα* all [things] *εν πασιν* in all.

CHAPTER II.

1. *Και* and *ὑμας* you [hath he quickened] *οντας* being *νεκρους* dead *τοις παραπτωμασιν* in offences *και* and *ταις ἁμαρτιας* in sins ; 2. *εν αἷς* in which *ποτε* at one time *περιεπατησατε* ye walked *κατα τον αιωνα* according to the age *του κοσμου τουτου* of this world, *κατα τον αρχοντα* according to the ruler *της εξουσιας* of the power *του αερος* of the air, *του πνευματος* of the spirit *του ενεργουντος* which worketh *εν τοις υἱοις* in the sons *της απειθειας* of disobedience : 3. *εν οἷς* among whom *και* also *ἡμεις* we *παντες* all *ποτε* at one time *ανестραφημεν* held converse *εν ταις επιθυμιας* in the lusts *της σαρκος ἡμων* of our flesh, *ποιουντες* doing *τα θεληματα* the wills *της σαρκος* of the flesh *και* and *των διανοιων* of the thoughts : *και* and *ἡμεν* we were *φυσει* by nature *τεκνα* children *οργης* of anger, *ὡς* as *και* also *οἱ λοιποι* the rest. 4. *Ὁ δε Θεος* but God, *ων* being *πλουσιος* rich *εν ελεει* in mercy, *δια την πολλην αγαπην αὐτου* owing

to his much love, ἣν [according to] which *πᾶ-
πησεν* he loved ἡμὰς us, 5. *συνέζωοποίησεν*
hath quickened together τῷ Χριστῷ with
Christ ἡμὰς us *ὄντας* being *νεκροὺς* dead τοῖς
παραπτώμασιν in sins: (*χαριτι* by grace *εστε*
ye are *σεσωσμένοι* preserved:) 6. *καὶ* and
συνήγειρε raised together, *καὶ* and *συνεκαθίσε*
set together [us] *ἐν τοῖς ἐπουρανίοις* in the
heavenly [places] *ἐν Χριστῷ Ἰησοῦ* in Christ
Jesus: 7. *ἵνα* that *ἐνδειξηται* he might show
ἐν τοῖς αἰώσιν in the ages τοῖς *ἐπερχομένοις*
which are coming *ἐπὶ τὸν ὑπερβαλλοῦντα πλου-*
τον the exceeding riches *τῆς χάριτος αὐτοῦ* of
his grace, *ἐν χρηστότητι* in goodness *ἐφ' ἡμὰς*
towards us *ἐν Χριστῷ Ἰησοῦ* in Christ Jesus.
8. *Τῇ γὰρ χάριτι* for by grace *εστε* ye are
σεσωσμένοι saved *διὰ τῆς πίστεως* through
faith: *καὶ* and *τοῦτο* this *οὐ* not *ἐξ ὑμῶν* of you:
τὸ δῶρον the gift [is] *τοῦ Θεοῦ* of God: 9. *οὐ*
not *ἐξ ἐργῶν* from works, *ἵνα* that *τις* any one *μη*
καυχῆσθαι should not boast. 10. *Εσμεῖ*
γὰρ for we are *ποίημα αὐτοῦ* his workmanship,
κτισθέντες having been created *ἐν Χριστῷ*
Ἰησοῦ in Christ Jesus *ἐπὶ ἐργοῖς ἀγαθοῖς* for
good works, *οἷς* which *ὁ Θεὸς* God *προητοι-*
μασε made ready beforehand, *ἵνα* that *περιπα-*
τῶμεν we should walk *ἐν αὐτοῖς* in them.

11. *Διὸ* wherefore *μνημονεύετε* remember,
ὅτι that *ὑμεῖς* you *ποτε* at one time *τὰ ἐθνη*
gentiles *ἐν σαρκί* in the flesh, *οἱ λεγόμενοι* who
are called *ἀκροβυστία* uncircumcision *ὑπο τῆς*
λεγομένης by that which is called *περιτομῆς*

circumcision *χειροποιητου* made by hand *εν σαρκι* in the flesh: 12. *ὅτι* that *ητε* ye were *εν τῷ καιρῷ ἐκεῖνῳ* at that time *χωρις Χριστου* without Christ, *ἀπηλλοτριωμενοι* alienated *της πολιτειας* from the commonwealth *του Ισραηλ* of Israel, *και* and *ξενoi* strangers *των διαθηκων* from the covenants *της επαγγελιας* of promise, *μη εχοντες* not having *ἐλπίδα* hope, *και* and *ἀθεoi* without God *εν τῷ κοσμῷ* in the world: 13. *νυνι δε* but now, *εν Χριστῷ Ἰησου* in Christ Jesus, *ὑμεis* ye, *οἱ ουτες* who were *ποτε* at one time *μακραν* afar off, *ἐγενηθητε* have become *ἐγγυς* near *εν τῷ αἵματι* in the blood *του Χριστου* of Christ. 14. *Αυτος γαρ* for he *ἐστιν* is *ἡ εἰρηνη ἡμων* our peace, *ὁ ποιησας* who made *τα ἀμφοτερα* both *ἐν* one, *και* and *λυσας* [who] destroyed *το μεσοτοιχον* the middle wall *του φραγμου* of partition: 15. *καταργησας* having abolished *εν τῇ σαρκι αὐτου* in his flesh *την ἐχθραν* the enmity, *τον νομον* the law *των ἐντολων* of the commandments *εν δογμασιν* in ordinances, *ἵνα* that *κτιση* he might create *εν ἑαυτῷ* in himself *τους δυο* the two *εις ἓνα καινον ανθρωπον* into one new man, *ποιων* making *εἰρηνην* peace: 16. *και* and *ἀποκαταλλαξη* that he might reconcile *τους ἀμφοτερους* both of them *εν ἐνὶ σωματι* in one body *τῷ Θεῳ* to God *δια του σταυρου* through the cross, *ἀποκτεινὰς* having slain *την ἐχθραν* the enmity *εν αὐτῷ* in it. 17. *και* and *ἐλθων* having come *εὐηγγελισατο* he preached *εἰρηνην* peace

ὑμῖν to you τοῖς who [are] μακρὰν afar off,
 καὶ and τοῖς to those ἐγγὺς near. 18. Ὅτι
 because δι' αὐτοῦ through him οἱ ἀμφοτέροι we
 both ἐχομεν have ἐν ἑνὶ Πνεύματι in one
 Spirit τὴν προσάγωγὴν access πρὸς τὸν πατέρα
 to the Father. 19. Ἀρα οὖν therefore then
 ἐστε ye are οὐκέτι no longer ξένοι strangers καὶ
 and παροικοὶ sojourners, ἀλλὰ but συμπολιταὶ
 fellow-citizens τῶν ἁγίων of the Saints, καὶ and
 οἰκεῖοι people of the household τοῦ Θεοῦ of
 God: 20. ἐποικοδομηθέντες having been built
 up ἐπὶ τῇ θεμελίῳ on the foundation τῶν ἀπο-
 στολῶν of the apostles καὶ and προφητῶν pro-
 phets, Ἰησοῦ Χριστοῦ Jesus Christ οὗτος being
 αὐτοῦ himself ἀκρογωνιαίου the foundation-
 corner [stone]: 21. ἐν ᾧ in whom πᾶσα ἡ οἰ-
 κοδομη all the building συναρμολογουμένη
 being framed fitly together αὐξέει groweth εἰς
 ναὸν ἅγιον to a holy temple ἐν Κυρίῳ in the
 Lord: 22. ἐν ᾧ in whom καὶ also ὑμεῖς you
 συνοικοδομείσθε are built together, εἰς κατοί-
 κητηριον for a habitation τοῦ Θεοῦ of God ἐν
 Πνεύματι in the Spirit.

CHAPTER III.

1. Χάριν for the sake τουτου of this γω
 ἰ Παῦλος Paul, ὁ δεσμιος the prisoner τοῦ
 Χριστοῦ Ἰησοῦ of Christ Jesus ὑπὲρ ὑμῶν (in
 behalf of you τῶν ἐθνῶν the gentile; 2. εἰγε
 if at least ἤκουσατε ye have heard τὴν οἰκονο-
 μίαν the dispensation τῆς χάριτος of the grace
 τοῦ Θεοῦ of God τῆς δοθείσης which has been

given μοι to me εις υμας towards you : 3. οτι that κατα αποκαλυψιν according to revelation εγνωρισεν he made known μοι to me το μυστηριον the mystery, (καθως as προεγραψα I wrote before εν ολιγω in a little [space], 4. προς ο [with reference] to which δυνασθε ye can, αναγινωσκοντες reading, νοησαι understand την συνεσιν μου my knowledge εν τω μυστηριω in the mystery του Χριστου of Christ) : 5. ο which εν ετεραις γενεαις in other ages ουκ εγνωρισθη was not made known τοις υιοις to the sons των ανθρωπων of men, ως as νυν now απεκαλυφθη it has been revealed τοις αγιοις αποστολοις αυτου to his holy apostles και and προφηταις prophets εν Πνευματι in the Spirit : 6. τα εθνη that the gentiles ειναι might be συγκληρονομα joint heirs και and συσσωμα of the same body και and συμμετοχα fellow-partakers της επαγγελιας αυτου of his promise εν τω Χριστω in Christ, δια του ευαγγελιου through the gospel : 7. ου of which εγενομην I was made διακονος a minister κατα την δωρεαν according to the gift της χαριτος of the grace του Θεου of God, την δοθεισαν which has been given μοι to me κατα την ενεργειαν according to the working της δυναμεως αυτου of his power. 8. Εμοι to me τω ελαχιστοτερω the less than the least παντων των αγιων of all the saints η χαρις αιτη this grace εδοθη was given, ευαγγελισασθαι [that I] should preach εν τοις εθνεσιν among the gentiles τον ανεξιχνιαστον πλουτον the

unsearchable riches του Χριστου of Christ: 9. και and φωτισαι should enlighten παντας all, τις what [is] ἡ κοινωνια the fellowship του μυστηριου of the mystery του αποκεκρυμμενου which has been hidden απο των αιωνων from the ages of the world εν τῷ Θεῳ in God, τῷ κτισαντι who created τα παντα all things δια Ιησου Χριστου by Jesus Christ: 10. ινα that νυν now γνωρισθῃ might be made known ταις αρχαις to the principalities και and ταις εξουσιαις the powers εν τοις επουρανις in the heavenly places, δια της εκκλησιας through the church, ἡ πολυποικιλος σοφια the manifold wisdom του Θεου of God: 11. κατα προθεσιν according to the purpose των αιωνων of ages, ἡ which εποιησεν he made εν Χριστῷ Ιησῷ in Christ Jesus ὁ. Κυριῷ ἡμων our Lord: 12. εν ᾧ in whom εχομεν we have την παρρησιαν boldness και and την προσαγωγην access εν πεποιθησει in confidence δια της πιστεως through the faith αυτου of him. 13. Διο wherefore αιτουμαι I ask μη εκκακειν that [ye] faint not εν ταις θλιψεσι μου at my tribulations ὑπερ ὑμων for sake of you, ἡτις which εστιν is δοξα ὑμων your glory. 14. Χαριν [for] the sake τουτου of this καμπω I bend τα γονατα μου my knees προς τον πατερα to the Father του Κυριου ἡμων of our Lord Ιησου Χριστου Jesus Christ, 15. εξ ου from whom πασα πατρια all the family εν ουρανοις in the heavens και and επι της γης on the earth ονομαζεται is named: 16.

ἵνα that *δοῇ* he would grant *ὑμῖν* to you, *κατα*
τον πλουτον according to the riches *της*
δοξης αὐτου of his glory, *κραταιωθῆναι* to
 be strengthened *δυναμει* with might *δια του*
Πνευματος αὐτου through his Spirit *εις τον*
εσω ανθρωπον in the inner man : 17. *τον*
Χριστον that Christ *κατοικῆσαι* should dwell
δια της πιστεως through faith *εν ταις καρ-*
διαις ὑμων in your hearts : 18. *ἵνα* that,
ερριζωμενοι being rooted *και* and *τεθεμελιω-*
μενοι grounded *εν αγαπη* in love *εξισχυσητε*
 ye should be able *καταλαβεσθαι* to compre-
 hend *συν πασι τοις ἁγιοις* with all saints, *τι*
 what [is] *το πλατος* the width, *και* and *μηκος*
 length, *και* and *βαθος* depth, *και* and *ὑψος*
 height : 19. *γινωαι τε* and to know *αγαπην*
 the love *του Χριστου* of Christ *την ὑπερβαλ-*
λουσαν which exceedeth *της γνωσεως* know-
 ledge : *ἵνα* that *πληρωθητε* ye might be filled
εις παν το πληρωμα to all the fulness *του*
Θεου of God. 20. *Τῷ δε δυναμενῳ* but to
 him who is able *ποιησαι* to do *ὑπερ* beyond
εκ περισσου of abundance *ὑπερ παντα* beyond
 all [things] *ὧν* which *αιτουμεθα* we ask *η* or
νοουμεν think, *κατα την δυναμιν* according
 to the power *την ενεργουμενην* which worketh
εν ἡμῖν in us, 21. *αὐτῷ* to him *ἡ δόξα* [be]
 the glory *εν τη εκκλησιᾳ* in the church *εν*
Χριστῷ Ἰησῷ in Christ Jesus, *εις πασας τας*
γενεας to all the generations *του αιωνος* of
 the eternity *των αιωνων* of eternities. *Ἀμην*
Amen.

CHAPTER IV.

1. Παρακαλῶ οὖν I therefore beseech ὑμᾶς you, ἐγὼ I ὁ δεσμιος the prisoner ἐν Κυρίῳ in the Lord, περιπατῆσαι that ye walk ἀξίως worthily τῆς κλησεως of the vocation ἧς of which ἐκλήθητε ye have been called: 2. μετὰ πάσης ταπεινοφροσύνης with all lowliness καὶ and πραότητος meekness, μετὰ μακροθυμίας with long-suffering, ἀνεχόμενοι forbearing ἀλλήλων each other ἐν ἀγαπῇ in love: 3. σπουδαζόντες endeavouring τηρεῖν to keep τὴν ἐνότητα the unity τοῦ Πνεύματος of the Spirit ἐν τῷ σύνδεσμῳ in the bond τῆς εἰρήνης of peace. 4. Ἐν σῶμα [there is] one body καὶ and ἐν Πνεύμα one Spirit, καθὼς even as καὶ also ἐκλήθητε ye have been called ἐν μιᾷ ἐλπίδι in one hope τῆς κλησεως ὑμῶν of your calling: 5. εἰς Κύριος one Lord, μία πίστις one faith, ἐν βαπτισμα one baptism: 6. εἰς Θεός one God καὶ and πατὴρ Father πάντων of all, ὁ who [is] ἐπὶ πάντων above all, καὶ and διὰ πάντων through all, καὶ and ἐν πᾶσιν ὑμῖν in you all. 7. Ἐνὶ δὲ ἑκάστῳ but to each one ἡμῶν of us ἐδόθη has been given ἡ χάρις grace κατὰ τὸ μέτρον according to the measure τῆς δωρεᾶς of the gift τοῦ Χριστοῦ of Christ. 8. Διὸ wherefore λέγει he saith, “Ἀναβὰς having gone up εἰς ὕψος on high, ἠχμαλωτεύσεν he hath led captive αἰχμαλωσίαν captivity, καὶ and ἔδωκεν hath given δόματα gifts τοῖς ἀνθρώποις to man.” 9. Τοῦ δὲ but [as to] the [saying] “Ἀνεβή

he went up," *τι* what *εστιν* is it, *ει μη* except *οτι* that *και* also *κατεβη* he went down *πρωτον* first *εις τα κατωτερα μέρη* to the lower parts *της γης* of the earth? 10. *Ο καταβας* he who descended *εστιν* is *αυτος* the same *και ο αναβας* as he who ascended *υπερανω παντων των ουρανων* far above all heavens, *ινα* that *πληρωση* he might fill *τα παντα* all [things]. 11. *Και* and *αυτος* he *εδωκε* gave *τους μεν* some, *αποστολους* apostles; *τους δε* others, *προφητας* prophets; *τους δε* but others *ευαγγελιστας* evangelists; *τους δε* but others *ποιμενας* pastors *και* and *διδασκαλους* teachers; 12. *προς τον καταρτισμον* to the perfecting *των αγιων* of the saints, *εις εργον* to the work *διακονιας* of the ministry, *εις οικοδομην* for the edifying *του σωματος* of the body *του Χριστου* of Christ: 13. *μεχρι* until *καταντησωμεν* we should arrive *οι παντες* all of us *εις την ενότητα* to the unity *της πιστεως* of the faith, *και* and *της επιγνωσεως* of the knowledge *του υιου* of the son *του Θεου* of God, *εις ανδρα τελειον* to a perfect man, *εις μετρον* unto the measure *ηλικιας* of the stature *του πληρωματος* of the fulness *του Χριστου* of Christ: 14. *ινα* that *ωμεν* we may be *μηκετι* no longer *νηπιοι* infants, *κλυδωνιζομενοι* tossed to and fro *και* and *περιφερομενοι* borne about *παντι ανεμω* by every wind *της διδασκαλιας* of doctrine, *εν τη κυβεια* in the sleight *των ανθρωπων* of men, *εν πανουργια* in craftiness, *προς την μεθοδειαν* for the wiliness *της*

πλαιψ of deceit; 15. αληθευοντες δε but speaking the truth εν αγαπη in love αυξησωμεν should grow up τα παντα [as to] all [things] εις αυτον to him, ος who εστιν is η κεφαλη the head, ο Χριστος Christ; 15. εξ ου from whom παν το σωμα the whole body συναρμολογουμενον compactly fitted together και and συμβιβαζομενον connected together δια πασης αψης through every joint της επιχορηγίας of supply κατ' ενεργειαν according to the effectual working εν μετρῳ in the measure ενός εϋαστου μερους of each one part ποιειται maketh την αυξησιν the increase του σωματος of the body εις οικοδομην to the edification εαυτου of itself εν αγαπη in love.

17. Τουτο ουν this therefore λεγω I say και and μαρτυρομαι testify εν Κυριῳ in the Lord, υμας that you μηκετι no longer περιπατειν walk καθως as και also τα λοιπα εθνη the rest of the gentiles περιπατει walk εν ματαιοτητι in the vanity του νοου αυτων of their mind, 18. εσκοτισμενοι darkened τη διανοια in the understanding, οντες being απηλλοτριωμενοι alienated της ζωης from the life του Θεου of God, δια την αγνοιαν owing to the ignorance την ουσαν which is εν αυτοις in them, δια την πωρωσιν because of the blindness της καρδιας αυτων of their hearts. 19. οίτινες who απηλγηκοτες having become void of feeling παρεδωκαν gave up εαυτους themselves τη ασελγεια to lasciviousness εις εργασιαν to the working ακαθαρσιας πασης of all

uncleanneſſe *εν πλεονεξια* in covetouſneſſe. 20. *υμεις δε* but ye *ουκ εμαθετε* have not learned *τον Χριστον* Chriſt *ουτως* thus: 21. *ειγε* if at leaſt *ηκουσατε* ye have heard *αυτον* him *και* and *εδιδαχθητε* have been taught *εν αυτω* in him, *καθως* as *αληθεια* truth *εστιν* is *εν τω Ιηſου* in Jeſus: 22. *υμας* that you *αποθεσθαι* put off, *κατα την προτεραν ανας-τροφην* according to the former converſation, *τον παλαιον ανθρωπον* the old man, *τον φθειρομενον* which is corrupted *κατα τας επιθυμιας* according to the luſts *της απατης* of deceit: 23. *ανανεουσθαι δε* but be renewed *τω πνευματι* in the ſpirit *του νοος υμων* of your mind; 24. *και* and *ενδυſασθαι* put on *τον καινον ανθρωπον* the new man, *τον κτισθεντα* which has been created *κατα Θεον* according to God *εν δικαιοſυνη* in righteouſneſſe *και* and *οſιοτητι* holineſſe *της αληθειας* of the truth.

25. *Διο* wherefore *αποθεμενοι* having put away *το ψευδος* lying, *λαλειτε* ſpeak *αληθειαν* truth *εκαſτος* each one *μετα του πληſιου αυτου* with his own neighbour, *οτι* becauſe *εſμεν* we are *μελη* members *αλληλων* of each other. 26. *Οργιζεſθε* be ye angry, *και* and *μη αμαρτανετε* ſin not: *μη ο ηλιος* let not the ſun *επιδυετω* go down *επι τω παροργιſμω υμων* upon your wrath: 27. *μητε* nor *διδετε* give *τοπον* place *τω διαβολω* to the devil. 28. *Ο κλεπτων* he who ſtealeth *μηκετι κλεπτετω* let him no more ſteal; *μαλλον δε* but

rather *κοπιατω* let him labour *εργαζομενος* working *το αγαθον* that which is good *ταις χειρσι* with his hands, *ινα* that *εχη* he may have *μεταδιδουαι* to give share *τω εχοντι* to him who has *χρειαν* need. 29. *Μη* let not *πας λογος σαπρος* any corrupt word *εκπορευεσθω* proceed out *εκ του στοματος υμων* from your mouth. *αλλα* but *ει τις αγαθος* whatever is good *προς οικοδομην* for edification *της χρειας* of use, *ινα* that *δω* it may give *χαριν* grace *τοις ακουουσι* to those who hear. 30. *Και* and *μη λυπειτε* grieve not *το Πνευμα το αγιον* the holy Spirit *του Θεου* of God, *εν ω* in which *εσφραγισθητε* ye have been sealed *εις ημεραν* to the day *απολυτρωσεως* of redemption. 31. *Πασα πικρια* let all bitterness, *και* and *θυμος* wrath, *και* and *οργη* anger, *και* and *κραυγη* clamour, *και* and *βλασφημια* blasphemy *αρθητω* be removed away *αφ' υμων* from you, *συν παση κακια* with all malice: 32. *γινεσθε δε* but be ye *εις αλληλους* towards each other *χρηστοι* kind, *ευσπλαγχνοι* tender-hearted, *χαριζομενοι* forgiving *εαυτοις* yourselves, *καθως* even as *και* also *ο Θεος* God *εν Χριστω* in Christ *εχαρισατο* has forgiven *υμιν* you.

CHAPTER V.

1. *Γινεσθε ουν* be ye therefore *μιμηται* followers *του Θεου* of God *ως* as *τεκνα αγαπητα* beloved children: 2. *και* and *περιπατειτε* walk *εν αγαπη* in love, *καθως* even as *και* also *ο Χοιστος* Christ *ηγαπησε* loved *ημας* us, *και*

and *παρεδωκε* gave up *ἐαυτον* himself *ὑπερ ἡμων* on behalf of us *προσφοραν* an offering *και* and *θυσιαν* a sacrifice *τω Θεω* to God, *εις οσμήν* for an odour *ευωδιας* of sweet smell.

3. *Πορνεία* δε but let fornication *και* and *πασα ακαθαρσία* all uncleanness *η* or *πλεονεξία* covetousness *μηδε ονομαζεσθω* be not even named *εν ὑμιν* among you, *καθως* as *πρεπει* is fitting *ἀγίοις* saints; 4. *και* and *αισχροτης* filthiness, *και* and *μωρολογία* foolish talking, *η* or *ευτραπεία* jesting, *τα ουκ ανηκοντα* which are not becoming, *αλλα* but *μαλλον* rather *ευχαριστια* thanksgiving. 5. *Εστε* γαρ for ye *γνωσκοντες* knowing *τουτο* this, *ὅτι* that *πας πορνος* any whoremonger, *η* or *ακαθαρτος* unclean [person], *η* or *πλεονεκτης* covetous [person], *ὅς* who *εστιν* is *ειδωλολατρης* an idolater, *ουκ εχει* hath not *κληρονομίαν* inheritance *εν τη βασιλειᾳ* in the kingdom *του Χριστου* of Christ *και* and *Θεου* of God. 6. *Μηδεις* let no one *απατατω* deceive *ὑμας* you *κενοῖς λόγοις* with vain words; *δια γαρ ταυτα* for owing to these [things] *ἡ ὀργη* the anger *του Θεου* of God *ερχεται* cometh *ἐπι τοὺς υἱοὺς* on the sons *της απειθειας* of disobedience. 7. *Μη ουν γινεσθε* be ye not therefore *συμμετοχοι* partakers *αυτων* thereof. 8. *Ἦτε* γαρ for ye were *ποτε* at one time *σκοτος* darkness, *νυν* δε but now *φως* light *εν Κυριῳ* in the Lord: *περιπατεῖτε* walk *ὡς* as *τεκνία* children *φωτος* of light: 9. (*ὁ γαρ καρπος* for the fruit *του Πνευματος* of the Spirit [is] *εν πασῇ αγαθο-*

συνη in all goodness και and δικαιοσυνη righteousness και and αληθεια truth :) 10. δοκιμαζοντες proving τι what εστιν is εναρεστον acceptable τῷ Κυρίῳ to the Lord. 11. Και and μη συγκοινωνειτε have not fellowship τοις εργοις τοις ακαρποις with the unfruitful works του σκοτους of darkness, μαλλον δε but rather και even ελεγχετε reprove. 12. εστι γαρ for it is αισχρον shameful και even λεγειν to speak τα κρυφη the hidden [things] γινομενα done ὑπ' αυτων by them. 13. Παντα δε but all [things] τα ελεγχομενα which are reprov'd φανερονται are made manifest ὑπο του φωτος by the light; παν γαρ for every [thing] το φανερουμενον which is made manifest εστιν is φως light. 14. Διο wherefore λεγει he saith, "Εγειραι rise ὁ καθευδων thou who art sleeping, και and αναστα arise εκ των νεκρων from the dead, και and ὁ Χριστος Christ επιφανσει shall give light σοι to thee." 15. Βλεπετε ουν see therefore πως how περιπατετε ye walk ακριβως circumspectly: μη not ὡς as ασοφοι fools, αλλα but ὡς as σοφοι wise [men]; 16. εξαγοραζομενοι redeeming τοι καιρον the time ὅτι because αἱ ἡμεραι the days ειναι are πονηραι evil. 17. Δια τουτο on account of this μη γινεσθε be ye not αφρονες foolish, αλλα but συνιεντες understanding τι what [is] το θελημα the will του Κυριου of the Lord. 18. Και and μη μεθυσκεσθε be ye not drunk οινῳ with wine ἐν ᾧ in which ασωτια excess εστιν is, αλλα but

πληρουσθε be ye filled εν Πνευματι in Spirit :
 19. λαλουντες speaking εαυτοις to yourselves
 ψαλμοις in psalms και and υμνοις in hymns,
 και and ωδαις πνευματικαις in spiritual songs :
 αδοντες singing και and ψαλλοντες psalming
 εν τη καρδια υμων in your heart τω Κυριω to
 the Lord : 20. ευχαριστουντες giving thanks
 παντοτε always υπερ παντων for all [things],
 εν ονοματι in the name του Κυριου ημων of
 our Lord Ιησου Χριστου Jesus Christ, τω
 Θεω to God και and πατρι the Father : 21,
 υποτασσομενοι submitting yourselves αλλη-
 λους to each other εν φοβω in the fear Θεου of
 God.

22. Αι γυναικες the wives, υποτασσεσθε
 submit ye yourselves τοις ιδιοις ανδρασι to
 your own husbands, ως as τω Κυριω to the
 Lord : 23. οτι because ο ανηρ the husband
 εστιν is κεφαλη the head της γυναικος of the
 wife, ως as και also ο Χριστος Christ κεφαλη
 [is] the head της εκκλησιας of the church και
 αυτος he εστιν is σωτηρ the saviour του
 σωματος of the body. 24. Αλλα but ωσπερ
 as η εκκλησια the church υποτασσεται is sub-
 ject τω Χριστω to Christ, ούτω so και also αι
 γυναικες wives [should be] τοις ιδιοις ανδρασι
 to their own husbands εν παντι in every thing.
 25. Οι ανδρες the husbands, αγαπατε love τας
 γυναικας εαυτων your own wives, καθως even
 as και also ο Χριστος Christ ηγαπησε loved
 την εκκλησιαν the Church, και and παρεδωκε
 gave up εαυτον himself υπερ αυτης on behalf

of it: 26. *ἵνα* that *ἁγιάσῃ* he might sanctify *αὐτήν* it, *καθαρίσας* having purified [it,] *τῷ λουτρῷ* with the washing *τοῦ ὕδατος* of water *ἐν ῥήματι* in the word: 27. *ἵνα* that *παράστη* he might present *ἑαυτῷ* to himself *αὐτήν* it *ἐνδοξον* glorious, *τὴν ἐκκλησίαν* the church, *μὴ ἐχουσάν* not having *σπίλον* spot, *ἢ ὁ ῥυτίδα* wrinkle, *ἢ ὁ τι* any one *τῶν τοιούτων* of such things, *ἀλλὰ* but *ἵνα* that *ἢ* it may be *ἁγία* holy *καὶ* and *ἀμώμος* without blemish. 28. *Οὕτως* thus *οἱ ἄνδρες* the men *οφείλουσιν* ought *ἀγαπᾶν* to love *τὰς ἑαυτῶν γυναῖκας* their own wives, *ὡς ὡς τὰ ἑαυτῶν σώματα* their own bodies: *ὁ ἀγαπῶν* he who loveth *τὴν ἑαυτοῦ γυναῖκα* his own wife, *ἀγαπᾷ* loveth *ἑαυτόν* himself. 29. *Οὐδεὶς γὰρ* for no one *ποτέ* ever *ἐμισήσεν* hated *τὴν ἑαυτοῦ σάρκα* his own flesh; *ἀλλὰ* but *ἐκτρέφει* nourisheth *καὶ* and *θαλπεῖ* cherisheth *αὐτήν* it, *καθὼς* even as *καὶ* also *ὁ Κύριος* the Lord [doth] *τὴν ἐκκλησίαν* the church: 30. *ὅτι* because *ἐσμεν* we are *μέλη* members *τοῦ σώματος αὐτοῦ* of his body, *ἐκ τῆς σαρκὸς αὐτοῦ* from his flesh, *καὶ* and *ἐκ τῶν ὀστέων αὐτοῦ* from his bones. 31. *Ἀντὶ τούτου* on account of this *ἄνθρωπος* a man *καταλείψει* shall leave *τὸν πατέρα αὐτοῦ* his father *καὶ* and *τὴν μητέρα* mother, *καὶ* and *προσκολληθήσεται* shall be closely joined *πρὸς τὴν γυναῖκα αὐτοῦ* to his wife, *καὶ* and *οἱ δύο* the two *ἐσονται* shall be *εἰς σάρκα μίαν* into one flesh. 32. *Τὸ μυστήριον τούτου* this mystery *ἐστίν* is *μεγά* great: *ἐγὼ* *δὲ* but *ὁ λέγω*

εἰς Χριστον as to Christ *και* and *εις την εκκλησιαν* as to the church. 33. *Πλην* but *και υμεις* you also *οι καθ' ένα* individually, *εκάστος* let each *αγαπατω* love *την εαυτου γυναικα* his own wife *οὕτως* in the same way *ὡς* as *εαυτον* himself: *ἡ δε γυνη* but [let] the woman [see] *ινα* that *φοβηται* she fear *τον ανδρα* her husband.

CHAPTER VI.

1. *Τα τεκνα* children, *υπακουετε* be subject *τοις γονευσιν υμων* to your parents *εν Κυριω* in the Lord: *τουτο γαρ* for this *εστιν* is *δικαιον* just. 2. *Τιμα* honour *τον πατερα σου* thy father *και* and *την μητερα* mother: *ἡτις* which *εστιν* is *εντολη πρωτη* the first commandment *εν επαγγελια* in promise: 3. *ινα* that *γενηται* it may be *εν* well *σοι* to thee, *και* and [that] *εση* thou mayest be *μακροχρονιος* long-living *επι της γης* on the earth, 4. *Και* and, *οι πατερες* fathers, *μη παροργιζετε* do not provoke *τα τεκνα υμων* your children, *αλλα* but *εκτρέφετε* nourish *αυτα* them *εν παιδεια* in the instruction *και* and *νουθεσια* admonition *Κυριου* of the Lord.

5. *Οι δουλοι* servants, *υπακουετε* be obedient *τοις κυριοις* to [your] masters *κατα σαρκα* according to the flesh, *μετα φοβου* with fear *και* and *τρομου* trembling, *εν απλοτητι* in simplicity *της καρδιας υμων* of your heart, *ὡς* as *Χριστω* to Christ. 6. *μη* not *κατ' οφθαλμοδουλειαν* according to eye-service *ὡς* as *ανθρω-*

παρεσκοι men-pleasers, *αλλα* but *ὡς* as *δουλοι* servants *του Χριστου* of Christ, *ποιουντες* doing *το θελημα* the will *του Θεου* of God *εκ ψυχης* from the heart, 7. *μετα ευνοιας* with good will *δουλευοντες* doing service, *ὡς* as if *τω Κυριω* to the Lord *και* and *ου* not *ανθρωποις* to men: 8. *ειδοτες* knowing *ὅτι* that *ὁ εαν τι αγαθον* whatsoever good *ἐκαστος* each *ποιηση* shall do, *κομιεται* he shall receive to himself *τουτο* the same *παρα του Κυριου* from the Lord, *ειτε* whether *δουλος* a bondman *ειτε* or *ελευθερος* free. 9. *Και* and, *οι κυριοι* the masters, *ποιειτε* do ye *τα αυτα* the same [things] *προς αυτους* towards them, *ανιεντες* moderating *την απειλην* threatening; *ειδοτες* knowing *ὅτι* that *ὁ Κυριος* the master *ὑμων αυτων* of you yourselves *και* also *εστιν* is *εν ουρανοις* in heaven, *και* and *ουκ εστι* there is not *προσωποληψια* respect of persons *παρα αυτω* with him.

10. *Το λοιπον* [as to] the rest, *αδελφοι* μοι my brethren, *ενδυναμουςθε* be ye strong *εν Κυριω* in the Lord, *και* and *εν τω κρατει* in the power *της ισχυος αυτου* of his might. 11. *Ενδυσασθε* put on yourselves *την πανοπλιαν* the whole armour *του Θεου* of God, *προς το* to the [end] *ὑμας* that you *δυνασθαι* be able *στηναι* to stand *προς τας μεθοδειας* against the wiles *του διαβολου* of the devil: 12. *ὅτι* because *ουκ εστι* there is not *ἡμιν* for us *ἡ παλη* the wrestling *προς αἷμα* against blood *και* and *σαρκα* flesh, *αλλα* but *προς τας αρχας* against principalities,

προς τας εξουσίας against powers, προς τους
 κοσμοκράτορας against the worldly rulers του
 σκοτους of the darkness του αιωνος τουτου of
 this world, προς τα πνευματικα against the
 spiritual [things] της πονηριας of wickedness
 εν τοις επουρανιοις in the heavenly [places]
 13. Δια τουτο on account of this αναλαβete
 take up την πανοπλιαν the whole armour το
 Θεου of God, ινα that δυναθητε ye may be able
 αντιστηναι to withstand εν τη ημερα της
 πονηρας in the evil day, και and κατεργασα-
 μενοι having worked απαντα all things στηναι
 to stand. 14. Στητε ουν stand therefore
 περιξασαμενοι having girded yourselves την
 οσφυν υμων [as to] your loins εν αληθεια in
 truth, και and ενδυσασαμενοι having put on την
 θωρακα the breast-plate της δικαιοσυνης of
 righteousness, 15. και and υποδησασαμενοι
 having shod τους ποδας your feet εν ετοι-
 μασια in the preparation του ευαγγελιου of
 the gospel της ειρηνης of peace, 16. επι πασιν
 above all αναλαβοντες having taken τον θυρεον
 the shield της πιστεως of faith, εν ω where-
 with δυνασεσθε ye will be able σβεσαι to quench
 παντα τα βελη τα πεπυρωμενα all the fiery darts
 του πονηρου of the evil one; 17. και and δεξασθε
 receive to yourselves την περικεφαλαιαν the
 helmet του σωτηριου of salvation, και and την
 μαχαιραν the sword του Πνευματος of the
 Spirit, ο which εστιν is ρημα the word Θεου of
 God: 18. δια πασης προσευχης by means of
 all prayer και and δεησεως supplication προσευ

χομενοι praying εν παντι καιρω at all times εν
 Πνευματι in the Spirit, και and εις αυτο τουτο
 to this same [intent] αγραπνουντες watching εν
 παση προσκαρτερησει in all perseverance και
 and δεησει supplication περι παντων των αγιων
 concerning all the saints, 19. και and υπερ
 εμου on behalf of me, ινα that λογος speech
 δοθη might be given μοι to me εν ανοιξει in the
 opening του στοματος μου of my mouth εν παρ-
 ρησ α in plain-speaking, γνωρισαι to make
 known το μυστηριον the mystery του ευαγγελιου
 of the gospel; 20. υπερ ου on behalf of
 which πρεσβευω I am an ambassador εν αλυσει
 in a chain, ινα that παρρησιασωμαι I may
 speak plainly εν αυτω in it, ως as δει it behoves
 με me λαλησαι to speak. 21. 'Ινα δε but
 that υμεις ye και also ειδητε may know τα the
 things κατ' εμε concerning me, τι πρασσω how
 I do, Τυχικος Tychicus, ο αγαπητος αδελφος
 the beloved brother και and πιστος διακονος faith-
 ful minister εν Κυριω in the Lord γνωρισει will
 make known παντα all [things] υμιν to you :
 22. ον whom επεμψα I have sent προς υμας
 to you εις αυτο τουτο to this same [end] ινα
 that γνωτε ye might know τα the things περι
 ημων concerning us, και and παρακα'εση
 [that] he might comfort τας καρδιας υμων your
 hearts. 23. Ειρηνη peace τοις αδελφοις [be]
 to the brethren και and αγαπη love μετα πισ-
 τews with faith απο Θεου from God πατρος
 the Father και and Κυριον the Lord Ιησου Χρισ-
 του Jesus Christ. 24. 'Η χαρις grace [be] μετα

παντων with all των αγαπωντων who love τον Κυριον ημων our Lord Ιησουν Χριστον Jesus Christ εν αφθαρσια in sincerity. Αμην Amen.

[Εγγραφη [this] was written απο 'Ρωμης from Rome προς Εφεσιους to the Ephesians δια Τυχικου through Tychicus.]

6. EPISTLE TO THE PHILIPPIANS.

Ἡ ἐπιστολὴ the epistle *Παυλου* of Paul
του ἀποστόλου the apostle *προς Φιλιππησίους*
 to the Philippians.

CHAPTER I.

1. *Παυλος* Paul *και* and *Τιμοθεος* Timotheus, *δουλοι* servants *Ιησου Χριστου* of Jesus Christ, *πασι τοις ἁγίοις* to all the saints *εν Χριστῳ Ιησου* in Christ Jesus, *τοις ουσιν* who are *εν Φιλιπποις* in Philippi, *συν επισκοποις* with the bishops *και* and *διακονοις* deacons: 2. *χαρις* grace *ὑμιν* [be] to you *και* and *ειρηνῃ* peace *απο Θεου* from God *πατρος ἡμων* our Father, *και* and *Κυριου* the Lord *Ιησου Χριστου* Jesus Christ. 3. *Ευχαριστω* I give thanks *τω Θεῳ μου* to my God *ἐπὶ πασῃ τῇ μνηίᾳ* for every remembrance *ὑμων* of you, 4. (*πάντοτε* always *εν πασῇ δεήσει* in every prayer *μου* of mine *ὑπὲρ πάντων ὑμῶν* on behalf of all of you *ποιουμενος* making *τῇ δεήσειν* request *μετὰ χαρᾶς* with joy,) 5. *εἰς τὴν κοινωνίαν* for the fellowship *ὑμων* of you *εἰς*

το εὐαγγέλιον in the gospel, ἀπο πρώτης ἡμέρας from the first day ἀχρι του νυν until now; 6. πεποιθως trusting αὐτο τουτο this very [thing], ὅτι that ὁ ἐναρξάμενος he who hath begun ἐν ὑμῖν in you ἐργον ἀγαθον a good work ἐπιτελεσει will accomplish it ἀχρις ἡμέρας until the day Ἰησοῦ Χριστοῦ of Jesus Christ: 7. καθως even as ἐστιν it is δίκαιον just ἐμοι to me φρονεῖν to think τουτο this ὑπερ πάντων ὑμῶν on behalf of you all, δια το με εχειν through my having ὑμᾶς you ἐν τῇ καρδίᾳ in heart, ὑμᾶς you πάντας all ὄντας being συγκοινωνους partakers τῆς χάριτος μου of my grace, ἐν τε τοῖς δεσμοῖς μου both in my bonds, καὶ and ἐν τῇ ἀπολογίᾳ in the defence καὶ and βεβαιώσει confirmation του εὐαγγελίου of the gospel. 8. Ὁ γὰρ Θεὸς for God ἐστὶν is μου μάρτυς my witness, ὥς how ἐπιποθῶ I long after πάντας ὑμᾶς all of you ἐν σπλαγχνοῖς in the bowels Ἰησοῦ Χριστοῦ of Jesus Christ. 9. Καὶ and προσευχομαι I pray τουτο this, ἵνα that ἡ ἀγάπη ὑμῶν your love περισσεύῃ may abound ἐτι yet μᾶλλον more καὶ and μᾶλλον more ἐν ἐπιγνώσει in knowledge καὶ and πάσῃ αἰσθήσει [in] all perception: 10. εἰς το to the [end] ὑμᾶς that you δοκιμάξῃν prove τὰ διαφέροντα the [things] excelling, ἵνα that ἦτε ye may be ἐλκρινεῖς sincere καὶ and ἀπροσκοποὶ void of offence εἰς ἡμέραι to the day Χριστοῦ of Christ: 11. πεπληρωμένοι having been filled καρπῶν of the fruits δικαιοσύνης of righteousness, τῶν

those *δια Ἰησοῦ Χριστοῦ* through Jesus Christ *εἰς δόξαν* to the glory *καὶ ἐπαινον* praise *Θεοῦ* of God.

12. *Βουλομαι* δε but I wish *ὑμας* you *γινωσκειν* to know, *ἀδελφοὶ* brethren, *ὅτι* that *τα* the things *κατ' ἐμέ* relating to me *ἐληλυθεν* have come *μαλλον* rather *εἰς προκοπὴν* to the furtherance *τοῦ εὐαγγελίου* of the gospel: 13. *ὥστε* so that *τοὺς δεσμούς μου* my bonds *ἐν Χριστῷ* in Christ *γενεσθαι* are become *φανερους* manifest *ἐν ὅλῳ τῷ πραιτωρίῳ* in the whole prætorium *καὶ τοῖς λοιποῖς πασιν* [in] all the rest [of the places]: 14. *καὶ τοὺς πλειονας* that several *τῶν ἀδελφῶν* of the brethren *ἐν Κυρίῳ* in the Lord, *πεποιθοτας* having become confident *ἐν τοῖς δεσμοῖς μου* in my bonds, *τολμᾶν* dare *περισσότερως* more abundant *λαλεῖν* to speak *τὸν λόγον* the word *ἀφοβῶς* without fear. 15. *Τινες μὲν* some *καὶ* also *κηρυσσουσιν* preach *τὸν Χριστὸν* Christ *διὰ φθονον* on account of envy *καὶ ἐριν* strife, *τινες δὲ* but some *καὶ δι' ἐνδοκίαν* through good-will: 16. *Οἱ μὲν* some *ἐξ ἐριθείας* of contention *καταγγέλλουσιν* preach *τὸν Χριστὸν* Christ *οὐκ ἀγνως* sincerely, *οἰόμενοι* thinking *ἐπιφέρειν* to add *θλίψιν* affliction *τοῖς δεσμοῖς μου* to my bonds: 17. *οἱ δὲ* but others *ἐξ ἀγάπης* from love, *εἰδοτες* knowing *ὅτι* that *κεῖμαι* I am placed *εἰς ἀπολογίαν* to the defence *τοῦ εὐαγγελίου* of the gospel. 18. *Τι γὰρ* for what? *πλὴν* nevertheless *παντὶ τρόπῳ* in every way, *εἴτε* whether

προφασει in pretence εἴτε or ἀληθείᾳ in truth,
 Χριστός Christ καταγγέλλεται is preached, και
 and ἐν τούτῳ in this χαίρω I rejoice, ἀλλὰ but
 και χαρήσομαι I will also rejoice: 19. οἶδα
 γὰρ for I know ὅτι that τούτο this ἀποβήσεται
 will come out εἰς σωτηρίαν to salvation μοι for
 me διὰ τῆς δεήσεως ὑμῶν through your praying,
 και and ἐπιχορηγίας the supply τοῦ πνεύματος
 of the spirit Ἰησοῦ Χριστοῦ of Jesus Christ,
 20. κατὰ τὴν ἀποκαταδοκίαν μου according to
 my expectation και and ἐλπίδα hope, ὅτι that
 αἰσχυνθήσομαι I shall be ashamed ἐν οὐδενί in
 nothing, ἀλλὰ but ἐν πάσῃ παρρησίᾳ in all
 boldness of speech ὥς as πάντοτε always, και also
 νῦν now Χριστός Christ μεγαλυνθήσεται shall
 be magnified ἐν τῷ σώματι μου in my body, εἴτε
 whether διὰ ζωῆς through life εἴτε or διὰ θανάτου
 through death. 21. Ἐμοὶ γὰρ for to me τὸ ζῆν to
 live Χριστός [is] Christ: και and τὸ ἀποθάνειν
 to die, κέρδος [is] gain. 22. Εἰ δὲ but if τὸ
 ζῆν to live ἐν σαρκί in the flesh [be for me]
 τούτο this [is] καρπὸς the fruit ἐργου of work,
 και and τί what αἰρήσομαι I shall choose, οὐ
 γινώριζω I know not. 23. Συνεχομαι γὰρ for
 I am held in a strait ἐκ τῶν δύο from the two,
 ἔχων having τὴν ἐπιθυμίαν the longing εἰς τὸ
 ἀναλῦσαι to depart, και and εἶναι to be συν
 Χριστῷ with Christ: πολλῶ γὰρ for by much
 μᾶλλον more κρεῖσσον [it is] better: 24. τὸ
 δὲ ἐπιμένειν but to remain ἐν τῇ σαρκί in the
 flesh ἀναγκαιότερον is more necessary διὰ ὑμᾶς
 on account of you. 25. Καὶ and πεποιθὼς

having been confident *τουτο* [as to] this *οιδα* I know *οτι* that *μενω* I shall abide *και* and *συμπαραμενω* shall continue together *πασιν υμιν* with all of you *εις την προκοπην* to the furtherance *υμων* of you *και* and *χαραν* the joy *της πιστεως* of faith: 26. *ινα* that *το καυχημα υμων* your rejoicing *περισσευη* may more abound *εν Χριστω Ιησου* in Christ Jesus *εν εμοι* in me *δια της εμης παρουσιας* through my coming *παλιν* again *προς υμας* to you. 27. *Μονον* only *πολιτευεσθε* converse ye *αξιως* worthily *του ευαγγελιου* of the gospel *του Χριστου* of Christ, *ινα* so that, *ειτε* whether *ελθων* having come *και* and *ιδων* having seen *υμας* you, *ειτε* or *απων* being absent, *ακουσω* I shall hear *τα* the [things] *περι υμων* concerning you, *οτι* that *στηκετε* ye stand firm *εν ενι πνευματι* in one spirit, *μια ψυχη* with one mind *συναθλουντες* striving together *τη πιστει* for the faith *του ευαγγελιου* of the gospel: 28. *και* and *μη πτυρομενοι* not frightened *εν μηδενι* in any thing *υπο των αντικειμενων* by those opposing; *ητις* which *αυτοις μεν* to them indeed *εστιν* is *ενδειξις* proof *απωλειας* of destruction, *υμιν δε* but to you *σωτηριας* of salvation, *και* and *τουτο* this *απο Θεου* from God: 29. *οτι* because *υμιν* to you *εχαρισθη* was given *το υπερ Χριστου* on behalf of Christ, *ου μονον* not only *το πιστευειν* to believe *εις αυτον* on him, *αλλα* but *και* also *το πασχειν* to suffer *υπερ αυτου* on behalf of him:

30. *εχοντες* having *τον αυτον αγωνια* the same struggle *οιον* as *ιδετε* ye saw *εν εμοι* in me, *και* and *νυν* now *ακουετε* hear *εν εμοι* in me.

CHAPTER II.

1. *Ει ουν* if therefore *τις παρακλησις* [there be] any consolation *εν Χριστω* in Christ, *ει* if *τι παραμυθιον* any comfort *αγαπης* of love, *ει* if *τις κοινωνια* any fellowship *πνευματος* of spirit, *ει* if *τινα σπλαγχνα* any bowels *και* and *οικτιρμοι* mercies, 2. *πληρωσατε* fill ye up *την χαραν μου* my joy, *ινα* that *φρονητε* ye may think *το αυτο* the same, *εχοντες* having *την αυτην αγαπην* the same love, *συμψυχοι* of like mind, *φρονουντες* thinking *το εν* the one [thing]: 3. *Μηδεν* [let] nothing [be done] *κατα εριθειαν* according to strife, *η* or *κενοδοξian* vain glory, *αλλα* but *τη ταπεινοφροσυνη* in lowliness of mind *ηγουμενοι* considering *αλληλους* each other *υπερεχοντας* excelling *εαυτων* themselves. 4. *Μη σκοπειτε* do not consider *εκαστος* each *τα* the things *εαυτων* of themselves, *αλλα* but *εκαστος* each *και* also *τα* those *ετερων* of others. 5. *Τουτο γαρ* for let this *φρονεισθω* be in the mind *εν υμιν* in you *ο* which *και* also [was] *εν Χριστω Ιησου* in Christ Jesus: 6. *ος* who *υπαρχων* being *εν μορφη* in the form *Θεου* of God *ουχ ηγησατο* did not think *αρπαγμα* as robbery *το ειναι* to be *ισα* on an equality *Θεω* with God, 7. *αλλα* but *εκενωσε* nullified

ἑαυτὸν himself, λαβὼν having taken μορφὴν
 the form δούλου of a servant, γενομένος having
 been made ἐν ὁμοιωματι in the likeness ἀν-
 ἄνθρωπων of men: 8. καὶ and εὑρεθείς having
 been found σχηματι in fashion ὡς as ἀνθρώ-
 πος a man, ἐταπεινώσεν he humbled ἑαυτὸν
 himself, γενομένος having become ὑπηκοὸς
 submissive μέχρι θανάτου until death, θανα-
 του δὲ but the death σταυροῦ of the cross.
 9. Διὸ wherefore καὶ also ὁ Θεὸς God ὑπερ-
 ὕψωσεν exceedingly exalted αὐτὸν him, καὶ
 and ἐχαρίσατο bestowed αὐτῷ on him τὸ ὄνομα
 the name τοῦ which [is] ὑπὲρ παν ὄνομα above
 every name: 10. ἵνα that ἐν τῷ ὀνοματι at
 the name Ἰησοῦ of Jesus παν γόνυ every
 knee καμψῇ should bow ἐπουρανίων of [things]
 in heaven, καὶ and ἐπιγείων [those] on earth,
 καὶ and καταχθονίων [those] under the earth:
 11. καὶ and [that] πᾶσα γλῶσσα every tongue
 ἐξομολογήσεται shall confess, ὅτι that Ἰησοῦς
 Χριστὸς Jesus Christ Κύριος [is] Lord εἰς δόξαν
 to the glory Θεοῦ of God πατρὸς the Father.
 12. Ὡστε so that, ἀγαπητοὶ μου my beloved,
 καθὼς even as παντοτε always ὑπηκούσατε ye
 obeyed, μὴ not ὡς as ἐν τῇ παρουσίᾳ μου in
 my presence μόνον only, ἀλλὰ but νῦν now
 πολλῶ by much μᾶλλον more ἐν τῇ ἀπουσίᾳ
 μου in my absence, κατεργάζεσθε work out
 τὴν σωτηρίαν the salvation ἑαυτῶν of [your]-
 selves μετὰ φόβου with fear καὶ and τρομῶν
 trembling. 13. Ἐστὶ γὰρ for it is ὁ Θεὸς
 God ὁ ἐνεργῶν who worketh ἐν ὑμῖν in you καὶ

both *το θελειν* the willing *και* and *το ενεργειν* the working *υπερ της ευδοκίας* of [his] good pleasure. 14. *Ποιειτε* do *παντα* all [things] *χωρις γογγυσμων* without murmurings *και* and *διαλογισμων* disputings: 15. *ινα* that *γενησθε* ye may become *αμεμπτοι* blameless *και* and *ακεραιoi* harmless, *τεκνα* children *Θεου* of God *αμωμητα* without rebuke *εν* *μεσω* in the midst *γενεας* of a race *σκολιας* crooked *και* and *διστραμμενης* perverted: *εν* *οις* amongst whom *φαινεσθε* ye shine *ως* as *φωστηρες* lights *εν κοσμω* in the world, 16. *επεχοντες* holding forth *λογον* the word *ζωης* of life: *εις κανχημα* for a rejoicing *εμοι* to me *εις ημεραν* to the day *Χριστου* of Christ, *οτι* that *ουκ εδραμον* I have not run *εις κενον* to no purpose, *ουδε* nor *εκοπιασα* laboured *εις κενον* in vain.

17. *Αλλα* but *ει* if *και* also *σπενδομαι* I am offered *επι τη θυσια* for the sacrifice *και* and *λειτουργια* service *της πιστεως υμων* of your faith, *χαιρω* I rejoice, *και* and *συγχαιω* rejoice together *πασιν υμιν* with you all: 18. *το δε αυτο* but [as to] the same *και υμεις* do ye also *χαιρετε* rejoice, *και* and *συγχαιρετε* rejoice together *μοι* with me.

19. *Ελπιζω* δε but I hope *εν Κυριω Ιησου* in the Lord Jesus, *πεμψαι* to send *Τιμοθεον* Timotheus *ταχεως* speedily *υμιν* to you. *ινα* that *καγω* I also *ενψυχω* may be of good comfort, *γνους* having known *τα* the [things] *περι υμων* concerning you: 20. *εχω γαρ* for I have

οὐδενα no one ἰσοψυχον like minded, οστις who γνησιως naturally μεριμνησει will care for τα the [things] περι ὑμων concerning you. 21. Οἱ παντες γαρ for all ζητουσι seek τα the [things] ἑαυτων of themselves, ου not τα those του Χριστου Ιησου of Christ Jesus. 22. Γινωσκετε δε but ye know την δοκιμην the proof αυτου of him, οτι that, ως as τεκνον a child πατρι to the father, εδουλευσει he hath served συν εμοι with me εις το ευαγγελιον to the gospel. 23. Ελπιζω μεν ουν I hope indeed therefore πεμψαι to send τουτου him εξαυτης presently, ως αν whenever απιδω I may see τα the [matters] περι εμε about me. 24. Πεποιθα δε but I trust εν Κυριω in the Lord, οτι that αυτος I myself και also ελευσομαι shall come ταχεως speedily. 25. 'Ηγησαμην δε but I considered αναγκαιον necessary πεμψαι to send προς υμας to you Επαφροδιτον Ephraimoditus τον αδελφον μου my brother, και and συνεργον fellow-worker, και and συστρατιωτην fellow-soldier, ὑμων δε αποστολον and your messenger, και and λειτουργον minister της χρειας μου of my necessity, 26. επειδη since ην he was επιποθων longing after παντας υμας all of you, και and αδημονων desponding, διοτι because ηκουσατε ye heard οτι that ησθενησεν he was sick. 27. Και γαρ for also ησθενησεν he was sick παραπλησιον very nearly θανατω unto death: αλλα but ο Θεος God ηλεησεν had mercy on αυτον him: ουκ αυτον δε but not

on him *μονον* only, *αλλα* but *και* also *εμε* on me, *ινα* that *μη* *σχω* I might not have *λυτην* sorrow *επι* *λυπη* on sorrow. 28. *Σπουδαιστε* *ρως ουν* the more diligently therefore *επεμψα* have I sent *αυτον* him, *ινα* that *ιδοντες* seeing *αυτον* him *χαρητε* ye might rejoice, *καγω* and [that] I *ω* may be *αλυποτερος* more free from sorrow. 29. *Προσδεχεσθε ουν* receive therefore *αυτον* him *εν Κυριω* in the Lord *μετα* *πασης χαρας* with all joy, *και* and *εχετε* hold *τους τοιουτους* such *εντιμους* esteemed: 30. *οτι* because *δια το εργον* owing to the work *του Χριστου* of Christ *ηγγισεν* he was near *μεχρι* *θανατου* to death, *παραβουλευσαμενος* having shown disregard *τη ψυχη* to life, *ινα* that *απληρωση* he might fill up *το υστερημα υμων* your deficiency *της λειτουργιας* of service *προς εμε* towards me.

CHAPTER III.

1. *Το λοιπον* [as to] the rest, *αδελφοι μου* my brethren, *χαιρετε* rejoice *εν Κυριω* in the Lord. *Γραφειν* to write *τα αυτα* the same [things] *υμιν* to you, *εμοι μεν* to me indeed *ουκ οκνηρον* [is] not tedious, *υμιν δε* but for you *ασφαλες* [it is] safe. 2. *Βλεπετε* take heed of *τους κυνας* the dogs, *βλεπετε* take heed of *τους κακους εργατας* the evil-workers, *βλεπετε* take heed of *την κατατομην* the concision. 3. *Ημεις γαρ* for we *εσμεν* are *η περιτομή* the circumcision, *οι λατρευοντες* [we] who serve *Θεω* God *πνευματι* in spirit, *και* and *καυχω-*

μενοι [who] glory *εν Χριστῳ Ἰησου* in Christ Jesus, *και* and *ου πεποιθοτες* [who] trust not *εν σαρκι* in the flesh: 4. *καιπερ* even though *και εγω* I also *εχων* having *πεποιθησιν* confidence *εν σαρκι* in the flesh—*ει* if *τις αλλος* any other [man] *δοκει* thinketh *πεποιθεναι* to trust *εν σαρκι* in the flesh—*εγω* I *μαλλον* more: 5. *περιτομη* circumcision *οκταημερος* performed on the eighth day, *εκ γενους* of the race *Ισραηλ* of Israel, *φυλης* of the tribe *Βενιαμιν* of Benjamin, *Εβραιος* an Hebrew *εξ Εβραιων* from Hebrews, *κατα νομον* according to the law *Φαρισαιος* a Pharisee, 6. *κατα ζηλον* according to zeal *διωκων* persecuting *την εκκλησιαν* the church, *κατα δικαιοσυνην* according to righteousness *την* which [is] *εν νομῳ* in the law *γενομενος* having become *αμεμπτος* blameless. 7. *Αλλα* but *ατινα* what [things] *ην* were *κερδη* gain *μοι* to me, *ηγημα* I counted *ταυτα* those *ζημιαν* loss *δια τον Χριστον* in respect to Christ. 8. *Αλλα* but *μενουγγε* verily *και ηγουμαι* I do also count *παντα* all [things] *ειναι* to be *ζημιαν* loss *δια το υπερεχον* for the excellence *της γνωσεως* of the knowledge *Χριστου Ἰησου* of Christ Jesus *του Κυριου μου* my Lord; *δια ου* on account of whom *εξημιωθην* I was endangered *τα παντα* as to all [things], *και ηγουμεναι* I count [them] *ειναι* to be *σκυβαλα* dung, *ινα* that *κερδησω* I may gain *Χριστον* Christ. 9. *και* and *εۇρεθω* may be found *εν αυτω* in him, *μη εχων* not having *εμην δικαιοσυνην*

my righteousness *την* which [is] *εκ νομου* of the law, *αλλα* but *την* that *δια πιστεως* through faith *Χριστου* of Christ, *την δικαιοσυνην* the righteousness *εκ Θεου* from God *επι τη πιστει* on faith; 10. *του* for the [purpose] *γινωαι* to know *αυτον* him, *και* and *την δυναμιν* the power *της αναστασεως αυτου* of his resurrection, *και* and *την κοινωνιαν* the fellowship *των παθηματων αυτου* of his sufferings *συμμορφουμενος* being conformed *τω θανατω αυτου* to his death: 11. *ει* if *πως* by any means *καταντησω* I should attain *εις την εξαναστασιν* to the resurrection *των νεκρων* of the dead. 12. *Ου* not *οτι* that *ελαβον* I have received *ηδη* already, *η* or *ηδη* already *τετελειωμαι* have been perfected: *διωκω δε* but I follow after, *ει και* if indeed *καταλαβω* I might attain *εφ' ᾧ* [that] for which *και* also *κατεληφθην* I was apprehended *υπο του Χριστου Ιησου* by Christ Jesus. 13. *Αδελφοι* brethren, *ου λογιζομαι* I do not reckon *εμαυτον* myself *κατειληφεναι* to have apprehended: 14. *έν* δε but one [thing I do] *επιλανθανομενος* forgetting *τα μεν* the [things] *οπισω* behind, *επεκτεινομενος δε* and stretching forth *τοις* to those *εμπροσθεν* before, *διωκω* I pursue *κατα σκοπον* towards the mark *επι το βραβειον* for the prize *της κλησεως* of the calling *ανω* above *του Θεου* of God *εν Χριστω Ιησου* in Christ Jesus. 15. *Όσοι ουν* whoever therefore [of us] *τελειοι* are perfect, *φρονωμεν τουτο* let us be thus minded, *και* and *ει* if *τι* [as to]

any thing *φρονείτε ἑτέρως* ye be otherwise minded, *ὁ Θεὸς* God *ἀποκαλύψει* will reveal *καὶ τοῦτο* this also *ὑμῖν* to you. 16. *Πλην* but, *εἰς ὃ* to what *ἐφθασαμεν* we have attained, *στοιχεῖν* to walk *τῷ αὐτῷ κανόνι* by the same rule, *φρονεῖν* to think *τὸ αὐτὸ* the same [thing].

17. *Γινεσθε* be ye *συμμιμηταὶ* imitators together *μου* of me, *ἀδελφοὶ* brethren, *καὶ* and *σκοπεῖτε* observe *τοὺς περιπατοῦντας* those who walk *οὕτω* thus, *καθὼς* even as *ἐχετε* ye have *ἡμᾶς* us *τύπον* as a pattern. 18. *Πολλοὶ γὰρ* for many *περιπατοῦσι* walk, *οὓς* whom *πολλακίς* *ἐλεγον* I have often mentioned *ὑμῖν* to you, *νυν δὲ* but now *καὶ* also *κλαίων* weeping *λέγω* I mention, *τοὺς ἐχθροὺς* the enemies *τοῦ σταυροῦ* of the cross *τοῦ Χριστοῦ* of Christ: 19. *ὧν* of whom *τὸ τέλος* the end *ἀπώλεια* [is] destruction, *ὧν* of whom *ὁ Θεὸς* the God *ἡ κοιλία* [is] their belly, *καὶ* and *ἡ δόξα* the glory [is] *ἐν τῇ αἰσχυνῇ* *αὐτῶν* in their shame, *οἱ φρονούντες* those who mind *τὰ ἐπιγεια* earthly things. 20. *Τὸ γὰρ πολιτεῦμα* *ἡμῶν* for our conversation *ὑπάρχει* is *ἐν τοῖς οὐρανοῖς* in the heavens, *ἐξ οὗ* from which [place] *καὶ* also *ἀπεκδεχομεθα* we await *σωτῆρα* the Saviour *Κυρίου* the Lord *Ἰησοῦν Χριστόν* Jesus Christ: 21. *ὃς* who *μετασχηματίσει* shall change *τὸ σῶμα* the body *τῆς ταπεινώσεως ἡμῶν* of our low estate *εἰς τὸ* to the [end] *αὐτὸ* that it *γενεσθαι* become *συμμορφον* conformable *τῷ σωματι* with the body

της δοξης αυτου of his glory κατα την ενεργειαν according to the inworking του αυτου δυνασθαι of his being able και even υποταξαι to subject τα παντα all things εαυτω to himself.

CHAPTER IV.

1. 'Ωστε so that, αδελφοι μου my brethren αγαπητοι beloved και and επιποθητοι longed for, χαρα μου my joy και and στεφανος crown, ουτω so στηκετε stand firm εν Κυριω in the Lord, αγαπητοι beloved. 2. Παρακαλω I beseech Ευοδιαν Euodias, και and παρακαλω I beseech Συντυχην Syntyche φρονειν to think το αυτο the same εν Κυριω in the Lord: 3. και and ερωτω I beseech και σε thee also, συζυγε γνησιε sincere yokefellow, συλλαμβανου assist αυταις those women, αιτινες who συνηθλησαν have striven together μοι with me εν τω ευαγγελιω in the gospel μετα και Κλημεντος with Clement also και and των λοιπων the rest των συνεργων μου of my fellow-workers, ων of whom τα ονοματα the names εν βιβλω [are] in the book ζωης of life.

4. Χαιρετε rejoice εν Κυριω in the Lord παντοτε always; παλιν again ερω I say, χαιρετε rejoice. 5. Το επιεικες υμων let your meekness γνωσθητω be known πασιν ανθρωποις to all men. 'Ο Κυριος the Lord εγγυς [is] near. 6. Μεριμνατε be careful for μηδεν nothing; αλλα but εν παντι in everything τη προσευχη by prayer και and τη δεήσει by sup-

plication *μετα ευχαριστίας* with thanksgiving *τα αιτηματα υμων* let your requests *γνωριζ-εσθω* be made known *προς τον Θεον* to God : 7. *και η ειρηνη* the peace *του Θεου* of God, *η υπερεχουσα* which exceedeth *παντα νουν* all understanding, *φρουρησει* shall keep *τας καρδιας υμων* your hearts *και τα νοηματα υμων* your minds *εν Χριστω Ιησου* in Christ Jesus.

8. *Το λοιπον* [as to] the rest, *αδελφοι* brethren, *οσα whatsoever* [things] *εστιν* are *αληθη* true, *οσα whatsoever σεμνα* decent, *οσα whatsoever δικαια* just, *οσα whatsoever αγνα* pure, *οσα whatsoever προσφιλη* dear, *οσα whatsoever ευφημα* of good report, *ει* if *τις αρετη* [there be] any virtue, *και* and *ει* if *τις επαινος* any praise, *λογιζεσθε* consider *ταυτα* these things. 9. 'A what things *και* both *εμαθετε* ye have learned, *και* and *παρελαβετε* have received, *και* and *ηκουσατε* have heard, *και* and *ειδετε* have seen *εν εποι* in me, *πρασσετε* do *ταυτα* these things, *και ο Θεος* the God *της ειρηνης* of peace *εσται* will be *μετα υμων* with you.

10. *Εχαρην δε* but I rejoiced *μεγαλως* greatly *εν Κυριω* in the Lord, *οτι* that *ηδη ποτε* now at length *ανεθαλετε* ye have caused to refflourish *το φρονειν* the being careful *υπερ εμου* concerning me ; *εφ' ω* for which *και* also *εφρονειτε* ye were minded, *ηκαιρεισθε δε* but ye were without opportunity. 11. *Ου νοτ οτι* that *λεγω* I speak *κατα υστερησιω* with res-

pect to want; *εγω γαρ* for *1 εμαθον* have learned, *εν οἷς* in what ever [circumstances] *ειμι* I am, *ειναι* to be *αυταρκης* content. 12. *Οιδα* I know *και* both *ταπεινουσθαι* to be humbled, *οιδα* I know *και* also *περισσευειν* to abound: *εν παντι* in every [place] *και* and *εν πασιν* in all things *μεμνημαι* I remember *και* both *χορταζεσθαι* [*h^{ow}*] to be filled *και* and *πειναν* to hunger, *και* and *περισσευειν* to abound *και* and *υστερεισθαι* to be deficient. 13. *Ισχυω* I am able [to do] *παντα* all things *εν τῷ Κυρίῳ* in the Lord *ενδυναμουντι* strengthening *με* me. 14. *Πλην* however *εποιησατε* ye did *καλως* well, *συγκοινωνησαντες* having partaken *τη θλιψει μου* in my tribulation. 15. *Ὑμεῖς δε* *εὐτ* ye, *Φιλιππησιοι* Philippians, *και* also *οιδατε* know, *ὅτι* that *εν αρχη* in the beginning *του ευαγγελιου* of the gospel, *ὅτε* when *εξηλθον* I went out *απο Μακεδονιας* from Macedonia, *ουδεμια εκκλησια* no church *εκοινωνησε* communicated *μοι* with me *εις λογον* to the account *δοσεως* of giving *και* and *ληψεως* of receiving, *ει μη* unless *υμεις μονοι* you alone. 16. *Ὅτι* because *και* even *εν Θεσσαλονικη* in Thessalonica *επεμψατε* ye sent *και* both *απαξ* once *και* and *δισ* twice *εις την χρειαν μοι* to my necessity. 17. *Ου* not *ὅτι* because *επιζητω* I desire *το δομα* the gift, *αλλα* but *επιζητω* I desire *τον καρπον* the fruit *τον πλεοναζοντα* which aboundeth *εις λογον υμων* to your account. 18. *Απεχω δε* but I receive *παντα* all, *και*

and περισσευω I abound: πεπληρωμαι I have been filled, δεξαμενος having received παρα Επαφροδιτου from Epaphroditus τα the things παρ' ὑμων from you, οσμην an odour ευωδιας of sweet smell, θυσιαν a sacrifice δεκτην acceptable, ευαρεστον well-pleasing τῷ Θεῷ to God. 19. Ὁ δε Θεος μου but my God πληρωσει shall supply πασαν χρεian ὑμων all your necessity κατα τον πλουτον αὐτου according to his riches, εν δοξῃ in glory εν Χριστῷ Ἰησου in Christ Jesus. 20. Τῷ δε Θεῷ but to God και and πατρι ἡμων our Father ἡ δοξα [be] the glory εις τους αιωνας to eternities των αιωνων of eternities. Αμην Amen.

21. Ασπασασθε salute παντα ἅγιον every saint εν Χριστῷ Ἰησου in Christ Jesus. Οἱ αδελφοι the brethren συν εμοι with me ασπαζονται salute ὑμας you. 22. Παντες οἱ ἅγιοι all the saints ασπαζονται salute ὑμας you, μαλιστα δε but especially οἱ those εκ της οικαις of the household Καισαρος of Cæsar. Ἡ χαρις the grace του Κυριου ἡμων of our Lord Ἰησου Χριστου Jesus Christ μετα παντων ὑμων [be] with you all. Αμην Amen.

[Εγγραφη it was written προς Φιλιππησιους to the Philippians απο Ῥωμην from Rome δια Επαφροδιτου by means of Epaphroditus.]

VII. EPISTLE TO THE COLOSSIANS.

Η επιστολή the epistle *Παυλου* of Paul
του Αποστολου the Apostle *προς Κολοσσάει*
 to the Colossians.

CHAPTER I.

1. *Παυλος* Paul, *αποστολος* an apostle *Ιησου Χριστου* of Jesus Christ *δια θεληματος* through the will *Θεου* of God, *και* and *Τιμοθεος* Timotheus *ὁ αδελφος* the brother, 2. *τοις ἁγιοις* to the saints *και* and *πιστοις αδελφοις* faithful brethren *εν Χριστῳ* in Christ: *χαρις* grace *ὑμιν* be to you *και* and *ειρηνη* peace *απο Θεου* from God *πατρος ἡμων* our Father *και* and *Κυριου* the Lord *Ιησου Χριστου* Jesus Christ.

3. *Ευχαριστουμεν* we give thanks *τω Θεῳ* to God *και* and *πατρι* the Father *του Κυριου ἡμων* of our Lord *Ιησου Χριστου* Jesus Christ, *παντοτε* always *προσευχομενοι* praying *περι ὑμων* concerning you; 4. *ακουσαντες* having heard *την πιστιν ὑμων* your faith *εν Χριστῳ Ιησου* in Christ Jesus, *και* and *την αγαπην* the love *την* which [is in you] *ει*

παντας τους ἁγίους towards all the saints,
 5. δια την ἐλπίδα owing to the hope την
 ἀποκειμένην which is laid up ὑμῖν for you
 ἐν τοῖς οὐρανοῖς in the heavens, ἣν which
 προηκουσατε ye have heard of before ἐν τῷ
 λόγῳ in the word τῆς ἀληθείας of the truth
 τοῦ εὐαγγελίου of the gospel, 6. τοῦ παρον-
 τος which is come εἰς ὑμᾶς to you καθὼς even
 as [it is] ἐν παντί τῷ κόσμῳ in all the world :
 καὶ and ἐστὶν it is καρποφοροῦμενον bring-
 ing forth fruit, καθὼς even as καὶ also ἐν ὑμῖν
 in you, ἀφ' ἧς ἡμέρας from what day ἤκουσατε
 ye heard καὶ and ἐπεγνώστε knew τὴν χάριν
 the grace τοῦ Θεοῦ of God ἐν ἀληθείᾳ in truth,
 7. καθὼς even as καὶ also ἐμαθετε ye learned
 ἀπο Ἐπαφρά from Epaphras τοῦ ἀγαπητοῦ
 συνδουλοῦ ἡμῶν our beloved fellow-servant,
 ὅς who ἐστὶν is ὑπὲρ ὑμῶν on behalf of you
 πιστὸς διακονὸς a faithful minister τοῦ Χριστοῦ
 of Christ : 8. ὁ καὶ δηλώσας who also showed
 ἡμῖν to us τὴν ὑμῶν ἀγάπην your love ἐν πνευ-
 ματι in the spirit. 9. Διὰ τοῦτο on account of
 this καὶ ἡμεῖς we also, ἀφ' ἡμέρας from what
 day ἤκουσαμεν we heard, οὐ παυομεθα do not
 cease προσευχομενοι praying ὑπὲρ ὑμῶν on be-
 half of you καὶ and αἰτοῦμενοι asking ἵνα that
 πληρωθῆτε ye might be filled τὴν ἐπιγνώσιν
 as to the knowledge τοῦ θελήματος αὐτοῦ of
 his will ἐν πάσῃ σοφίᾳ in all wisdom καὶ and
 συνεσεῖ πνευματικῇ spiritual understanding ;
 10. ὑμᾶς that you περιπατησαί should walk
 ἀξίως worthily τοῦ Κυρίου of the Lord εἰς

πασαι ἀρεσκειαν to all pleasing: καρποφο-
 ουντες bearing fruit εν παντι εργῳ αγαθῳ in
 every good work και and αυξανομενοι increa-
 sing εις την επιγνωσιν to the knowledge
 του Θεου of God: 11. δυναμουμενοι being
 strengthened εν παση δυναμει in all might,
 κατα το κρατος according to the power της
 δοξης αυτου of his glory, εις πασαν ὑπομονην
 to all endurance και and μακροθυμian long-
 suffering μετα χαρας with gladness: 2. ευ-
 χαριστουντες giving thanks τῳ πατρι to the
 Father τῳ ἱκανῳσαντι who hath fitted ἡμας
 us εις την μεριδα for the share του κληρου of
 the inheritance των ἁγιων of the saints εν τῳ
 φωτι in light: 13. ὅς who ἐρρύσατο delivered
 ἡμας us ἐκ της ἐξουσιας out of the power του
 σκοτους of darkness, και and μετεστησε remov-
 ed [us] εις την βασιλειαν into the kingdom του
 υἱου of the son της αγαπης αυτου of his love:
 14. εν ᾧ in whom εχομεν we have την απο-
 λυτρωσιν redemption δια του αίματος αυτου
 through his blood, την αφεσιν the remission
 των ἁμαρτιων of sins: 15. ὅς who ἐστιν is
 εικων the image του Θεου of God του αορατου
 the unseen, πρωτοτοκος the first-born πασης
 κτισεως of all creation: 16. ὅτι because εν
 αυτῳ in him τα παντα all [things] ἐκτισθη
 were created, τα those εν τοις ουρανοις in the
 heavens, και and τα those επι της γης on the
 earth, τα ὀρατα the [things] visible και and τα
 αορατα the invisible, εἴτε whether [they be]
 θρόνοι thrones, εἴτε or κυριότητες dominions,

εἴτε οἱ ἀρχαὶ principalities εἴτε οἱ ἐξουσίαι powers: τὰ πάντα they all ἐκτίσται have been created διὰ αὐτοῦ through him καὶ εἰς αὐτὸν for him. 17. Καὶ αὐτὸς he ἐστὶν is πρὸ πάντων before all, καὶ τὰ πάντα all things συνεστήκε consist ἐν αὐτῷ in him. 18. Καὶ αὐτὸς he ἐστὶν is ἡ κεφαλὴ the head τοῦ σώματος of the body, τῆς ἐκκλησίας the church; ὅς who ἐστὶν is ἀρχὴ the beginning πρωτοτοκος the first-born ἐκ τῶν νεκρῶν from the dead, ἵνα that ἐν πᾶσιν in all things αὐτὸς he γένηται might become πρωτευῶν holding preeminence. 19. Ὅτι because εὐδοκῆσεν it pleased well παν τὸ πληρῶμα that all fulness κατοικῆσαι should dwell ἐν αὐτῷ in him: 20. καὶ δι' αὐτοῦ through him ἀποκαταλλαξάι to reconcile τὰ πάντα all things εἰς αὐτὸν to himself εἰρηνοποιήσας having made peace διὰ τοῦ αἵματος through the blood τοῦ σταυροῦ αὐτοῦ of his cross: διὰ αὐτοῦ through him, εἴτε whether [they be] τὰ the [things] ἐπὶ τῆς γῆς on the earth, εἴτε οἱ τὰ those ἐν τοῖς οὐρανοῖς in the heavens: 21. καὶ ὑμεῖς you, ὄντας being ποτε at one time ἀπηλλοτριωμένους estranged καὶ ἐχθρούς enemies τῇ διανοίᾳ in thought ἐν τοῖς ἐργοῖς τοῖς πονηροῖς by evil works, νῦν δὲ but now ἀποκατηλλάξεν he has reconciled 22. ἐν τῷ σώματι 'in the body τῆς σαρκὸς αὐτοῦ of his flesh διὰ τοῦ θανάτου through death, παραστήσαι to present ὑμᾶς you ἁγίους holy καὶ ἀμώμους

blameless *και* and *ανεγκλητους* irreproachable *κατενωπιον* αυτου before him: 23. *ειγε* if indeed *επιμενετε* ye remain *τη πιστει* in the faith *τεθεμελιωμενοι* firmly grounded *και* and *εδραιoi* steadfast, *και* and *μη* not *μετακινουμενοι* moved away *απο της ελπιδος* from the hope *του ευαγγελιου* of the gospel *ου* which *ηκουσατε* ye have heard, *του κηρυχθεντος* that which was preached *εν παση τη κτισει* in every creature *τη* which [is] *υπο τον ουρανον* under heaven *ου* of which *εγω* I *Παυλος* Paul *εγενομην* was made *διακονος* a minister. 23. *Νυν* now *χαιρω* I rejoice *εν τοις παθημασι μου* in my sufferings *υμων* on behalf of you, *και* and *ανταναπληρω* fill up in turn *τα υστερηματα* the deficiencies *των θλιψεων* of the tribulations *του Χριστου* of Christ *εν τη σαρκι μου* in my flesh *υπερ του σωματος αυτου* on behalf of his body, *ο* which *εστιν* is *η εκκλησια* the church: 25. *ης* of which *εγω* I *εγενομην* was made *διακονος* a minister *κατα την οικονομian* according to the dispensation *του Θεου* of God *την δοθεισαν* which has been given *μοι* to me *εις υμας* for you, *πληρωσαι* to fulfil *τον λογον* the word *του Θεου* of God: 26. *το μυστηριον* the mystery *το αποκεκρυμμενον* which has been hidden *απο των αιωνων* from ages *και* and *απο των γενεων* from generations, *νυνι δε* but now *εφανερωθη* has been made manifest *τοις αγιοις αυτου* to his saints: 27. *οις* to whom *ο Θεος* God *ηθελησε* willed *γνωωισαι* to made known, *τις* what [is] *ο*

πλουτος the wealth της δοξης of the glory του μυστηριου τουτου of this mystery εν τοις εθνεσιν among the Gentiles, ός which εστιν is Χριστος Christ εν υμιν in you, ή ελπις the hope της δοξης of glory : 28. όν whom ήμεις we καταγγελλομεν preach, νουθετουντες⁹ warning παντα ανθρωπον every man, και and διδασκουντες teaching παντα ανθρωπον every man εν παση σοφια in all wisdom, ινα that παρ-αστησωμεν we might present παντα ανθρωπον every man τελειον perfect εν Χριστω Ιησου in Christ Jesus : 29. εις ό το which και also κοπιω I labour, αγωνιζομενος striving κατα την ενεργειαν αυτου according to his working την ενεργουμενην which worketh εν εμοι in me εν δυναμει in strength.

CHAPTER II.

2. Θελω γαρ for I wish υμας you ειδεναι to know ήλικον αγωνα how great a struggle εχω I have περι υμων concerning you, και and των those εν Λαοδικεια in Laodicea, και and [for those] όσοι as many as ουκ έωρακασι have not seen το προσωπον μου my face εν σαρκι in the flesh : 2. ινα that αι καρδιαι their hearts παρ-ακληθωσι might be comforted αυτων συμβι-βασθεντων themselves having been knit together εν αγαπη in love, και and εις παντα πλουτον to all riches της πληροφοριας of the full assurance της συνεσεως of understanding, εις επι-γνωσιν to the knowledge του μυστηριου of the

mystery του Θεου of God, και and παρὰ of the Father, και and του Χριστου of Christ, 3. εν ᾧ in whom παντες οἱ θησαυροι all the treasures της σοφιας of wisdom και and της γνωσεως of knowledge εισιν are αποκρυφοι hidden. 4. Λεγω δε but I say τουτο this ἵνα that μη τις no one παραλογιζεται should impose upon ὑμας you εν πιθανολογια in plausible speech. 5. Εἰ γαρ for if και also απειμι I am absent τη σαρκι in the flesh, αλλα but τῷ πνευματι in the spirit εἰμι I am συν ὑμιν with you, χαιρων rejoicing και and βλέπων seeing την ταξιν ὑμων your order, και and το στερωμα the steadfastness της πιστεως ὑμων of your faith εις Χριστον [which is] on Christ. 6. Ὡς οὖν as then παρελαβετε ye have received τον Χριστον Ἰησουν Christ Jesus τον Κυριον the Lord, περιπατεῖτε walk εν αὐτῷ in him : 7. ἐρριζωμενοι rooted και and ἐποικοδομουμενοι built up εν αὐτῷ in him, και and βεβαιουμενοι established εν τη πιστει in the faith, καθως as ἐδιδαχθητε ye were taught, περισσευνοντες abounding εν αὐτῇ in it εν ευχαριστια in thanksgiving. 8. Βλεπετε see μη lest εσται there shall be τις any one ὁ συλαγωγῶν who maketh spoil of ὑμας you δια της φιλοσοφιας through philosophy και and κενης απατης vain deceit, κατα την παραδοσιν according to the tradition των ανθρωπων of men, κατα τα στοιχεια according to the elements του κοσμου of the world, και and ου not κατα Χριστον according to Christ. 9. Ὅτι because εν αὐτῷ in him

παν το πληρωμα all the fulness της θεοτητος of the Godhead κατοικει dwells εν αυτω in him σωματικως bodily. 10. Και and εστε ye are πεπληρωμενοι fulfilled εν αυτω in him, ος who εστιν is η κεφαλη the head πασης αρχης of all principality και and εξουσιας power: 11. εν ω in whom και also περιετμηθητε ye have been circumcised περιτομη αχειροποιητω with the circumsion not made with hands, εν τη απεκδυσει in the putting off του σωματος from the body των αμαρτιων of the sins της σαρκος of the flesh, εν τη περιτομη in the circumcision του Χριστου of Christ: 12. συνταφεντες having been buried together αυτω with him εν τω βαπτισματι in baptism, εν ω in which και also συνηγερθητε ye were raised with [him] δια της πιστεως through the faith της ενεργειας of the working του Θεου of God, του εγειραντος who raised αυτον him εκ των νεκρων from the dead: 13. και and συνεζωοποιησεν he quickened together συν αυτω with him υμας you οντας being νεκρους dead εν τοις παραπτωμασιν in sins και and τη ακροβυστια in the uncircumcision της σαρκος υμων of your flesh, χαρισαμενος having forgiven υμιν to you παντα τα παραπτώματα all your trespasses: 14. εξαλειψας having blotted out το χειρογραφον the hand-writing καθ' ημων against us τοις δογμασιν in the ordinances, ο which ην was υπεραντιον contrary ημιν to us, και and ηρκε took αυτο it εκ του μεσου from the midst, προσηλωσας having nailed αυτο it τω σταυρω to the cross.

15. *απεκδυσάμενος* having stripped off *τας αρχας* principalities *και* and *τας εξουσίας* powers *εδειγματίσεν* he made a show *εν παρρησία* in public, *θριαμβεύσας* having triumphed over *αυτους* them *εν αυτω* in it.

16. *Μη ουν τις* let not therefore any one *κρινετω* judge *υμας* you *εν βρωσει* in meat *η* or *εν ποσει* in drink, *η* or *εν μερει* in respect *εορτης* of a festival, *η* or *νουμηνιας* of a new moon, *η* or *σαββατων* of sabbaths: 17. *α* which *εστιν* are *σκια* a shadow *των μελλοντων* of [things] about to be, *το δε σωμα* but the body [is] *του Χριστου* of Christ. 18. *Μηδεις* let no one *καταβραβευετω* defraud of the prize *υμας* you, *θελων* wishing *εν ταπεινοφροσυνη* in humility *και* and *θρησκεια* in worshipping *των αγγελων* of angels, *εμβατευν* intruding into *α* what things *μη εωρακεν* he has not seen, *φυσιουμενος* puffed up *εικη* vainly *υπο του νοος* by the mind *της σαρκος αυτου* of his flesh, 19. *και* and *ου κρατων* not holding fast *την κεφαλην* the head, *εξ ου* from the which *παν το σωμα* all the body *δια των αφων* through the joints *και* and *συνδεσμων* bonds *επιχορηγουμενον* being supplied *και* and *συμβιβιζομενον* linked together, *αυξει* increaseth *την αυξησιν* the increase *του Θεου* of God. 20. *Ει ουν* if therefore *απεθανετε* ye have died *συν τω Χριστω* with Christ *απο των στοιχειων* from the elements *του κοσμου* of the world, *τι* why *ως* as *ζωντες* living *εν κοσμω* in the world *δογματιζεσθε* do ye follow dogmas? 21. *Μη ανη* do

not touch, *μηδε* nor *γευση* taste, *μηδε* nor *θιγης* handle; 22. *α* which *παντα* all *εστιν* are *εις φθοραν* for destruction *τη αποχρησει* in the using, *κατα τα ενταλματα* according to the commandments *και* and *διδασκαλιας* doctrines *των ανθρωπων* of men: 23. *ατινα* which things *εστιν* are *εχοντα μεν* having indeed *λογον* an appearance *σοφιας* of wisdom *εν εθελωθησκεια* in voluntary worship *και* and *ταπεινοφροσυνη* humility *και* and *αφειδια* unsparing *σωματος* of the body: *ου* not *εν τιμη τιμι* in any honour, *προς πλησμονην* to the satisfaction *της σαρκος* of the flesh.

CHAPTER III.

1. *Ει ουν* if therefore *συνηγερθητε* ye were raised *τω Χριστω* with Christ, *ζητειτε* seek *τα* the [things] *ανω* above, *ου* where *ο Χριστος* Christ *εστιν* is *καθημενος* sitting *εν δεξια* on the right hand *του Θεου* of God. 12. *Φρονειτε* set the mind on *τα* the [things] *ανω* above *μη* not *τα* [on] those *επι της γης* on the earth. 3. *Απεθανετε γαρ* for ye are dead, *και* and *η ζωη υμων* your life *κεκρυπται* has been hidden *συν τω Χριστω* with Christ *εν τω Θεω* in God. 4. *Οταν* whenever *ο Χριστος* Christ, *η ζωη υμων* our life *φανερωθη* should appear, *τοτε* then *και* also *υμεις* you *φανερωθησεσθε* shall be made manifest *συν αυτω* with him *εν δοξη* in glory.

5. *Νεκρωσατε ουν* mortify therefore *τα μελη υμων* your members *τα* which [are] *επι της γης*

on the earth; *πορνεϊαν* fornication, *ακαθαρσιαν* uncleanness, *παθος* passion, *επιθυμιαν κακην* evil desire, *και* and *την πλεονεξιαν* covetousness, *ητις* which *εστιν* is *ειδωλολατρεια* idolatry, 6. *δι' α* owing to which [things] *η οργη* the wrath *του Θεου* of God *επι τους υιους* [is] on the sons *της απειθειας* of disobedience: 7. *εν οις* in which *και* also *υμεις* you *περιεπατησατε* walked *ποτε* formerly, *οτε* when *εζητε* ye lived *εν αυτοις* in them. 8. *Νυνι δε* but now *και υμεις* ye also *αποθεσθε* put off *τα παντα* all those things, *οργην* anger, *θυμον* wrath, *κακιαν* inalice, *βλασφημιαν* blasphemy, *αισχρολογιαν* filthy discourse, *εκ του στοματος υμων* out of your mouth. 9. *Μη ψευδεσθε* do not lie *εις αλληλους* to each other; *απεκδυσαμενοι* having put off *τον παλαιον ανθρωπον* the old man *συν ταις πραξεσιν αυτου* with his deeds: 10. *και* and *ενδυσασμενοι* having put on *τον νεον* the new [man], *τον ανακαινουμενον* which is renewed *εις επιγνωσιν* to the knowledge *κατα εικονα* according to the image *του κτισαντος* of him who created *αυτον* him: 11. *οπου* where *ουκ ενι* there is not *Ελλην* Greek *και* and *Ιουδαιος* Jew, *περιτομη* circumcision *και* and *ακροβυστια* uncircumcision, *βαρβαρος* barbarian, *Σκυθης* Scythian, *δουλος* bondsman, *ελευθερος* free; *αλλα* but *Χριστος* Christ [is] *τα παντα* all [things] *και* and *εν πασιν* in all. 12. *Ενδυσασθε ουν* put on therefore *ως* as *εκλεκτοι* chosen *του Θεου* of God *αγιοι* holy *και* and *ηγαπημενοι*

beloved σπλαγχνα bowels οικτιρμου of compassion, χρηστοτητα kindness, ταπειοφροσυνην humbleness of mind, πραοτητα meekness, μακροθυμian long suffering: 13. ανεχομενοι bearing with αλληλων each other, και and χαριζομενοι forgiving εαυτοις each other εαν if τις any one εχη should have μομφην cause of complaint προς τινα against any one, καθως as και also ο Χριστος Christ εχαρισατο hath forgiven υμιν you, ούτω so και also υμεις [do] ye. 14. Επι πασι δε τουτοις but upon all these [put on] την αγαπην charity, ητις which εστιν is συνδεσμος the bond της τελειοτητος of perfectness: 15. και and η ειρηνη let the peace του Θεου of God βραβευετω rule εν ταις καρδιαις υμων in your hearts, εις ην to which και also εκληθητε ye have been called εν ενι σωματι in one body: και and γινεσθε be ye ευχαριστοι thankful. 16. Ο λογος let the word του Χριστου of Christ ενοικειτω dwell εν υμιν in you πλουσιως richly εν παση σοφια in all wisdom; διδασκοντες teaching και and νουθετουντες admonishing εαυτους one another ψαλμοις in psalms και and υμνοις in hymns και and ωδαις πνευματικαις in spiritual songs, αδοντες singing εν χαριτι in grace εν ταις καρδιαις υμων in your hearts τω Κυριω to the Lord. 17. Και and παν everything ο τι αν whatsoever ποιητε ye do εν λογω in word η or εν εργω in deed, παντα [do] all εν ονοματι in the name Κυριου Ιησου of the Lord Jesus, ευχαριστουντες giving thanks τω Θεω to

God *και* and *πατρι* the father *δι' αυτου* through him.

18. *Αί γυναικες* wives, *υποτασσεσθε* subject yourselves *τοις ιδιοις ανδρασι* to your own husbands, *ως* as *ανηκεν* it is fit *εν Κυριω* in the Lord. 16. *Οί ανδρες* husbands, *αγαπατε* love *τας γυναικας* [your] wives, *και* and *μη πικραινεσθε* be not bitter *προς αυτας* against them. 20. *Τα τεκνα* children, *υπακουετε* be obedient *τοις γονευσι* to [your] parents *κατα παντα* in all things; *τουτο γαρ* for this *εστιν* is *ευαρεστον* well pleasing *τω Κυριω* to the Lord. 21. *Οί πατερες* fathers, *μη ερεθιζετε* do not provoke *τα τεκνα υμων* your children, *ινα* that *μη αθυμωσι* they may not be discouraged. 22. *Οί δουλοι* servants, *υπακουετε* be obedient *κατα παντα* in all things *τοις κυριοις* to your masters *κατα σαρκα* according to the flesh, *μη* not *εν οφθαλμοδουλειαις* in eyeservices *ως* as *ανθρωπαρεσκοι* men-pleasers, *αλλα* but *εν υπλοτητι* in simpleness *καρδιας* of heart, *φοβουμενοι* fearing *τον Θεον* God: 23. *και* and *παν* everything *ο τι εαν* whatsoever *ποιητε* ye may do, *εργαζεσθε* work *εκ ψυχης* from the soul, *ως* as *τω Κυριω* to the Lord *και* and *ου* not *ανθρωποις* to men: 31. *ειδοτες* knowing *οτι* that *απο Κυριου* from the Lord *αποληψεσθε* ye shall receive *την ανταποδοσιν* the reward *της κληρονομιας* of the inheritance: *δουλευετε γαρ* for ye are servants *τω Κυριω Χριστω* to the Lord Christ.

25. 'Ο δε ἀδικῶν but he who doeth wrong κομίζεται shali receive recompense ὁ what ἡδίκησεν he hath done wrong: καὶ and οὐκ ἐστὶν there is not προσωποληψία respect of persons.

CHAPTER IV.

1. Οἱ κυριοὶ masters, παρεχέσθε afford τοῖς δούλοις to [your] servants το δίκαιον that which is just καὶ and τὴν ἰσότητα equity, εἰδότες knowing ὅτι that καὶ ὑμεῖς ye also ἐχετε have Κυρίον a Master ἐν οὐρανῶς in heaven.

2. Προσκαρτερεῖτε continue τῇ προσευχῇ in prayer, γρηγοροῦντες watching ἐν αὐτῇ in it, ἐν εὐχαριστίᾳ in thanksgiving. 3. προσευχόμενοι praying ἅμα at the same time καὶ also περὶ ἡμῶν concerning us, ἵνα that ὁ Θεὸς God ἀνοιξῇ shall open ἡμῖν to us θύραν a door τοῦ λόγου of speech, λαλῆσαι to speak τὸ μυστήριον the mystery τοῦ Χριστοῦ of Christ, δι' ὃ on account of which καὶ also δεδεμαι I have been bound: 4. ἵνα that φανερώσω I should make manifest αὐτό it, ὥς as δεῖ it becomes με me λαλῆσαι to speak. 5. Περιπατεῖτε walk ἐν σοφίᾳ in wisdom πρὸς τοὺς ἐξω towards those without, ἐξαγοραζόμενοι redeeming τὸν καιρὸν the time. 6. Ὁ λόγος ὑμῶν let your speech [be] παντοτε always ἐν χάριτι in grace, ἡρτυμένος seasoned ἁλάτι with salt, εἰδῆσαι to know πῶς how δεῖ it becomes ὑμᾶς you απο-

κρινεσθαι to answer ἐνὶ ἑκάστῳ to each one.

7. Τυχικὸς Tychicus, ὁ ἀγαπητὸς ἀδελφὸς the beloved brother καὶ and πιστὸς διακονὸς faithful minister καὶ and συνδoulos fellow-servant ἐν Κυρίῳ in the Lord, γνωρίσει will make known ὑμῖν to you τὰ πάντα all things κατὰ ἐμὲ concerning me : 8. ὃν whom ἐπεμψα I have sent πρὸς ὑμᾶς to you εἰς αὐτὸ τοῦτο for this same purpose, ἵνα that γνῶ he might know τὰ the [facts] περὶ ὑμῶν concerning you, καὶ and παρακαλεσθῇ might comfort τὰς καρδίας ὑμῶν your hearts : 9. συν Ονησίμῳ together with Onesimus, τῷ πιστῷ the faithful καὶ and ἀγαπητῷ ἀδελφῷ beloved brother, ὅς who ἐστίν is ἐξ ὑμῶν [one] of you : γνωρίουσι they will make known ἡμῖν to you τὰ πάντα all the [doings] ὧδε here. 10. Ἀρισταρχὸς Aristarchus, ὁ συναιχμαλωτὸς μου my fellow-captive, ἀσπάζεται salutes ὑμᾶς you, καὶ and Μάρκος Marcus, ὁ ἀνεψίος the nephew Βαρναβᾶ of Barnabas, περὶ οὗ concerning whom ἐλάβετε ye have received ἐντολὰς commandments : εἰαν if ἐλθῇ he should come πρὸς ὑμᾶς to you δεξασθε receive αὐτὸν him : 11. καὶ and Ἰησοῦς Jesus ὁ λεγόμενος he who is called Ἰουστὸς Justus, οἱ οντες who are ἐκ περιτομῆς of the circumcision. Οὗτοι these μόνοι alone συνεργοί [are] fellow-workers εἰς τὴν βασιλείαν unto the kingdom τοῦ Θεοῦ of God, οἵτινες who ἐγενήθησαν have been παρηγορία a comfort μοι to me. 12. Ἐπαφράς Ephrahas, ὁ who [is] ἐξ ὑμῶν of you, δoulός a servant

Χριστου of Christ, *ασπαζεται* salutes υμας
 you, παντοτε always αγωνιζομενος striving
 υπερ υμων on behalf of you εν ταις προσευχαις
 in prayers, ινα that στητε ye may stand τελειοι
 perfect και and πεπληρωμενοι completed εν
 παντι θεληματι in all the will του Θεου of God.
 13. *Μαρτυρω* γαρ for I bear witness αυτω to
 him, οτι that εχει he hath ζηλον πολυν much
 zeal υπερ υμων on behalf of you, και and των
 those εν Λαοδικεια in Laodicea, και and των
 those εν Ιεραπολει in Hieraplisio. 14. *Λου-*
κας Luke, ο ιατρος ο αγαπητος the beloved
 physician, και and *Δημας* Demas *ασπαζεται*
 salutes υμας you. 15. *Ασπασασθε* salute τους
 αδελφους the brethren εν Λαοδικεια in Lao-
 dicea, και and *Νυμφαν* Nymphas, και and
 την εκκλησιαν the church κατα οικον αυτου at
 his house. 16. *Και* and όταν when η επιστολη
 the epistle αναγνωσθη shall be read παρα υμιν
 among you, ποιησατε cause ινα that αναγνωσ-
 θη it be read και also εν τη εκκλησια in the
 church Λαοδικεων of the Laodiceans : και and
 ινα that και υμεις ye also αναγνωτε read την
 that εκ Λαοδικειας from Laodicea. 17. *Και*
 and ειπατε say *Αρχιππω* to Archippus : *Βλεπε*
 see to την διακονιαν the ministry ην which
 παρελαβες thou hast received εν Κυριω in the
 Lord ινα that πληροισ thou mayst fulfil αυτην
 it. 18. *Ο ασπασμος* the salutation τη εμη
 χειρι *Παυλου* by the hand of me Paul.
Μνημονευετε remember των δεσμων μου me

bonds. Ἡ χάρις grace μεθ' ὑμῶν be with you.
Αμήν Amen.

[*Εγγραφή* it was written *προς Κολυσσα-
 εις* to the Colossians *απο Ῥώμης* from
 Rome *δια Τυχικου* by Tychicus *και* and
Ονησιμου Onesimus.]

8. FIRST EPISTLE TO THE THESSALONIANS.

Ἡ ἐπιστολὴ πρώτη the first epistle **Παυ-**
λου of Paul **του αποστολου** the apostle **προς**
Θεσσαλονικεις to the Thessalonians.

CHAPTER I.

1. **Παυλος** Paul **και** and **Σιλουανος** Silvanus **και** and **Τιμοθεος** Timotheus, **τη εκκλησια** to the church **των Θεσσαλονικεων** of the Thessalonians **εν Θεω** in God **πατρι** the Father **και** and **Κυριω** the Lord **Ιησου Χριστω** Jesus Christ: **χαρις** grace [be] **υμιν** to you **και** and **ειρηνη** peace **απο Θεου** from God **πατρος** **ημων** our Father, **και** and **Κυριου** the Lord **Ιησου Χριστου** Jesus Christ. 2. **Ευχαριστουμεν** we give thanks **τω Θεω** to God **παντοτε** always **περι παντων υμων** concerning you all, **ποιουμενοι** making **μνηcian** mention **υμων** of you **επι των προσευχων ημων** in our prayers. 3. **αδιαλειπτως** unceasingly **μνημονευοντες** remembering **του εργου υμων** your work **της πιστεως** of faith, **και** and **του κοπου** labour **της αγαπης** of love, **και** and **της υπομονης** patience

της ἐλπίδος of hope του Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ, ἐμπροσθεν του Θεοῦ before God και and πατρός ἡμῶν our Father: 4. εἰδοτες knowing, ἀδελφοί brethren ἡγαπημένοι well beloved, τὴν ἐκλογὴν ὑμῶν your election ὑπο Θεοῦ by God: 5. ὅτι because το εὐαγγέλιον ἡμῶν our gospel οὐκ ἐγενήθη was not made εἰς ἡμᾶς unto you ἐν λόγῳ in word μόνον only, ἀλλὰ but και also ἐν δυνάμει in power, και and ἐν Πνεύματι ἁγίῳ in the Holy Spirit, και and ἐν πληροφωρίᾳ πολλῇ in much fulfilment: καθὼς as οἰδατε ye know οἷοι of what kind ἐγενήθημεν we were made ἐν ὑμῖν among you διὰ ὑμᾶς on account of you. 6. Και and ὑμεῖς ye ἐγενήθητε became μιμηταὶ followers ἡμῶν of us και and του Κυρίου of the Lord, δεξαμένοι having received τον λόγον the word ἐν θλίψει πολλῇ in much tribulation μετὰ χαρᾶς with joy Πνεύματος ἁγίου of the Holy Ghost: ὥστε so that ὑμᾶς ye γενεσθαι became τυποὺς patterns πασὶ to all τοῖς πιστευουσιν who believe ἐν τῇ Μακεδονίᾳ in Macedonia και and τῇ Ἀχαΐᾳ Achaia. 8. Ἀπο γὰρ ὑμῶν for from you ὁ λόγος the word του Κυρίου of the Lord ἐξηχῆται has sounded forth οὐ μόνον not only ἐν τῇ Μακεδονίᾳ in Macedonia και and ἐν τῇ Ἀχαΐᾳ in Achaia, ἀλλὰ but και also ἐν παντί τοπῷ in every place ἣ πιστις ὑμῶν your faith ἣ which [is] πρὸς τον Θεον towards God ἐξεληλυθεν has gone forth ὥστε so that ἡμᾶς we μὴ εἶναι have not χρεῖαν need λαλεῖν to speak τι anything. 9. Αὐτοὶ

γὰρ for they themselves ἀπαγγέλλουσιν announce περὶ ἡμῶν concerning us ὅποιαν εἰσοδὸν what kind of entrance ἐχομεν we have πρὸς ὑμᾶς to you, καὶ and πῶς how ἐπεστρεψάτε ye turned πρὸς τὸν Θεόν to God ἀπο τῶν εἰδωλῶν from idols, δουλεύειν to serve Θεῷ God ζῶντι living καὶ and ἀληθινῷ true: 10. καὶ and ἀναμένειν to await τὸν υἱὸν αὐτοῦ his son ἐκ τῶν οὐρανῶν from the heavens, ὃν whom ἡγείρεν he raised ἐκ τῶν νεκρῶν from the dead, Ἰησοῦν Jesus, τὸν ῥυόμενον who rescued ἡμᾶς us ἀπο τῆς ὀργῆς from the wrath τῆς ἐξέρχομενης which is coming forth.

CHAPTER II.

1. Αὐτοὶ γὰρ for [you] yourselves οἰδατε know, ἀδελφοὶ brethren, τὴν εἰσοδὸν ἡμῶν our entering in τὴν πρὸς ὑμᾶς to you, ὅτι that οὐ γεγονός it has not been κενὴ fruitless: 2. ἀλλὰ but καὶ even προπαθόντες having previously suffered καὶ and ὑβρισθέντες having been insolently treated, καθὼς as οἰδατε ye know ἐν Φιλιπποῖς at Philippi, ἐπαρρησιασάμεθα we acted boldly ἐν τῷ Θεῷ ἡμῶν in our God λαλήσαι to speak πρὸς ὑμᾶς to you τὸ εὐαγγέλιον the gospel τοῦ Θεοῦ of God ἐν πολλῷ ἀγωνί in much contention. 3. Ἡ γὰρ παρακλῆσις ἡμῶν for our exhortation οὐ [was] not ἐκ πλάνης of deceit, οὐδὲ nor ἐξ ἀκαθαρσίας of uncleanness, οὐτε nor ἐν δολῷ in guile: 4. ἀλλὰ but καθὼς as δεδοκιμασάμεθα we have been approved ὑπὸ τοῦ Θεοῦ by God πιστευθη-

ναι to be trusted with το εὐαγγέλιον the gospel, οὕτω so λαλουμεν we speak ; ου not ὥς as ἀρεσκοντες pleasing ἀνθρώποις to men, ἀλλὰ but τῷ Θεῷ to God τῷ δοκιμαζοντι who proveth τὰς καρδίας ἡμῶν our hearts. 5. Οὐτε γὰρ for neither ποτε at any time ἐγενήθημεν were we ἐν λόγῳ in the speech κολακείας of flattery, καθὼς as οἰδατε ye know : ουτε nor ἐν προφασει in the pretext πλεονεξίας of covetousness, Θεὸς God [is] μαρτυς witness. 6. Οὐτε nor ζητούντες seeking δόξαν glory ἐξ ἀνθρώπων from men, ουτε nor ἀφ' ὑμῶν from you, ουτε nor ἀπο ἄλλων from others ; δυναμενοι being able εἶναι to be ἐν βάρει as a burden, ὥς as ἀποστολοὶ apostles Χριστοῦ of Christ : 7. ἀλλὰ but ἐγενήθημεν we were ἡπιοὶ gentle ἐν μεσῷ in the midst ὑμῶν of you, ὥς as τροφὸς a nurse θαλπῇ αὐτῇ may cherish τὰ ἑαυτῆς τέκνα her own children : 8. οὕτως thus, ἰμειρομενοὶ being affectionately desirous ὑμῶν of you, εὐδοκούμεν we thought well μεταδουναὶ to impart ὑμῖν to you ου μόνον not only το εὐαγγέλιον the gospel τοῦ Θεοῦ of God, ἀλλὰ but καὶ also τὰς ψυχὰς the souls ἑαυτῶν of [our]selves, διότι because γεγενήσθε ye have become ἀγαπητοὶ dear ἡμῖν to us : 9. μνημονεῦετε γὰρ for ye remember, ἀδελφοὶ brethren τὸν κόπον our labour καὶ and τὸν μόχθον travail : ἐργαζόμενοι γὰρ for working νυκτός by night καὶ and ἡμέρας by day, πρὸς τὸ to the [end] μὴ ἐπιβαρῆσαι that we might not be a burden to τινὰ any ὑμῶν of you, ἐκφυλάξαμεν we

preached εἰς ὑμᾶς to you το εὐαγγέλιον the gospel του Θεου of God. 10. Ὑμεῖς ye μαρτυρεῖς [are] witnesses και and ὁ Θεός God, ὡς ὁσίως how holily και and δικαίως justly και and ἀμεμπτῶς unblameably ἐγενήθημεν we were ὑμῖν to you τοῖς πιστευουσιν who believed: 11. καθάπερ as οἰδατε ye know, παρακαλοῦντες exhorting και and ταραμυθούμενοι comforting και and μαρτυροῦμενοι charging ὑμᾶς you, ὡς ἓνα ἕκαστον each one severally ὑμῶν of you, ὡς as πατήρ a father [does] τὰ τέκνα ἑαυτοῦ his children, 12. εἰς τὸ to the [intent] ὑμᾶς that ye περιπατῆσαι should walk ἀξίως worthily του Θεου of God, του καλούντος who calleth ὑμᾶς you εἰς τὴν βασιλειαν ἑαυτοῦ into his kingdom και and δόξαν glory. 13. Διὰ τοῦτο on account of this και also ἡμεῖς we εὐχαριστοῦμεν give thanks τῷ Θεῷ to God ἀδιαλείπτως unceasingly, ὅτι because παραλαβόντες having received λόγον the word του Θεου of God ἀκοῆς from hearing παρὰ ἡμῶν from us ἐδέξασθε ye received, οὐ not λόγον the word ἀνθρώπων of men, ἀλλὰ but, καθὼς as ἐστίν it is ἀληθῶς truly, λόγον the word Θεου of God, ὃς which και also ἐνεργεῖται worketh ἐν ὑμῖν in you τοῖς πιστευουσιν who believe. 14. Ὑμεῖς γὰρ for ye, ἀδελφοί brethren, ἐγενήθητε became μιμηταὶ followers τῶν ἐκκλησιῶν of the churches του Θεου of God, τῶν οὐσῶν which are ἐν τῇ Ἰουδαίᾳ in Judæa ἐν Χριστῷ Ἰησοῦ in Christ Jesus, ὅτι because ὑμεῖς ye και also ἐπαθετε suffered ταῦτα the same [things] ὑπὸ τῶν ἰδιῶν

συμφυλετων by your own countrymen, καθως even as και αυτοι themselves also [suffered] ὑπο των Ιουδαιων by the Jews, 15. των αποκτειναντων who killed και both τον Κυριον Ιησουν the Lord Jesus και and τους ιδιους προφητας their own prophets, και and εκδιωξαντων [who] persecuted ἡμας us: και and μη αρεσκοντων are not pleasing Θεω to God, και and εναντιων [are] contrary πασιν ανθρωποις to all men: 16. κωλυοντων forbidding ἡμας us λαλησαι to speak τοις εθνεσι to the gentiles ινα that σωθωσι they might be saved, εις το to the [end] αναπληρωσαι [that they] should fill up τας αμαρτιας αυτων their sins παντοτε always: η δε οργη but wrath εφθασεν is come suddenly επι αυτους upon them εις τελος to the end.

87. Ἡμεις δε but we, αδελφοι brethren, απορφανισθεντες having been taken away αφ' υμων from you προς καιρον for a season ωρας of time, προσωπω in countenance, ου not καρδια in heart, εσπουδασαμεν have been urgent περισσοτερωσ more exceedingly ιδειν to see το προσωπον υμων your countenance εν πολλη επιθυμια in great longing. 18. Διο wherefore ηθελησαμεν we wished ελθειν to come προς υμας to you, εγω μεν I indeed Παυλος Paul, και both απαξ once και and δις twice: και and ο Σατανας Satan ενεκοψεν hath hindered ἡμας us. 19. Τις γαρ for what [is] ημων ελπις our hope, η or χαρα joy, η or στεφανος crown καυχησης of rejoicing? η ουχι [are] not και

ὕμεις ye also *εμπροσθεν* in the presence του Κυριου ἡμῶν of our Lord *Ιησου Χριστου* Jesus Christ *εν τη παρουσια αυτου* at his coming? 20. *Ἔμεις γαρ* for ye *εστε* are ἡ *δοξα* ἡμῶν our glory *και* and ἡ *χαρα* our joy.

CHAPTER III.

1. *Διο* wherefore *μηκετι* no longer *στεγοιτες* enduring, *ευδοκησαμεν* we have thought well *καταλειφθηναι* to be left *μονοι* alone *εν Αθη- ναις* in Athens: 2. *και* and *επεμψαμεν* sent *Τιμοθεον* Timotheus, -τον *αδελφον ἡμῶν* our brother, *και* and *διακονον* a minister του Θεου of God, *και* and *συνεργον ἡμῶν* our fellow-worker *εν τῷ ευαγγελιῳ* in the gospel του Χριστου of Christ, *εις το στηριξαι* to establish ὑμας you, *και* and *παρακαλεσαι* to comfort ὑμας you *περι της πιστεως ὑμῶν* concerning your faith: 3. *τῷ μηδενά σαινεσθαι* by no one's being moved *εν ταις θλιψεσι ταυταις* in these tribulations; *αυτοι γαρ* for [ye] yourselves *οιδατε* know *ὅτι* that *κειμεθα* we are set *εις τουτο* to this. 4. *Και γαρ* for also *ὅτε* when *ἡμεν* we were *προς ὑμας* with you, *προελεγομεν* we before told ὑμιν to you *ὅτι* that *μελλομεν* we are about *θλιβεσθαι* to be troubled, *καθως* even as *και* also *εγενετο* happened, *και* and [as] *οιδατε* ye know. 5. *Δια τουτο* on account of this *καγω* I also, *μηκετι* no longer *στεγων* forbearing, *επεμψα* sent *εις το γνωραι* to find out *την πιστιν ὑμῶν* your faith: *μηπως* lest by some means *ὁ πειραζων* the tempter

πειρασεν hath tempted ὑμας you, και and ὁ
 κοπος ἡμῶν our labour γενηται should become
 εἰς κενον to no purpose. 6. Ἀρτι δε but now,
 ἐλθοντος Τιμοθεου Timotheus having come ἀφ'
 ὑμῶν from you προς ἡμας to us, και and ευαγ-
 γελισαμενου having brought good tidings ἡμῖν
 to us την πιστιν ὑμῶν as to your faith και and
 την αγαπην your charity και and ὅτι that εχετε
 ye have παντοτε always μνειαν αγαθην good
 recollection ἡμῶν of us, επιποθουντες desiring
 much ιδειν to see ἡμας us, καθαπερ as ἡμεῖς we
 και also [to see] ὑμας you : 7. δια τουτο on
 account of this, ἀδελφοι brethren, παρεκληθη-
 μεν we have been comforted επι ὑμῖν concern-
 ing you, επι παση τη θλιψει ἡμῶν in all our
 tribulation και and αναγκη necessity δια της
 πιστεως ὑμῶν through your faith : 8. ὅτι
 because νυν now ζωμεν we live, εαν if ὑμεῖς
 you στηκητε should stand firm εν Κυριῳ in the
 Lord. 9. Τινα γαρ ευχαριστιαν for what
 thanks δυναμεθα can we ανταποδουναι return
 τῷ Θεῷ to God περι ὑμῶν concerning you, επι
 πιαση τη χαρᾷ for all the joy ἥ with which χαι-
 ρομεν we rejoice δια ὑμας on account of you
 ἐμπροσθεν του Θεου ἡμῶν before our God,
 10. νυκτος by night και and ἡμερας by day δεο-
 μενοι praying ὑπερ εκ περισσου exceeding
 abundantly εἰς το ιδειν to see το προσωπον
 ὑμῶν your face, και and καταρτισαι to perfect
 τα ὑστερηματα the lackings της πιστεως ὑμῶν
 of your faith ? 11. Αυτος δε ὁ Θεος but may
 God himself και and πατηρ ἡμῶν our Father,

και and ὁ *Κυριος ἡμων* our Lord *Ἰησους Χριστος* Jesus Christ *κατευθυναι* direct aright *την ὁδον ἡμων* our way *προς ὑμας* to you. 12. Ὁ *δε Κυριος* but may the Lord *πλεονασαι* increase και and *περισσευσαι* make to abound *ὑμας* you *τη αγαπη* in love *εις αλληλους* towards each other και and *εις παντας* towards all, *καθαπερ* even as και *ἡμεις* we also [do] *εις ὑμας* towards you: 13. *εις το στηριξαι* to stablish *τας καρδιας ὑμων* your hearts *αμειμπτους* blameless *εν ἀγιωσυνη* in holiness *εμπροσθεν του Θεου* before God και and *πατρος ἡμων* our Father *εν τη παρουσια* at the coming *του Κυριου ὑμων* of our Lord *Ἰησου Χριστου* Jesus Christ *μετα παντων των ἁγιων αυτου* with all his saints.

CHAPTER IV.

1. *Το λοιπον ουν* [as to] the rest therefore, *αδελφοι* brethren, *ερωτωμεν* we ask *ὑμας* you και and *παρακαλουμεν* exhort [you] *εν Κυριω Ἰησου* in the Lord Jesus, *καθως* as *παρελαβετε* ye have received *παρα ἡμων* from us *το* the [instruction] *πως* how *δει* it behooves *ὑμας* you *περιπατειν* to walk και and *αρεσκειν* to be pleasing *τω Θεῳ* to God, *ἵνα* that *περισευητε* ye may abound *μαλλον* more. 2. *Οιδατε* γαρ for ye know *τινας παραγγελιας* what commandments *εδωκαμεν* we have given *ὑμιν* to you *δια του Κυριου Ἰησου* through the Lord Jesus Christ. 3. *Τουτο γαρ* for this *εστιν* is *θελημα* the will *του Θεου* of God, ὁ

ἁγιασμός ὑμῶν your sanctification, ὑμᾶς that you ἀπεχεσθαι withhold yourselves ἀπο τῆς πορνείας from fornication : 4. ἕκαστον that each ὑμῶν of you εἶδεναι know κτασθαι to possess τοῦ ἑαυτοῦ σκευὸς his own vessel ἐν ἁγιασμῷ in sanctification καὶ and τιμῇ honour : 5. μὴ not ἐν παθεῖ in the longing ἐπιθυμίας of lust, καὶ even καθαπτερ as τὰ ἔθνη the gentiles τὰ μὴ εἰδοτά who know not τὸν Θεόν God : 6. τοῦ τοῦ [fact] μὴ ὑπερβαίνειν that one go not beyond καὶ and πλεονεκτεῖν defraud τοῦ ἀδελφὸν αὐτοῦ his brother ἐν τῷ πραγματι in any matter : διότι because ὁ Κύριος the Lord ἐκδικὸς [is] avenger περὶ πάντων τούτων concerning all these, καθὼς even as καὶ also προεῖπαμεν we foretold ὑμῖν to you, καὶ and διεμαρτυράμεθα testified. 7. Ὁ γὰρ Θεὸς for God οὐκ ἐκάλεσεν hath not called ἡμᾶς us ἐπὶ ἀκαθαρσίᾳ unto uncleanness, ἀλλὰ but ἐν ἁγιασμῷ in holiness. 8. Τοιγαρὸν therefore ὁ ἀθετῶν he who rejecteth ἀθετεῖ rejecteth οὐ not ἀνθρώπον man, ἀλλὰ but τὸν Θεόν God τὸν καὶ δόντα who gave also τὸ Πνεῦμα αὐτοῦ τοῦ ἁγίου his holy Spirit εἰς ἡμᾶς to us.

9. Περὶ δὲ τῆς φιλαδελφίας but concerning brotherly love οὐκ ἐχετε ye have not χρειαὶ need γράφειν [that I] write ὑμῖν to you : αὐτοὶ γὰρ ὑμεῖς for yourselves εἰστε are θεοδιδίκτοι taught of God εἰς τὸ ἀγαπᾶν to love ἀλλήλους each other. 10. Καὶ γὰρ for also ποιεῖτε ye do αὐτοῦ it εἰς πάντας τοὺς ἀδελφούς towards all the brethren τοὺς who [are] ἐν ὅλῃ

Μακεδονία in the whole of Macedonia : *παρακαλούμεν* δε but we beseech *ὑμας* you, *ἀδελφοί* brethren, *περισσεύειν* to abound *μαλλον* more. 11. *καὶ* and *φιλοτιμῆσθαι* to study *ἡσυχάζειν* to be quiet, *καὶ* and *πρασσεῖν* to do *τα ἰδία* [your] own [matters], *καὶ* and *ἐργαζέσθαι* to work *ταῖς ἰδίαις χερσὶν ὑμῶν* with your own hands, *καθὼς* as *παρηγγειλαμέν* we ordered *ὑμῖν* to you : 12. *ἵνα* that *περιπατῆτε* ye may walk *εὐσχημονῶς* honestly *πρὸς τοὺς* towards those [who are] *ἐξω* without, *καὶ* and *ἐχῆτε* may have *χρεῖαν* need *μηδενός* of nothing.

13. *Οὐ* δε *θέλω* but I do not wish *ὑμας* you *ἀγνοεῖν* to be ignorant, *ἀδελφοί* brethren, *περὶ τῶν κεκοιμημένων* concerning those who have gone to sleep, *ἵνα* that *μὴ λυπησθε* ye may not be grieved, *καθὼς* as *καὶ* also *οἱ λοιποὶ* the rest *οἱ μὴ ἔχοντες* who have not *ἐλπίδα* hope. 14. *Εἰ* γάρ for if *πιστευομέν* we believe *ὅτι* that *Ἰησοῦς* Jesus *ἀπέθανε* died *καὶ* and *ἀνέστη* rose again, *οὕτω* so *καὶ* also *ὁ Θεὸς* God *ἀξεί* will bring *συν αὐτῷ* with him *τοὺς κοιμηθέντας* those who have gone to sleep *διὰ τοῦ Ἰησοῦ* through Jesus : 15. *λέγομεν* γάρ for we say *τοῦτο* this *ὑμῖν* to you *ἐν λόγῳ* in the word *Κυρίου* of the Lord, *ὅτι* that *ἡμεῖς* we *οἱ ζῶντες* who are living, *οἱ περιλειπομένοι* who are left *εἰς τὴν παρουσίαν* for the coming *τοῦ Κυρίου* of the Lord, *οὐ μὴ φθίσωμεν* shall not anticipate *τοὺς κοιμηθέντας* those who have gone to sleep. 16. *Ὅτι* because *αὐτὸς ὁ Κύριος* the Lord himself *καταβήσεται* shall de-

scend *απο ουρανου* from heaven *εν κελευσμα:ι* with a shout, *εν φωνη* with the voice *αρχαγγελου* of an archangel, *και* and *εν σαλπιγγι* with the trumpet *Θεου* of God, *και* and *οι νεκροι* the dead *εν Θεω* in God *αναστησονται* shall rise *πρωτον* first: 17. *επειτα* afterwards *ημεις* we *οι ζωντες* who are living *οι περιλειπομενοι* who are left *αρπαγησομεθα* shall be snatched up *αμα* together *συν αυτοις* with them *εν νεφελαις* in the clouds *εις απαντησιν* to the meeting *του Κυριου* of the Lord *εις αερα* into the air: *και* and *ουτω* thus *εσομεθα* we shall be *παντοτε* always *συν Κυριω* with the Lord. 18. *Ωστε* so that *παρακαλειτε* comfort *αλληλους* each other *εν τοις λογοις τουτοις* in these words.

CHAPTER V.

1. *Περι δε των χρονων* but concerning the times *και* and *των καιρων* the seasons, *αδελφοι* brethren, *ουκ εχετε* ye have not *χρειαν* need *γραφεσθαι* should be written *υμιν* to you. 2. *Αυτοι γαρ* for [your]selves *οιδατε* know *ακριβως* perfectly *οτι* that *η ημερα* the day *Κυριου* of the Lord *ερχεται* cometh *ουτως* so *ως* as *κλεπτης* a thief *εν νυκτι* in the night. 3. *Οταν* γαρ for when *λεγωσι* they say, "*Ειρηνη* peace *και* and *ασφαλεια* safety," *τοτε* then *αιφνιδιος* sudden destruction *εφισταται* standeth over *αυτοις* them, *ωπερ* as *η ωδιν* the travail *τη εχουση* to her who hath *εν γαστρι* in the womb: *και* and *ου υη εκφυγωσι* they shall

not escape. 4. Ὑμεῖς δὲ but ye, ἀδελφοί brethren, οὐκ ἐστε are not ἐν σκοτει in darkness, ἵνα that ἡ ἡμέρα the day καταλάβῃ should catch ὑμᾶς you ὥς as κλεπτῆς a thief. 5. Πάντες ὑμεῖς ye all ἐστε are υἱοὶ sons φωτός of light, καὶ and υἱοὶ sons ἡμέρας of day : οὐκ ἐσμεν we are not νυκτός of night, οὐδὲ nor σκοτούς of darkness. 6. Ἀρα οὖν therefore then μὴ καθεύδωμεν let us not sleep ὥς as καὶ also οἱ λοιποὶ the rest, ἀλλὰ but γρηγορώμεν let us watch καὶ and ἡφώμεν let us be sober. 7. Οἱ γὰρ καθεύδοντες for those who sleep καθεύδουσι sleep νύκτος by night : καὶ and οἱ μυθυσκομένοι those who are drunk μεθυσκονται are drunk νυκτός by night. 8. Ἡμεῖς δὲ but let us, ὄντες being ἡμέρας of the day, ἡφώμεν be sober, ἐνδυσάμενοι having put on θώρακι the breastplate πίστεως of faith καὶ and ἀγάπης of love, καὶ and περικεφαλαιῶν as a helmet, ἐλπίδα the hope σωτηρίας of salvation. 9. Ὅτι because ὁ Θεὸς God οὐκ ἐθετο did not set ἡμᾶς us εἰς ὀργὴν for wrath, ἀλλὰ but εἰς περιποιήσιν for the obtaining σωτηρίας of salvation διὰ τοῦ Κυρίου ἡμῶν through our Lord Ἰησοῦ Χριστοῦ Jesus Christ, 10. τοῦ ἀποθανόντος who died ὑπὲρ ἡμῶν on behalf of us, ἵνα that, εἴτε whether γρηγορώμεν we watch εἴτε or καθεύδωμεν we sleep ζήσωμεν we should live ἅμα together συν αὐτῷ with him : 11. διὸ wherefore παρακαλεῖτε comfort ἀλλήλους each other, καὶ and οἰκοδομεῖτε edify, εἰς the one τὸν ἕνα the other, καθὼς as καὶ also ποιεῖτε ye do.

12. *Ερωτῶμεν* δε but we ask *ύμας* you, *αδελφοί* brethren, *ειδεναι* to know *τους κοπιῶντας* those who labour *εν ύμιν* among you, *και* and *προϊσταμενους* are set over *ύμων* you *εν Κυριῳ* in the Lord, *και* and *νουθετουντας* who warn *ύμας* you: 13 *και* and *ήγεισθαι* to consider *αυτους* them *ύπερ εκ περισσου* beyond exceedingly *εν αγαπη* in love *δια το εργον αυτων* on account of their work. *Ειρηνευετε* be at peace *εν έαυτοις* amongst yourselves. 14. *Παρακαλουμεν* δε but we exhort *ύμας* you, *αδελφοί* brethren, *νουθετειτε* warn *τους ατακτους* the unruly, *παραμυθισθε* comfort *τους ολιγοψυχους* the feeble-minded, *αντεχεσθε* support *των ασθενων* the weak, *μακροθυμειτε* be patient *προς παντας* towards all. 15. *Ορατε* see, *μη τις* that no one *αποδω* render back *τινι* to any one *κακον* evil *αντι κακου* in return for evil: *αλλα* but *παντοτε* always *διωκετε* follow *το αγαθον* the good *και* both *εις αλληλους* towards each other *και* and *εις παντας* towards all. 16. *Χαιρετε* rejoice *παντοτε* always. 17. *Προσευχεσθε* pray *αδιαλειπτως* unceasingly. 18. *Εν παντι* in everything *ευχαριστειτε* give thanks: *τουτο γαρ* for this [is] *θελημα* the will *Θεου* of God *εν Χριστω Ιησου* in Christ Jesus *εις ύμας* towards you. 19. *Μη σβεννυτε* quench not *το Πνευμα* the Spirit. 20. *Μη εξουθενειτε* despise not *προφητειας* prophecies. 21. *Δοκιμαζετε* prove *παντα* all [things]: *κατεχετε* hold fast *το καλον* the good. 22. *Απεχεσθε* withhold yourselves *απο*

παντος ειδους from every appearance *πονηρου* of evil. 23. *Αυτος δε ο Θεος* but may the God himself *της ειρηνης* of peace *αγιασαι* sanctify *υμας* you *ολοτελεις* wholly : *και* and *ολοκληρον υμων το πνευμα* may your whole spirit, *και* and *η ψυχη* soul, *και* and *το σωμα* body *τηρηθει* be preserved *αμεμπτως* blameless *εν τη παρουσια* at the coming *του Κυριου ημων* of our Lord *Ιησου Χριστου* Jesus Christ. 24. *Πιστος* faithful [is] *ο καλων* he who calleth *υμας* you, *ος* who *και* also *ποιησει* will do.

25. *Αδελφοι* brethren, *προσευχεσθε* pray *περι ημων* concerning us. 26. *Ασπασασθε* salute *τους αδελφους παντας* all the brethren *εν φιληματι αγιω* in a holy kiss. 27. *Ορκιζω* I adjure *υμας* you *του Κυριου* [by] the Lord *την επιστολην* that the epistle *αναγνωσθηναι* be read *πασι τοις αγιοις αδελφοις* to all the brethren. 28. *Η χαρις* may the grace *του Κυριου ημων* of our Lord *Ιησου Χριστου* Jesus Christ *μεθ' υμων* [be] with you. *Αμην* Amen.

[*Πρωτη* the first [epistle] *προς Θεσσαλονικεις* to the Thessalonians *εγραφη* was written *απο Αθηνων* from Athens.]

9. SECOND EPISTLE TO THE THESSALONIANS.

Ἡ ἐπιστολὴ δευτέρα the second epistle
Παυλου of Paul τοῦ Ἀποστόλου the Apostle
πρὸς Θεσσαλονικεῖς to the Thessalonians.

CHAPTER 1.

1. Παῦλος Paul, καὶ and Σίλουανος Silvanus,
καὶ and Τιμοθεὸς Timotheus, τῇ ἐκκλησίᾳ to
the church Θεσσαλονικέων of the Thessalonians
ἐν Θεῷ in God πατρὶ ἡμῶν our Father καὶ and
Κυρίῳ the Lord Ἰησοῦ Χριστῷ Jesus Christ :
2. χάρις grace [be] ὑμῖν to you καὶ and εἰρήνη
peace ἀπὸ Θεοῦ from God πατρὸς ἡμῶν our
Father, καὶ and Κυρίου the Lord Ἰησοῦ Χρισ-
τοῦ Jesus Christ.

3. Ὁφειλομέν we are bound εὐχαριστεῖν to
give thanks τῷ Θεῷ to God παντοτε always
περὶ ὑμῶν concerning you, ἀδελφοί brethren,
καθὼς as ἐστίν is ἀξίον fitting, ὅτι because ἡ
πίστις ὑμῶν your faith ὑπεραυξάνει increaseth
exceedingly, καὶ and ἡ ἀγάπη the charity ἐνός
ἐκάστου of each one παντῶν ὑμῶν of you all
εἰς ἀλλήλους towards each other πλεονάζει

aboundeth: 4. ὥστε so that ἡμας αὐτους we ourselves *καυχασθαι* glory *εν ὑμιν* in you *εν ταῖς ἐκκλησιαῖς* in the churches *του Θεου* of God, *ὑπερ της ὑπομονης ὑμων* for your patience *και* and *πιστεως* faith *εν πασι τοις διωγμοις ὑμων* in all your persecutions *και* and *ταῖς θλιψεσι* tribulations *αἷς* which *ανεχεσθε* ye suffer; 5. *ενδειγμα* a manifest proof *της δικαιας κρισεως* of the just judgment *του Θεου* of God, *εις το* to the [end] *ὑμας* that you *καταξιωθηναι* should be made worthy *της βασιλειας* of the kingdom *του Θεου* of God, *ὑπερ ἧς* for which *καὶ* also *πασχετε* ye suffer: 6. *ειπερ* if indeed *δικαιον* [it is] just *παρα Θεῷ* with God *ανταποδουναι* to render back *θλιψιν* tribulation *τοις θλιβουσι* to those who trouble *ὑμας* you: 7. *καὶ* and *ὑμιν* to you *τοις θλιβομενοις* who are troubled *ανεσιν* rest *μεθ' ἡμων* with us, *εν τη αποκαλυφει* at the revelation *του Κυριου Ιησου* of the Lord Jesus *απο ουρανου* from heaven *μετα αγγελων* with the angels *δυναμεως αυτου* of his might, 8. *εν πυρι* in fire *φλογος* of flame, *διδοντας* giving *εκδικησιν* vengeance *τοις μη ειδοσι* on those who know not *Θεον* God, *και* and *τοις μη ὑπακουουσι* who hearken not *τω ευαγγελιω* to the gospel *του Κυριου ἡμων* of our Lord *Ιησου Χριστου* Jesus Christ: 9. *οἱτινες* who *τισουσι* shall suffer *δικην* punishment, *ολεθρον αιωνιον* eternal destruction *απο προσωπου* from the face *του Κυριου* of the Lord, *και* and *απο της δοξης* from the glory

ισχυος αὐτου of his power; 10. ὅταν when-
 soever ἐλθῇ he come ἐνδοξασθῆναι to be
 glorified ἐν τοῖς ἁγίοις αὐτοῦ in his saints,
 καὶ and θαυμασθῆναι to be admired ἐν πασι
 τοῖς πιστευουσιν in all those who believe, ὅτι
 because τοῦ μαρτυρίου ἡμῶν our testimony ἐφ'
 ὑμᾶς amongst you ἐπιστεύθη was believed ἐν
 τῇ ἡμέρᾳ ἐκείνῃ in that day. 11. Εἰς ὃ to
 which καὶ προσευχομεθα we also pray παν-
 τὸτε always περὶ ὑμᾶς concerning you, ἵνα
 that ὁ Θεὸς ἡμῶν our God ἀξιῶσῃ should
 count worthy ὑμᾶς you τῆς κλησεως of the call-
 ing, καὶ and πληρῶσῃ should fulfil πᾶσαν
 εὐδοκίαν all the good pleasure ἀγαθωσύνης of
 goodness, καὶ and ἐργον the work πίστεως of
 faith ἐν δυνάμει in power: 12. ὅπως that
 τὸ ὄνομα the name τοῦ Κυρίου ἡμῶν of our
 Lord Ἰησοῦ Χριστοῦ Jesus Christ ἐνδοξασθῇ
 might be glorified ἐν ὑμῖν in you, καὶ and
 ὑμεῖς you ἐν αὐτῷ in him, κατὰ τὴν χάριν
 according to the grace τοῦ Θεοῦ ἡμῶν of
 our God, καὶ and Κυρίου the Lord Ἰησοῦ
 Χριστοῦ Jesus Christ.

CHAPTER II.

1. Ερωτῶμεν δὲ but we ask ὑμᾶς you, ἀδελ-
 φοὶ brethren, ὑπὲρ τῆς παρουσίας concerning
 the coming τοῦ Κυρίου ἡμῶν of our Lord
 Ἰησοῦ Χριστοῦ Jesus Christ, καὶ and ἡμῶν
 συναγωγῆς [concerning] our gathering to-
 gether ἐπ' αὐτὸν unto him, 2. εἰς τὸ to the
 [intent] ὑμᾶς that you μὴ σαλευθῆναι should

not be shaken ταχέως quickly απο του νοος from your mind, μητε nor θροεισθαι be troubled, μητε neither δια πνευματος by spirit, μη nor δια λογου by word, μητε nor δι' επιστολης by letter, ως as δι' ἡμῶν by us, ως as ότι that ἡ ἡμέρα the day του Χριστου of Christ ενεστηκεν stands near at hand. 3. Μη τις let not any one εξαπατηση deceive υμας you κατα μηδενα τροπον in any manner: ότι because [it shall not come] εαν μη except ἡ αποστασια the falling away ελθῃ come πρωτον first, και and ὁ ανθρωπος the man της ἁμαρτιας of sin αποκαλυφθῇ be revealed ὁ υἱος the son της απωλειας of destruction, 4. ὁ αντικειμενος he who is opposed και and ὑπεραιρομενος exalteth himself επι παντα above all λεγομενον called Θεον God, η or σεβασμα thing worshipped, ώστε so that αυτον he καθισαι sitteth εις τον ναον in the temple του Θεου of God, ως as Θεον God, αποδεικνυντα showing εαυτον himself, ότι that εστιν he is Θεος God. 5. Ου μνημονευετε do ye not remember, ότι that ων being ετι yet προς υμας among you ελεγον I told ταυτα these things υμιν to you? 6. Και and νυν now οιδατε ye know το κατεχον that which withholdeth, εις το αυτον αποκαλυφθηναι to the [end] that he should be revealed εν τῳ εαυτου καιρω at his own time: 7. το γαρ μυστηριον for the mystery της ανομιας of iniquity ηδη already ενεργειται worketh: μονον only ὁ κατεχων he who withholdeth αρτι now [will withhold] ἕως until γενηται he shall

be *ἐκ μεσου* out of the midst : 8. *και* and *τοτε* then *ὁ ανομος* the wicked one *αποκαλυφθησεται* shall be revealed, *ὁν* whom *ὁ Κυριος* the Lord *αναλωσει* shall destroy *τῷ πνευματι* with the spirit *του στοματος αυτου* of his mouth, *και* and *καταργησει* shall abolish *τη επιφανεια* by the brightness *της παρουσιας αυτου* of his coming : 9. *οὗ* of whom *ἡ παρουσια* the coming *ἐστιν* is *κατα ενεργειαν* according to the working *του Σατανα* of Satan *εν παση δυναμει* in all power, *και* and *σημειοις* with signs, *και* and *τερασι* with wonders *ψευδους* of falsehood, 10. *και* and *εν παση απατη* in all deceit *της αδικιας* of unrighteousness, *εν τοις απολλυμενοις* in those who perish : *αυθ' ὧν* in return for that *οὐκ εδεξαντο* they received not *την αγαπην* the love *της αληθειας* of truth *εις το σωθηναι αυτους* to the end that they should be saved. 11. *Και* and *δια τουτο* on account of this *ὁ Θεος* God *πεμψει* shall send *αυτοις* to them *ενεργειαν* effectual working *πλανης* of deceit *εις το αυτους πιστευσαι* to the end that they should believe *τῷ ψευδει* in falsehood : 12. *ἵνα* that *παντες* all those *οἱ μη πιστευσαντες* who did not believe *τη αληθεια* in the truth *αλλα* but *ευδοκησαντες* were well pleased *εν τη αδικια* in unrighteousness, *κριθωσι* should be judged. 13. *Ἡμεις δε* but we *οφειλομεν* ought *ευχαριστειν* to give thanks *τῷ Θεῳ* to God *παντοτε* always *περι ὑμων* concerning you, *αδελφοι* brethren *ηγαπημενοι* beloved *ὑπο Κυριου* by the Lord, *ὅτι* because *ὁ*

Θεός God *εἰλετο* chose *ὑμας* you *ἀπ' ἀρχῆς* from the beginning *εἰς σωτηρίαν* to salvation *ἐν ἁγιασμῷ* in sanctification *Πνεύματος* of the Spirit, *καὶ* and *πιστεῖ* belief *ἀληθείας* of the truth: 14. *εἰς ὃ* to which *ἐκάλει* he called *ὑμας* you *διὰ τοῦ εὐαγγελίου ἡμῶν* through our gospel, *εἰς περιποιήσιν* to the obtaining *δοξῆς* of the glory *τοῦ Κυρίου ἡμῶν* of our Lord *Ἰησοῦ Χριστοῦ* Jesus Christ. 15. *Ἀρα οὖν* therefore then, *ἀδελφοί* brethren, *στήκετε* stand firm, *καὶ* and *κρατεῖτε* hold fast *τὰς παραδόσεις* the traditions, *ἃς* which *ἐδιδάχθητε* ye were taught, *εἴτε* whether *διὰ λόγου* by word, *εἴτε* or *διὰ ἐπιστολῆς ἡμῶν* by our epistle. 16. *Αὐτός* δε *ὁ Κύριος ἡμῶν* but may our Lord himself *Ἰησοῦς Χριστός* Jesus Christ, *καὶ* and *ὁ Θεός ἡμῶν* our God *καὶ* and *πατήρ* Father, *ὁ ἀγαπήσας* he who loved *ἡμᾶς* us, *καὶ* and *δούς* gave *παρακλήσιν αἰωνίαν* eternal consolation, *καὶ* and *ἐλπίδα ἀγαθὴν* good hope *ἐν χάριτι* in grace, 17. *παρακαλεῖσαι* comfort *τὰς καρδίας* the hearts *ὑμῶν* of you, *καὶ* and *στηριξάι* establish *ὑμας* you *ἐν παντί λόγῳ ἀγαθῷ* in every good word *καὶ* and *ἐργῷ* work.

CHAPTER III.

1. *Το λοιπὸν* as to the rest, *ἀδελφοί* brethren, *προσευχεσθε* pray *περὶ ἡμῶν* for us, *ἵνα* that *ὁ λόγος* the word *τοῦ Κυρίου* of the Lord *τρέχῃ* may run, *καὶ* and *δοξαζῇται* may be glorified *καθὼς* even as *καὶ* also *πρὸς ὑμᾶς* with you: 2. *καὶ* and *ἵνα* that *ῥυσθώμεν* we may be defend-

ed απο των ατοπων from absurd και and πονηρων ανθρωπων evil men : η γαρ πιστις for the faith ουκ εστιν is not παντων [the property] of all men. 3. 'Ο δε Κυριος but the Lord εστιν is πιστος faithful, ος who στηριξει shall establish υμας you και and φυλαξει shall guard you απο του πονηρου from evil. 4. Πεποιθαμεν δε but we trust εν Κυριω in the Lord επι υμας towards you, οτι that και both ποιειτε ye do και and ποιησετε will do α what things παραγγελλομεν we command υμιν to you. 5. 'Ο δε Κυριος but may the Lord κατευθυναι direct υμων τας καρδιας your hearts εις την αγαπην to the love του Θεου of God, και and εις υπομονην to patient endurance του Χριστου for Christ.

6. Παραγγελλομεν δε but we give command υμιν to you, αδελφοι brethren, εν ονοματι in the name του Κυριου ημων of our Lord Ιησου Χριστου Jesus Christ, υμας that you στελ-
 λεσθαι withdraw yourselves απο παντος αδελ-
 φου from every brother περιπατουντος walk-
 ing ατακτως disorderly, και and μη not κατα
 την παραδοσιν according to the tradition ην
 which παρελαβεν he received παρα ημων from
 us : 7. Οιδατε γαρ for you know αυτοι your-
 selves πως how δει it behoves [you] μιμεισθαι
 to imitate ημας us ; οτι because ουκ ητακτη-
 σαμεν we were not disorderly εν υμιν amongst
 you ; 8. ουδε nor εφαγομεν did we eat αρτον
 bread παρα τινος from any one δωρεαν gra-
 tuitously : αλλα but εν κοπω in labour και
 and μοχθω in travail εργαζομενοι toiling νυκτα

[during] night *και* and *ἡμεραν* day *προς το* for the [purpose] *μη επιβαρησαι* [that we] would not burden *τινα* any one *ὑμων* of you: 9. *ου* not *ὅτι* because *ουκ εχομεν* we have not *εξουσιαν* power, *αλλα* but *ινα* that *δωμεν* we should give *ἐαυτους* ourselves *τυπον* as a sample *ὑμιν* to you *εις το μιμεισθαι* for the purpose of imitating *ἡμας* us. 10. *Και* *γαρ* for also *ὅτε* when *ἡμεν* we were *προς ὑμας* with you, *παρηγγελλομεν* we commanded *τουτο* this *ὑμιν* to you, *ὅτι* that *ει* if *τις* any one *ου θελει* is not willing *εργαζεσθαι* to work, *μηδε εσθιετω* neither let him eat. 11. *Ακουομεν* *γαρ* for we hear of *τινας* some *περιπατουντας* walking *εν ὑμιν* amongst you *ατακτως* disorderly, *εργαζομενους* working *μηδεν* nothing, *αλλα* but *περιεργαζομενους* acting as busybodies. 12. *Τοις δε τοιουτοις* but to such *παραγγελλομεν* we give command, *και* and *παρ-ακαλουμεν* exhort them *δια του Κυριου ἡμων* through our Lord *Ιησου Χριστου* Jesus Christ, *ινα* that *εργαζομενοι* working *μετα ησυχιας* with silence *εσθιωσι* they eat *τον ἐαυτων αρτον* their own bread. 13. *Ἦμεεις δε* but do ye, *αδελφοι* brethren, *καλοποιουντες* doing well *μη εκκακησητε* fail not. 14. *Ει δε* but if *τις* any one *ουκ ὑπακουει* does not listen *τω λογω ἡμων* to our word *δια της επιστολης* through the epistle, *σημειουσθε* mark *τουτον* this [man], *και* and *μη συναναμειγνυσθε* mix not yourselves *αυτω* with him, *ινα* that *εντραπη* he may be ashamed. 15. *Και* and *μη ἡγείσθε*

do not consider [him] ὡς as ἐχθρον an enemy, *αλλα* but *νουθετειτε* warn [him] ὡς as ἀδελφον a brother: 16. *Αυτος δε ο̅ Κυριος* but may the Lord himself *της ειρηνης* of *ρεασσδωη* give ὑμιν to you *την ειρηνην* peace *δια παντος* through all [time] *εν παντι τροπῳ* in every manner. *Ο̅ Κυριος* may the Lord [be] *μετα παντων ὑμων* with all of you.

17. *Ο̅ ασπασμος* the salutation *Παυλου* of Paul *τη εμη χειρι* with my hand, *ο̅* which [thing] *εστιν* is *σημειον* a token *εν παση επιστολη* in every epistle: *οὕτω* thus *γραφω* I write.

18. *Η̅ χαρις* may the grace *του Κυριου ἡμων* of our Lord *Ιησου Χριστου* Jesus Christ *μετα παντων ὑμων* [be] with you all. *Αμην* Amen.

[*Δευτερα* the second [epistle] *προς Θεσσαλονικεις* to the Thessalonians *εγραφη* was written *απο Αθηνων* from Athens.]

10. FIRST EPISTLE TO TIMOTHY.

Ἡ πρώτη ἐπιστολὴ the first epistle Παυ-
λου of Paul του Ἀποστόλου the Apostle
πρὸς Τιμοθεον to Timothy.

CHAPTER 1.

1. Παῦλος Paul ἀποστόλος an apostle Ἰησοῦ
Χριστοῦ of Jesus Christ κατ' ἐπιταγὴν accord-
ing to the commandment Θεοῦ of God σωτη-
ρος ἡμῶν our Saviour, καὶ and Κυρίου the
Lord Ἰησοῦ Χριστοῦ Jesus Christ, τῆς ἐλπι-
δος ἡμῶν our hope, 2. Τιμοθεῶ to Timothy
γνησιῷ τέκνῳ [my] own child ἐν πίστει in
faith, χάρις grace, ἐλεος mercy, εἰρήνη peace
ἀπὸ Θεοῦ from God πατρός ἡμῶν our Father,
καὶ and Χριστοῦ Ἰησοῦ from Christ Jesus του
Κυρίου ἡμῶν our Lord. 3. Καθὼς even as
πορευόμενος proceeding εἰς Μακεδονίαν into
Macedonia παρεκάλεσα I besought σε thee
προσμεῖναι to remain ἐν Ἐφέσῳ in Ephesus,
ἵνα that παραγγείλῃς thou mightest charge
τισι to some μὴ ἑτεροδιδασκαλεῖν not to teach
any other doctrine: 4. μὴδε nor προσεχειν

to give heed *μυθοις* to fables *και* and *γενεαλογιαις* *απεραντοις* endless genealogies, *αιτινες* which *παρεχουσιν* afford *ζητησεις* questions *μαλλον* more *η* than *οικονομιαν* the edifying *Θεου* of God *την* which is *εν πιστει* in faith. 5. *Το δε τελος* but the end *της παραγγελιας* of the commandment *εστιν* is *αγαπη* love *εκ καθαρης καρδιας* from a pure heart *και* and *συνειδησεως αγαθης* good conscience, *και* and *πιστεως ανυποκριτου* unfeigned faith: 6. *ων* from which *τινες* come *αστοχησαντες* having deviated *εξετραπησαν* have turned out of the road *εις ματαιολογιαν* to vain talking: 7. *θελοντες* wishing *ειναι* to be *νομοδιδασκαλοι* teachers of the law, *μη νοουντες* not considering *μητε* either *α* what things *λεγουσι* they say, *μητε* or *περι των* concerning what sort of things *διαβεβαιουνται* they affirm. 8. *Οιδαμεν δε* but we know *οτι* that *ο νομος* the law *καλος* [is] good, *εαν* if *τις* any one *χρηται* uses *αυτω* it *νομιμως* lawfully: 9. *ειδως* knowing *τουτο* this, *οτι* that *νομος* the law *ου κειται* is not set *δικαιω* for a righteous [man], *ανομοις δε* but for the lawless *και* and *ανυποτακτοις* disobedient, *ασεβεσι* for the ungodly *και* and *αμαρτωλοις* sinners, *ανοσιοις* for the unholy *και* and *βεβηλοις* profane, *πατραλφαις* for parricides *και* and *μητραλφαις* matricides, *ανδροφονοις* manslaughterers, 10. *πορνοις* for whoremongers, *αρσενοκοιταις* sodomites, *ανδραποδισταις* for men-stealers, *ψευσταις* for liars, *επιορκοις* for the perjured, *και* and *ει* if *τι ετερον* any other

thing *αντικειται* is opposed *τη υγιαינוυση διδασκαλια* to sound doctrine, 11. *κατα το ευαγγελιον* according to the gospel *της δοξης* of glory *του μακαριου Θεου* of the blessed God, *ο* which *εγω* I *επιστευθην* have been trusted with. 12. *Και* and *εχω* I have *χαριν* gratitude *Χριστω Ιησου* to Christ Jesus *τω Κυριω ημων* our Lord *τω ενδυναμωσαντι* who enabled *με* me, *οτι* because *ηγghσατο* he considered *με* me *πιστον* faithful, *θεμενος* having set [me] *εις διακονιαν* to the ministry, 13. *τον οντα* who was *προτερον* formerly *βλασφημον* a blasphemer, *και* and *διωκτην* persecutor, *και* and *υβριστην* insulter: *αλλα* but *ηλεσθην* I obtained mercy, *οτι* because *εποιησα* I did [it] *αγνων* being ignorant *εν απιστια* in unbelief: 14. *η δε χαρις* but the grace *του Κυριου ημων* of our Lord *υπερεπλεονασεν* exceedingly abounded *μετα πιστεως* with faith *και αγαπης* love *της* which [is] *εν Χριστω Ιησου* in Christ Jesus. 15. *Πιστος* faithful *ο λογος* [is] the saying, *και αξιος* worthy *πασης αποδοχης* of all acceptance, *οτι* that *Χριστος Ιησους* Christ Jesus *ηλθε* came *εις κοσμον* into the world *σωσαι* to save *αμαρτωλους* sinners; *ων* of whom *εγω* I *ειμι* am *πρωτος* chief. 16. *Αλλα* but *δια τουτο* on account of this *ηλεσθην* I obtained mercy, *ινα* that *εν εμοι* in me *πρωτω* first *Ιησους Χριστος* Jesus Christ *ενδειξεται* might show *την πασαν μακροθυμιαν* all long-suffering, *προς υποτυπωσιν* for a pattern *των μελλοντων* of those

about πιστευνειν to believe ἐπὶ αὐτῷ on him εἰς ζῶν ἁῖωνιον to eternal life. 17. Τῷ δὲ βασιλεὶ but to the king τῶν αἰώνων of eternities, ἀφθάρτῳ immortal, ἀορατῷ invisible, μόνῳ σοφῷ Θεῷ the only wise God, τιμῇ be honour και and δόξα glory εἰς τοὺς αἰῶνας to eternities τῶν αἰώνων of eternities. Ἀμην Amen.

18. Παρατιθεμαι I commit ταυτην την παραγγελιαν this charge σοι to thee, τέκνον Τιμοθεε child Timothy, κατὰ τὰς προαγουσας προφητείας according to the prophecies gone before ἐπὶ σε on thee, ἵνα that στρατευῇ thou mayest war ἐν αὐταῖς in them τὴν καλὴν στρατείαν the good warfare, 19. ἔχων having πίστιν faith και and ἀγαθὴν συνειδήσιν a good conscience, ἣν which τινες some ἀπωσαμενοι having thrust away περὶ τὴν πίστιν concerning faith ἐναυαγῆσαν have made shipwreck : 20. ὧν of whom ἐστὶν is Ὑμέναιος Hymenæus και and Ἀλεξάνδρος Alexander ; οὓς whom παρέδωκα I have delivered τῷ Σατανᾷ to Satan, ἵνα that παιδευθῶσι they might be taught μὴ βλασφημεῖν not to blaspheme.

CHAPTER II.

1. Παρακαλῶ οὖν I exhort therefore, πρῶτον first πάντων of all, δεήσεις that supplications, προσευχάς prayers, ἐντευξεις intercessions, εὐχαριστίας thanksgivings ποιεῖσθαι be made ὑπὲρ πάντων ἀνθρώπων for all men : 2. ὑπὲρ βασιλέων for kings και and πάντων all τῶν ὄντων who are ἐν ὑπεροχῇ in authority :

ἵνα that διαγωμεν we may lead ηρεμον a quiet
 και and ησυχιον βιον peaceful life εν παση
 ευσεβεια in all godliness και and σεμνοτητι
 honesty. 3. Τουτο γαρ for this καλον [is]
 good και and αποδεκτον acceptable ενωπιον in
 the sight του Θεου of God σωτηρος ημων our
 Saviour; 4. ος who θελει willetη παντας αν-
 θρωπους that all men σωθηναι should be saved,
 και and ελθειν come εις επιγνωσιν to a know-
 ledge της αληθειας of the truth. 5. Εις γαρ
 Θεος for [there is] one God, και and εις μεσ-
 ιτης one mediator Θεου of God και and
 ανθρωπων of men, ανθρωπος the man Ιησους
 Χριστος Jesus Christ, 6. ο δους who gave
 εαυτον himself αντιλυτρον a ransom υπερ
 παντων on behalf of all, το μαρτυριον the
 testimony καιροις ιδιοις in due times, 7. Εις
 ο for which εγω I ετεθην was set κηρυξ a
 preacher και and αποστολος an apostle, λεγω
 I speak αληθειαν the truth εν Χριστω in Christ,
 ου ψευδομαι I lie not, διδασκαλος a teacher
 εθνων of the Gentiles εν πιστει in faith και and
 αληθεια truth. 8. Βουλομαι ουν I wish there-
 fore τους ανδρας that men προσευχεσθαι pray
 εν παντι τοπω in every place, επαιροντας lift-
 ing up οσιους χειρας holy hands χωρις οργης
 without anger και and διαλογισμου doubting.
 9. Ωσαυτως likewise και also τας γυναικας
 that women κοσμειν adorn εαυτας themselves
 εν καταστολη κοσμιω in modest apparel, μετα
 αιδους with decency και and σωφροσυνης so-
 briety, μη not εν πλεγμασιν in braidings [of

hair] *η* or *χρυσῷ* in gold, *η* or *μαργαριταις* in pearls, *η* or *ἱματισμῷ πολυτελεῖ* in costly apparel: 10. *ἀλλὰ* but (*ὅ* what *πρέπει* is becoming *γυναιξί* for women *ἐπαγγελλομεναίς* professing *θεοσεβείαν* godliness) *δι' ἐργῶν ἀγαθῶν* by good works. 11. *Γυνή* let a woman *μανθανέτω* learn *ἐν ἡσυχίᾳ* in silence *ἐν πάσῃ ὑποτάγῃ* in all submission. 12. *Γυναικί* δε but to a woman *οὐκ ἐπιτρέπω* I do not allow *διδασκεῖν* to teach, *οὐδὲ* nor *αὐθεντεῖν* to exercise authority over *ἀνδρὸς* a man, *ἀλλὰ* but *εἶναι* to be *ἐν ἡσυχίᾳ* in silence. 13. *Ἀδὰμ* γὰρ for Adam *ἐπλασθῆ* was formed *πρῶτος* first, *εἰτα* afterwards *Ἐυὰ* Eve. 14. *Καὶ Ἀδὰμ* Adam *οὐκ ἠπατήθη* was not deceived: *ἡ* δε *γυνή* but the woman *ἀπατηθεῖσα* having been deceived, *γέγονε* became *ἐν παραβάσει* in transgression. 15. *Σωθήσεται* δε but she shall be saved *διὰ τῆς τεκνογονίας* through childbearing, *εἰ* αν if *μεινώσι* they remain *ἐν πίστει* in faith *καὶ* and *ἀγάπῃ* charity *καὶ* and *ἁγιασμῷ* holiness *μετὰ σωφροσύνης* with sobriety.

CHAPTER III.

1. *Ὁ* λόγος the saying [is] *πιστός* trust worthy, *Εἰ* if *τις* any one *ορεγεται* is desirous *ἐπισκοπῆς* of a bishop's office, *ἐπιθυμεῖ* he is desirous *καλοῦ ἔργου* of a good work. 2. *Δεῖ οὖν* it is necessary then *τον ἐπισκοπον* that the bishop *εἶναι* be *ἀνεπιληπτον* blameless, *ἀνδρα* the husband *μίας γυναικὸς* of one wife,

νηφαλεον vigilant, σωφρονα sober, κοσμίως orderly, φιλοξενον hospitable, διδακτικον apt to teaching : 3. μη not παροινον given to wine, μη not πληκτην a striker, μη not αισχροκερδη greedy of gain : αλλα but επιεικη patient, αμαχον not quarrelsome, αφιλαργυρον not covetous : 4. καλως well προΐσταμενον presiding over του ιδιου οικου his own house, έχοντα having τέκνα children εν ύποταγη in subjection μετα πασης σεμνοτητος with all seriousness : 5. (ει δε but if τις any one ουκ οιδε knows not how προΐστηναι to preside over του ιδιου οικου his own house, πως how επιμελησεται will he take care εκκλησιας of the church Θεου of God?) 6. μη not νεοφυτον a novice, ινα μη lest τυφωθείς having been lifted up with pride εμπεση he fall εις κριμα into the condemnation του διαβολου of the devil. 7. Δει δε but it behoves αυτον him και also έχει to have μαρτυριαν καλην good testimony απο των from those [which are] εξωθεν without : ινα that μη εμπεση he may not fall εις ουκ εδισμον into reproach και and παγίδα the snare του διαβολου of the devil. 8. Ωσαυτως likewise [it behoves] διακονους that deacons [be] σεμνους grave, μη not διλογους double-tongued, μη not προσεχοντας addicted οινω πολλω to much wine, μη not αισχροκερδεις greedy of gain : 9. έχοντας having το μυστηριον the mystery της πιστεως of the faith εν καθαρώ συνειδησει in pure conscience. 10. Ούτοι δε but let these και also δοκιμαζέσθωσαν be proved

πρωτον first, *εἰτα* afterwards *διακονειτωσαν* let them act as deacons, *οντες* being *ανεγκλητοι* blameless. 11. *Ὡσαντως* likewise [it behoves] *γυναικας* that the wives *σεμνας* [be] grave, *μη* not *διαβολους* slanderers, *νηφαλεους* sober, *πιστας* faithful *εν πασιν* in all things. 12. *Διακονοι* let the deacons *εστωσαν* be *ανδρες* the husbands *μιας γυναικος* of one wife, *προϊσταμενοι* presiding *καλως* well *τεκνων* over their children *και* and *των ιδιων οικον* their own house: 13. *οι γαρ διακονησαντες* for those who have held the office of deacon *καλως* well *περιποιουνται* obtain *εαυτοις* to themselves *βαθμον καλην* a good footing, *και* and *πολλην παρρησιαν* much boldness *εν πιστει* in the faith *τη* which [is] *εν Χριστω Ιησου* in Christ Jesus. 14. *Γραφω* I write *ταυτα* these things *σοι* to thee, *ελπιζων* hoping *ελθειν* to come *σοι* to thee *ταχιον* quickly: 15. *εαν δε* but if *βραδυνω* I delay, *ινα* that *ειδης* thou mayest see *πως* how *δει* it behoves [thee] *αναστρεφεισθαι* to behave thyself *εν οικω* in the house *Θεου* of God, *ητις* which *εστιν* is *εκκλησια* the church *Θεου ζωντος* of the living God, *στυλος* the pillar *και* and *εδραιωμα* ground *της αληθειας* of the truth. 16. *Και* and *ομολογουμενως* confessedly *το μυστηριον* the mystery *της ευσεβειας* of godliness *εστιν* is *μεγα* great: *Θεος* God *εφανερωθη* was manifested *εν σαρκι* in the flesh, *εδικαιωθη* was justified *εν πνευματι* in the Spirit, *ωφθη* was seen *αγγελοις* by angels, *εκηρυχθη* was preached *εν εθνεσιν* among

the Gentiles, *επιστευθη* was believed on *ἐν τῷ κόσμῳ* in the world, *ανεληφθη* was received *ἐν ἐξουσίᾳ* in glory.

CHAPTER IV.

2. *Το δε πνευμα* but the Spirit *λεγει* saith *ῥητως* expressly *ὅτι* that *ἐν ὑστεροῖς καιροῖς* in latter times *τινες* some *αποστήσονται* shall withdraw themselves *τῆς πίστεως* from the faith, *προσεχόντες* giving heed *πνεύμασι πλάνοις* to deceiving spirits, *καὶ διδασκαλίαις* and doctrines *δαιμονίων* of devils, 2. *ψευδολογῶν* speaking lies *ἐν ὑποκρίσει* in hypoerisy, *κεκαυτηριασμένων* seared with a hot iron *τὴν ἰδίαν συνειδήσιν* as to their own conscience, 3. *κωλύοντων* forbidding *γαμεῖν* to marry, *ἀπεχεσθαι* [ordering] to abstain *βρωμάτων* from meats, *ἃ* which *ὁ Θεός* God *ἐκτίσεν* has created *εἰς μεταλήψιν* for receiving *μεταευχαριστίας* with thanksgiving *τοῖς πιστοῖς* by the faithful, *καὶ ἐπεγνώκοσι* [those] who have known *τὴν ἀλήθειαν* the truth. 4. *Ὅτι* because *πάν κτίσμα* every creature *Θεοῦ* of God *καλόν* good, *καὶ οὐδέν* nothing *ἀποβλήتون* to be rejected *λαμβάνομεν* we receive *μεταευχαριστίας* with thanksgiving: 5. *ἁγιαζεται γὰρ* for it is sanctified *διὰ λόγου* through the word *Θεοῦ* of God *καὶ ἐντευξέως* intercession. 6. *Ὑποτιθέμενος* persuading *ταῦτα* these things *τοῖς ἀδελφοῖς* to the brethren, *εσθ* thou shalt be *καλὸς διακονὸς* a good minister *Ἰησοῦ Χριστοῦ* of Jesus Christ, *ἐντρέφομενος* nourish-

τοις λόγοις in the words της πιστεως of faith,
 και and της καλης διδασκαλιας of good doc-
 trine η on which παρηκολουθηκας thou hast
 closely followed. 7. Παραιτου δε but be
 excused from τους βεβηλους the profane και
 γραωδεις μυθους old wives' fables: γυμ-
 ναζε δε but exercise σεαυτον thyself προς ευσε-
 βειαν to godliness. 8. Ἡ γαρ σωματικη γυμ-
 νασια for bodily exercise εστιν is ωφελιμος pro-
 fitable προς ολιγον for little: η δε ευσεβεια
 but godliness εστιν is ωφελιμος profitable προς
 παντα to all [things], εχουσα having επαγ-
 γελιαν promise ζωης of the life της νυν which
 [is] now και and της μελλουσης of that about
 to be. 9. Ὁ λογος the saying πιστος is faith-
 ful και and αξιος worthy πασης αποδοξης of
 all acceptation. 10. Εις τουτο γαρ for to this
 και both κοπιωμεν we labour και and ονειδιζ-
 ομεθα are reproached, οτι because ηλπικαμεν
 we have trusted επι Θεω ζωντι on the living
 God, ος who εστιν is σωτηρ the Saviour παν-
 των ανθρωπων of all men, μάλιστα especially
 πιστων of those who believe. 11. Παραγ-
 γελλε command και and διδασκε teach ταυτα
 these [things]. 12. Μηδεις let no one κατ-
 αφρονειτω despise της νεοτητος σου thy youth;
 αλλα but γινου become thou τυπος a pattern
 των πιστων of the believers εν λογω in word,
 εν αναστροφη in conversation, εν αγαπη in
 charity, εν πνευματι in spirit, εν πιστει in
 faith, εν αγκυια in charity. 13. Ἐως until
 ερχομαι I come προσεχε apply τη αναγνωσει

to reading, *τη παρακλησει* to exhortation, *τη διδασκαλια* to doctrine: 14. *μη αμελει* be not careless *του χαρισματος* of the gift *εν σοι* in thee, *ο* which *εδοθη* was given *σοι* to thee *δια προφητειας* through prophecy, *μετα επιθεσεως* with the laying on *των χειρων* of hands *του πρεσβυτεριου* of the presbytery. 15. *Μελετα* meditate on *ταυτα* these [things], *ισθι* be thou *εν τουτοις* in these; *ινα* that *η σου προκοπη* thy profiting *η* may be *φανεραι* manifest *εν πασιν* amongst all. 16. *Επεχε* take heed *σεαυτω* to thyself, *και* and *τη διδασκαλια* to the doctrine: *επιμενε* continue *αυτοις* in them: *ποιων γαρ* for doing *τουτο* thus *σωσεις* thou shalt save *και* both *σεαυτον* thyself *και* and *τους ακουοντας* those who hear *σου* thee.

CHAPTER V.

1. *Μη επιπληξης* do not rebuke *πρεσβυτερω* an elder, *αλλα* but *παρακαλει* exhort him *ως* as *πατερα* a father: *νεωτερους* the younger ones *ως* as *αδελφους* brethren: 2. *πρεσβυτερας* the elder women, *ως* as *μητερας* mothers: *νεωτερας* the younger women *ως* as *αδελφας* sisters, *εν παση αγνεια* in all purity. 3. *Τιμα* honour *χηρας* widows *τας* which [are] *χηρας* widows *οντως* indeed. 4. *Ει δε* but if *τις χηρα* any widow *εχει* hath *τεκνα* children *η* or *εκγονα* grandchildren, *μανθανετωσαν* let them learn *πρωτον* first *ευσεβειν* to show piety to *τον ιδιον οικον* their own house, *και* and *αποδιδουαι* to give back *αμοιβας* recompense *τοις*

προγονοις to [their] parents : τουτο γαρ for this
 εστιν is καλον good και and αποδεκτον accept-
 able ενωπιον του Θεου in the sight of God. 5.
 Η δε χηρα but she [who is] a widow οντως
 indeed και and μεμονωμενη desolate ηλπιεν
 trusteth επι τον Θεον on God και and προσ-
 μενει abideth ταις δεησεσι in supplications και
 and ταις προσευχαις in prayers νυκτος by night
 και and ημερας by day : 6. η δε σπαταλωσα
 but she who liveth in pleasure τεθνηκεν hath
 died ζωσα whilst living. 7. Και and παραγ-
 γελλε charge ταυτα these [things] ινα that ωσι
 they may be ανεπιληπτοι blameless. 8. Ει δε
 but if τις any one ου προνοει does not provide
 for των ιδιων his own, και and μαλιστα
 especially των οικειων for those of his house-
 hold, ηρνηται he hath denied την πιστιν the
 faith, και and εστιν is χειρων worse απιστου
 than an infidel. 9. Χηρα let a widow μη
 καταλεγεσθω be not reckoned ελαττον of less
 ετων εξηκοντα than sixty years, γεγονυια hav-
 ing been γυνη the wife ενος ανδρος of one hus-
 band, 10. μαρτυρουμενη being testified of εν
 εργοις καλοις in good works ; ει if ετεκνοτρο-
 φησε she hath brought up children, ει if εξενο-
 δοχησε she hath entertained strangers, ει if
 ενιψε she hath washed ποδας the feet αγιων of
 saints, ει if επηρκεσε she hath relieved θλιβ-
 ομενοις the afflicted, ει if επηκολουθησε she
 hath followed closely παντι εργω αγαθω on
 every good work. 11. Παραιτου δε but refuse
 νεωτερας χηρας younger widows : όταν γαρ for

whensoever καταστρηνιασωσι they shall grow wanton against του Χριστου Christ, θελουσι they wish γαμειν to marry: 12. εχουσαι having κριμα judgment, οτι because ηθετηταν they have set aside την πρωτην πιστιν their first faith. 13. 'Αμα δε but at the same time και also μανθανουσι they learn [to be] αργαι idle περιερχομεναι going round to τας οικιας houses; ου δε μονον but not only αργαι idle, αλλα but και also φλυαροι tattlers και and περιεργοι busy-bodies, λαλουνσαι speaking τα μη δεοντα the things not becoming. 14. Βουλομαι ουν I wish therefore νεωτερας that the younger women γαμειν marry, τεκνογονειν bear children, οικοδεσποτειν rule a house, διδουαι give μηδεμιαν αφορμην no occasion τω αντικειμενω to the adversary χαριν for the sake λαιδοριας of reproach. 15. Ηδη γαρ for already τινες some εξετραπησαν have turned aside οπισω του Σατανα after Satan. 16. Ει if τις πιστος any faithful man η or πιστη faithful woman εχει hath χηρας widows, επαρκειτω let him assist αυταις them, και and η εκκλησια let the church μη βαρεισθω not be burthened, ινα that επαρκεση it may assist ταις χηραις those [who are] widows οντως indeed. 17. Πρεσβυτεροι let the elders οί προεστωτες who have presided καλως well αξιουσθωσαν be considered worthy διπλης τιμης of double honour; μαλιστα especially οί κοπιωντες those who labour εν λογω in word και and διδασκαλια doctrine. 18. 'Η γαρ γραφη for

the scripture λέγει saith, *Ου φιμώσεις* thou shalt not muzzle *βουν* the ox *αλωντα* treading out the corn; *και* and *Ὁ εργατῆς* the workman *αξιος* [is] worthy *του μισθου αὐτου* of his wages. 19. *Κατα πρεσβυτερου* against an elder *μη παραδεχου* do not receive *κατηγοριαν* an accusation, *εκτος ει μη* unless *επι δυο* on [testimony of] two *η* or *τριων μαρτυρων* three witnesses. 20. *Ελεγχε* reproach *τους ἁμαρτανοντας* those who sin *ενωπιον παντων* before all, *ινα* that *οι λοιποι* the rest *και* also *εχωσι* may have *φοβον* fear. 21. *Διαμαρτυρομαι* I charge [thee] *ενωπιον του Θεου* in the sight of God *και* and *Κυριου* the Lord *Ιησου Χριστου* Jesus Christ, *και* and *των εκλεκτων αγγελων* the elect angels, *ινα* that *φυλαξης* thou shouldest keep *ταυτα* these things *χωρις προκριματος* without preference, *ποιων* doing *μηδεν* nothing *κατα προσκλισιν* according to partiality. 22. *Επιτιθει* lay *χειρας* hands *ταχεως* quickly *μηδενι* on no one, *μηδε* nor *κοινωνει* be participator *ἁμαρτιας* *αλλοτριαις* in the sins of others. *Τηρει* keep *σεαυτον* thyself *ἄγνον* pure. 23. *Μηκετι* no longer *υδροποτει* drink water [only] *αλλα* but *χρω* use *οινω ολιγω* a little wine *δια τον στομαχον σου* for sake of thy stomach, *και* and *τας πυκνας σου ασθενειας* thy frequent weaknesses. 24. *Αι ἁμαρτιαι* the sins *τινων ανθρωπων* of some men *εισιν* are *προδηλοι* evident beforehand; *προαγουσαι* preceding *εις κρισιν* to judgment: *τισι* δε but to some *και* also

επακολουθουσι they follow after. 25. Ὡς-
 αὐτως likewise και also τα καλα εργα their
 good deeds εστιν are προδηλα praevident.
 και and τα εχοντα those which have [them-
 selves] αλλως otherwise ου δυναται cannot
 κρυβηναι be concealed.

CHAPTER VI.

1. Ὅσοι δουλοι let as many servants as
 ειναι are ὑπο ζυγον under the yoke, ἡγισθωσαν
 consider τους ιδιους δεσποτας their own masters
 αξιους worthy πασης τιμης of all honour: ἵνα
 that το ονομα the name του Θεου of God και
 and ἡ διδασκαλια [his] doctrine μη βλασφη-
 μηται may not be blasphemed. 2. Οἱ δε
 εχοντες but let those who have πιστους δεσπο-
 τας believing masters μη καταφρονειτωσαν not
 despise [them], ὅτι because ειναι they are αδελ-
 φοι brethren: αλλα but μαλλον rather δου-
 λευτωσαν let them serve [them], ὅτι because
 ειναι they are πιστοι faithful και and αγαπητοι
 beloved, οἱ αντιλαμβανομενοι who take hold
 της ευεργεσιας of the benefit. Διδασκε teach
 και and παρακαλει exhort ταυτα these [things].
 3. Εἰ if τις any one ετεροδιδασκαλει teacheth
 otherwise, και and μη προσερχεται doth not
 consent ὑγιανουσι λόγοις to sound words, τοις
 those του Κυριου ἡμων of our Lord Ἰησουν
 Χριστου Jesus Christ, και and διδασκαλια to
 the doctrine τη which [is] κατα ευσεβειαν
 according to godliness, 4. τετυφωται he has
 been puffed with pride, επισταμενος knowing

μηδεν nothing, *αλλα* but *νοσων* doling *περι*
ζητησεις about questions *και* and *λογομαχιας*
 debates of words, *εξ ων* from which *γινεται*
αρισθη *φθονος* envy, *ερις* strife, *βλασφημιαι*
 blasphemies, *υπονοιαι* *πονηραι* evil surmises, 5.
παραδιατριβαι perverse disputings *ανθρωπων* of
 men *διεφθαρμενων* corrupted *τον νουν* [as to]
 the mind, *και* and *απεστερημενων* deprived
της αληθειας of the truth, *νομιζοντων* con-
 sidering *την ευσεβειαν* that godliness *ειναι* is
πορισμον gain. *Αφιστασο* separate thyself *απο*
των τοιουτων from such. 6. *Ἡ δε ευσεβεια*
 but godliness *μετα αυταρκειας* with content-
 ment *εστιν* is *πορισμος μεγας* great gain. 7.
Εισηνεγκαμεν γαρ for we brought in *ουδεν*
 nothing *εις τον κοσμον* into the world: *δηλον*
 [it is] evident *οτι* that *ουδε* neither *δυναμεθα*
 can we *εξενεγκειν* carry out *τι* any thing. 8.
Εχοντες δε but having *διατροφας* food *και* and
σκεπασματα clothing *αρκεσθησομεθα* we will
 be content *τουτοις* with these. 9. *Οι δε βου-*
λομενοι but those who wish *πλουτειν* to grow
 rich *εμπιπτουσι* fall *εις πειρασμον* into tempt-
 ation *και* and *παγίδα* a snare, *και* and *επι-*
θυμιας πολλας [into] many lusts *ανοητους* fool-
 ish *και* and *βλαβερας* injurious, *αιτινες* which
βυθιζουσι drown *τους ανθρωπους* men *εις ολεθ-*
ρον in destruction *και* and *απωλειαν* perdition.
 10. *Ἡ γαρ φιλαργυρια* for the love of money
εστιν is *ριζα* the root *παντων των κακων* of all
 evils: *ης* of which *τινες* some *ορεγομενοι* being
 desirous *απεπλανηθησαν* have been led astray

απο της πιστεως from the faith, και and περι-
 ειραν pierced through εαυτους themselves
 οδιναις πολλαις with many sorrows. Σὺ δε
 but do thou, ω ανθρωπε oh man του Θεου
 of God, φευγε flee ταυτα these things: διωκε
 δε but pursue δικαιοσυνην righteousness, ευσε-
 βειαν godliness, πιστιν faith, αγαπην love,
 ιπομονην patience, πραοτητα meekness. 12.
 Αγωνιζου fight τον καλον αγωνα the good
 fight της πιστεως of faith; επιλαβου seize on
 της αιωνιου ζωης eternal life, εις ην to which
 και also εκληθης thou hast been called, και
 and ωμολογησας hast confessed την καλην
 ομολογiam the good confession ενωπιον πολλων
 μαρτυρων in the sight of many witnesses. 13.
 Παραγγελλω I give charge σοι to thee εν-
 ωπιον του Θεου in the sight of God του ζωο-
 ποιουντος who quickeneth τα παντα all [things],
 και and Χριστου Ιησου of Christ Jesus, του
 μαρτυρησαντος who witnessed την καλην ομο-
 λογiam the good confession επι Ποντιου Πιλα-
 του before Pontius Pilate: 14. σε that thou
 τηρησαι shouldest keep την εντολην the
 commandment ασπιλον withoutspot, ανεπιληπ-
 τον unblameable, μεχρι της επιφανειας until
 the appearance του Κυριου ημων of our Lord
 Ιησου Χριστου Jesus Christ: 15. ην which
 καιροις ιδιοις at his own times δειξει he shall
 show, ο μακαριος the blessed και and μονος
 δυναστης only potentate, ο βασιλευς the King
 των βασιλευντων of those who are kings, και
 and Κυριος the Lord των κυριευοντων of those

who are lords, 16. ὁ μόνος he alone ἔχων having ἀθανασίαν immortality, οἰκῶν dwelling in φῶς ἀπροσίτοι the unapproachable light, ὃν whom οὐδεὶς no one ἀνθρώπων of men εἶδεν has seen, οὐδὲ nor δύναται can ἰδεῖν see: ᾧ to whom τιμὴ [be] honour καὶ and κρατος αἰωνιον power eternal. Ἀμήν Amen.

17. Τοῖς πλουσίοις to those rich ἐν τῷ νῦν αἰῶνι in the present world παραγγέλλε give charge μὴ ὑψηλοφρονεῖν that they be not high-minded, μηδὲ ἡλπικεῖναι and that they have not trusted ἐπὶ ἀδηλοτητι on the uncertainty πλουτου of wealth, ἀλλὰ but ἐν τῷ Θεῷ τῷ ζῶντι on the living God, τῷ παρεχόντι him who affordeth ἡμῖν to us πλουσίως richly τὰ πάντα all [things] εἰς ἀπολαύσιν for enjoyment: 18. ἀγαθοεργεῖν that they do good, πλουτεῖν that they be rich ἐν ἐργοῖς καλοῖς in good works, εἶναι that they be εὐμεταδοτοὺς ready to distribute, κοινωνικοὺς communicative: 19. ἀποθησαυρίζοντας laying up as treasure ἑαυτοῖς for themselves θεμελίον καλὸν a good foundation εἰς τὸ μέλλον for the [time] to come, ἵνα that ἐπιλάβωνται they may take hold τῆς ζωῆς αἰωνίου of eternal life.

20. Ω Τιμοθεε oh Timothy, φυλάξον keep τὴν παρακαταθήκην the deposit [entrusted to thee], ἐκτρεπομένος avoiding τὰς βεβήλους κενόφωνίας profane vain babblings, καὶ and ἀντιθέσεις oppositions τῆς ψευδωνύμου γνώσεως of falsely-called knowledge; 21. ἐν which

τινες some επαγγελλομενοι professing ηστοχησαν have erred περι την πιστιν concerning the faith. Ἡ χάρις grace μετα σου [be] with thee. Ἀμην Amen.

[Πρωτη the first [epistle] προς Τιμοθεον to Timothy εγραφη was written απο Λαοδικειας from Loadicea, ητις which εστιν is μητροπολις the metropolis Φρυγιας της Πακατιανης of Phrygia Pacatiana.]

11 SECOND EPISTLE TO TIMOTHY.

Ἡ επιστολη δευτερα the second epistle Παυλου of Paul του Αποστολου the Apostle προς Τιμοθεον to Timothy.

CHAPTER I.

1. Παυλος Paul αποστολος an apostle Ιησου Χριστου of Jesus Christ δια θεληματος by the will Θεου of God, κατα επαγγελιαν according to the promise ζωης of life της which [is] εν Χριστω Ιησου in Christ Jesus, 2. Τιμοθεω to Timothy αγαπητω τεκνω [my] beloved child, χάρις grace, ελεος mercy, ειρηνη peace, απο Θεου from God Πατρος the Father, και and Χριστου Ιησου Christ Jesus του Κυριου ημων our Lord.

3. Εχω I have χαριν thanks τω Θεω to God, ᾧ to whom λατρευω I am servant απο

προγονων from [my] forefathers *εν καθαρά συνειδησει* in pure conscience, *ὥς* that *εχω* I have *αδιαλειπτον* unceasing *την μνηαν* the memory σου of thee *εν ταις δεησεσι μου* in my prayers *νυκτος* by night *και* and *ἡμερας* by day : 4. *επιποθων* earnestly longing *ιδειν* to see σε thee, *μεμνημενος* being mindful *των δακρυων σου* of thy tears, *ινα* that *πληρωθω* I might be filled *χαρας* with joy : 5. *λαμβάνων* taking *ὑπομνησιν* remembrance *ανυποκριτου πιστεως* of the unfeigned faith *της* which [is] *εν σοι* in thee, *ἥτις* which *ενώκησε* dwelt *πρωτον* first *εν τη μαμμη σου* in thy grandmother *Λωιδι* Lois, *και* and *τη μητρι σου* in thy mother *Ευνικη* Eunice : *πεπεισμαι δε* but I am persuaded *ὅτι* that *και εν σοι* [it dwells] in thee also. 6. *Δι' ἣν αιτιαν* owing to which cause *αναμιμνησκω* I remind σε thee *αναζωπυρειν* to kindle up again *το χαρισμα* the gift του Θεου of God, *ὁ* which *εστιν* is *εν σοι* in thee, *δια της επιθεσεως* through the putting on *των χειρων μου* of my hands. 7. *Ὁ γαρ Θεος* for God *ουκ εδωκεν* has not given *ἡμιν* to us *Πνευμα* the Spirit *δειλιας* of fear, *αλλα* but *δυναμεως* of power, *και* and *αγαπης* of love, *και* and *σωφρονισμου* of a sound mind. 8. *Μη ουν επαισχυνθης* be not therefore ashamed of *το μαρτυριον* the testimony του Κυριου ἡμων of our Lord, *μηδε* nor *εμε* [of] me *τον δεσμιον αυτου* his prisoner : *αλλα* but *συγκακοπαθησον* be a participator in affliction *τω ευαγγελιω* with the gospel *κατα δυναμιν* according to the power Θεου of God,

9. του σωσαντος who has saved ἡμας us, και and καλεσαντος who has called us κλησει ἁγία in a holy calling : ου not κατα τα εργα ἡμων according to our works, αλλα but κατα ιδιαν προθεσιν according to his own purpose και and χαριν grace την δοθεισαν which is given ὑμιν to us εν Χριστῳ Ἰησου in Christ Jesus προ χρονων αιωνιων before the ages of the world, 10. φανερωθεισαν δε but manifested νυν now δια της επιφανειας through the appearance του σωτηρος ἡμων of our Saviour Ἰησου Χριστου Jesus Christ : καταργησαντος μεν who has indeed abolished τον θανατον death, φωτισαντος δε but brought to light ζων life και and αφθαρσιαν immortality, δια του ευαγγελιου through the gospel : 11. εις ο to which εγω I ετεθην have been set κηρυξ a preacher και and αποστολος apostle, και and διδασκαλος teacher εθνων of the Gentiles ; 12. δι' ἣν αιτιαν on which account και also πασχω I suffer ταυτα these things : αλλα but ουκ αισχυνομαι I am not ashamed, οίδα γαρ for I know ὃ in whom πεπιστευκα I have believed, και and πεπεισμαι I am persuaded ὅτι that εστιν he is δυνατος able φυλαξαι to keep την παραθηκην μου my deposit εις εκεινην τη ἡμεραν to that day. 13. Εχε hold την ὑποτυπωσιν the form ὑγιαίνοντων λογων of sound words, ὧν which ηκουσας thou hast heard παρ' εμου from me εν πιστει in faith και and αγαπη love τη which [is] εν Χριστῳ Ἰησου in Christ Jesus. 14. Φυλαξον keep την καλην παραθηκην the good thing en-

trusted *δια Πνευματος ἁγίου* through the Holy Ghost *του ενοικουντος* which dwelleth *εν ἡμιν* in us. 15. *Οιδας* thou knowest *τουτο* this, *ὅτι* that *παντες* all those *οἱ εν τη Ασια* [who are] in Asia *απεστραφησαν* have turned away from *με* me, *ὧν* of whom *εστιν* is *Φυγελλος* Phygellus, *και* and also *Ἑρμογενης* Hermogenes. 16. *Ὁ Κυριος* may the Lord *δωη* give *ελεος* mercy *τω οικω* to the house *Ονησιφορου* of Onesiphorus : *ὅτι* because *πολλακις* many times *ανεψυξεν* he refreshed, *και* and *ουκ επησχυνθη* was not ashamed of *την αλυσιν μου* my chain : 17. *αλλα* but *γενομενος* having been *εν Ῥωμη* in Rome *εζητησεν* he sought *με* me *σπουδαιοτερον* very diligently, *και* and *εὔρε* found [me]. 18. *Ὁ Κυριος* may the Lord *δωη* grant *αυτω* to him *εὔρειν* that he find *ελεος* mercy *εν εκεινη τη ἡμερα* in that day ; *και* and *ὅσα* what things *διηκουησεν* he ministered *εν Εφεσω* in Ephesus, *συ* thou *γινωσκεις* knowest *βελτιον* better.

CHAPTER II.

1. *Συ ουν* do thou therefore, *τεκνον μου* my son, *ενδυναμου* be strong *εν τη χαριτι* in the grace *τη* which is *εν Χριστω Ιησου* in Christ Jesus : 2. *και* and *ἃ* what things *ηκουσας* thou hast heard *παρ' εμου* from me *δια πολλων μαρτυρων* through many witnesses, *παραθου* deliver thou *ταυτα* them *πιστοις ανθρωποις* to faithful men *οιτινες* who *εσονται* shall be *ικανοι* able *και* also *διδαξαι* to teach *ετερους* others. 3. *Συ ουν* do thou therefore *κακοπαθησων*

endure evil, ὡς as καλὸς στρατιώτης a good soldier *Ἰησοῦ Χριστοῦ* of Jesus Christ. 4. *Οὐδείς* no one *στρατευόμενος* warring *εμπλεκέται* entangles himself *ταῖς πραγματείαις* with the affairs *τοῦ βίου* of life, *ἵνα* that *ἀρεσῇ* he may give pleasure *τῷ στρατολαγήσαντι* to him who chose him as a soldier. 5. *Εάν* δε but if *καὶ* also *τις* any one *ἀθλῇ* should strive in the lists, *οὐ στεφανοῦνται* he is not crowned, *εάν* *μὴ* unless *ἀθλήσῃ* he should contend *νομίμως* lawfully. 6. *Δεῖ* it behoves *γεωργόν* the husbandman *τὸν κοπιῶντα* who laboreth *πρῶτον* first *μεταλαμβάνειν* to take share *τῶν καρπῶν* of the fruits. 7. *Νοεῖ* consider *ἅ* what things *λέγω* I say; *ὁ γὰρ Κύριος* for may the Lord *δῶῃ* give *σοι* to thee *συνεσιν* understanding *ἐν πᾶσιν* in all things. 8. *Μνημονεύε* remember *Ἰησοῦν Χριστόν* that Jesus Christ, *ἐκ σπέρματος* of the seed *Δαβὶδ* of David, *ἐγῆγερμενον* [was] raised *ἐκ νεκρῶν* from the dead, *κατὰ τὸ εὐαγγέλιον μου* according to my gospel: 9. *ἐν ᾧ* in which *κακοπαθῶ* I suffer trouble *μέχρι δεσμῶν* even unto bonds, ὡς as *κακούργος* an evil-doer: *ἀλλὰ* but *ὁ λόγος* the word *τοῦ Θεοῦ* of God *οὐ δεδεταί* has not been bound. 10. *Διὰ τοῦτο* on account of this *ὑπομένω* I endure *πάντα* all things, *διὰ τοὺς ἐκλεκτοὺς* for sake of the elect, *ἵνα* that *καὶ αὐτοὶ* they also *τυχῶσι* may meet with *σωτηρίας* the salvation *τῆς* which [is] *ἐν Χριστῷ Ἰησοῦ* in Christ Jesus, *μετὰ δόξης αἰωνίου* with eternal glory. 11. *Ὁ λόγος* the saying *πιστός* [is] faithful, *εἰ γὰρ* for if *συναι-*

πεθανομεν we died together with [him], *και συζησομεν* we shall also live together with [him]: 12. *ει* if *υπομενομεν* we endure, *και συμβασιλευσομεν* we shall also reign together with [him]: *ει* if *αρνουμεθα* we deny [him], *κακεινος* he also *αρνησεται* will deny *ημας* us: 13. *ει* if *απιστουμεν* we do not believe, *εκεινος* he *μενει* abideth *πιστος* faithful: *ου δυναται* he is not able *αρνησασθαι* to deny *εαυτον* himself. 14. *Υπομνησκει* put [them] in mind of *ταυτα* these things, *διαμαρτυρομενος* charging [them] *ενωπιον του Κυριου* before the Lord *μη λογομαχειν* not to contend about words, *εις ουδεν χρησιμον* to nothing profitable, *επι καταστροφη* for the perverting *των ακουοντων* of those who hear. 15. *Σπουδασον* be diligent *παραστησαι* to present *σεαυτον* thyself *δοκιμον* approved *τω Θεω* to God, *εργατην ανεπαισχυντον* an unashamed workman, *ορθοτομουντα* rightly hewing out *τον λογον* the word *της αληθειας* of truth. 16. *Περυστασο δε* but shun *τας βεβηλους κενοφωνιας* profane vain babblings: *προκοψουσι γαρ* for they will increase *επι πλειον* to a greater degree *ασεβειας* of ungodliness: 17. *κει* and *ο λογος αυτων* their word *ως* as *γαγγραινα* gangrene *εξει* will have *νομην* pasture: *ων* of whom *εστιν* is *Υμεναιος* Hymenæus *και* and *Φιλητος* Philetus: 18. *οιτινες* who *ηστοχησαν* erred *περι την αληθειαν* about the truth, *λεγοντες* saying *την αναστασιν* that the resurrection *γεγονεναι* has happened *ηδη* already; *και* and *ανατρεπουσι* [who] overturn *την πιστιν* the faith *τινων* of some.

19. Ὁ μὲν τοι θεμελιος yet indeed the foundation του Θεου of God ἐστήκεν hath stood στέρεος firm, ἔχων having την σφραγιδα ταυτην this seal: Κυριος the Lord ἐγνώ knows τους οντας those who are αὐτου his; και and Πας let every one ὁ ονομαζων who nameth το ονομα the name Χριστου of Christ ἀποσπῇ withdraw himself ἀπο ἀδικίας from iniquity.

20. Ἐν μεγάλῃ δὲ οἰκίᾳ but in a great house ἐστὶν are οὐ μόνον not only σκευὴ χρυσοῦ vessels of gold και and ἀργύρου of silver, ἀλλὰ but και also ξυλινὰ those of wood και and οστροκίνα of earthenware: και and ἅ μὲν some [are] εἰς τιμὴν to honour ἅ δὲ others εἰς ἀτιμίαν to dishonour.

21. Ἐάν οὖν if therefore τις any one ἐκκαθάρῃ cleanse ἑαυτὸν himself ἀπο τούτων from these, ἐστί he shall be σκευὸς a vessel εἰς τιμὴν to honour, ἡγιασμένον sanctified, και and εὐχρηστον useful τῷ δεσποτῇ to the master ἡτοιμασμένον prepared εἰς πᾶν ἔργον ἀγαθόν to every good work.

22. Φεῦγε δὲ but flee τὰς νεωτερικὰς ἐπιθυμίας youthful lusts: διώκε δὲ but follow after δικαιοσύνην righteousness, πίστιν faith, ἀγάπην charity, εἰρήνην peace μετὰ των επικαλουμένων with those who call on τον Κυριον the Lord ἐκ καθαρᾶς καρδίας from a pure heart.

23. Παραίτου δὲ but deprecate τὰς μωρὰς senseless και and ἀπαιδευτοὺς ζητήσεις unlearned questions, εἰδὼς knowing ὅτι that γεννῶσι they generate μάχας contentions: 24. οὐ δὲ δεῖ but it does not behove δούλον the servant Κυρίου of the Lord μαχεσθαι to fight,

αλλα but ειναι to be ηπιον gentle προς παντας towards all, διδακτικον apt to teach, ανεξικακον enduring evil : 25. εν πραοτητι in meekness παιδευοντα instructing τους αντιδιατιθεμενους those who oppose themselves, μη ποτε lest at any time ο Θεος God δω give αυτοις to them μετανοιαν repentance εις επιγνωσιν to acknowledgement αληθειας of truth : 26. και and ανανηψωσι they arouse themselves εκ της παγιδος out of the snare διαβολου of the devil εξωγρημενοι having been caught υπ' αυτου by him εις το εκεινου θελημα at his will.

CHAPTER III.

1. Γινωσκε δε but know τουτο this, οτι that εν εσχαις ημεραις in the last days καιροι χαλαιοι grievous times ενστησονται shall be at hand. 2. Οί γαρ ανθρωποι for men εσονται shall be φιλαντοι lovers of themselves, φιλαργυροι covetous, αλαζονες boasters, υπερηφανοι proud, βλασφημοι blasphemers, απειθεις disobedient γονευσι to parents, αχαριστοι thankless, ανοσιοι unholy, 3. αστοργοι void of affection, ασπονδοι truce-breakers, διαβολοι slanderers, ακρατεις incontinent, ανημεροι fierce, αφιλαγαθοι not lovers of good, 4. προδοται traitors, προπετεις precipitate, τετυφωμενοι puffed up, φιληδονοι lovers of pleasure μαλλον more η than φιλοθεοι lovers of God : 5. εχοντες having μορφωσιν a form ευσεβειας of godliness, ηρνημενοι δε but having denied την δυναμιν αυτης its power ; αποτρεπον turn away from και τουτους these also. 6. Εκ του-

των γαρ for from these εἰσιν are οἱ ἐνδυνοντες those who enter εἰς τὰς οἰκίας into households, καὶ and αἰχμαλωτευοντες lead away captive τὰ γυναικαρια silly women σεσωρευμενα who are laden ἁμαρτιαῖς with sins, αἰχμηματα led ἐπιθυμiais ποικιλαις by divers lusts, 7. παντοτε always μανθανοντα learning, καὶ and μηδεποτε never at any time δυναμενα being able ελθειν to come εἰς ἐπιγνωσιν to knowledge ἀληθείας of truth. 8. Ὅν δὲ τροπον but in the same manner as Ἰαννης Jannes καὶ and Ἰαμβρης Jambres ἀντεστησαν withstood Μωϋσει Moses οὕτως so καὶ οὗτοι also these ἀνθίστανται oppose τῇ ἀληθείᾳ the truth, ἀνθρωποι men κατεφθαρμενοι utterly corrupted τὸν νοῦν [as to] their mind, ἀδοκιμοι reprobate περὶ τὴν πίστιν about faith. 9. Ἀλλὰ but οὐ προκοψουσι they shall not advance ἐπὶ πλεον to a further [degree; ἡ γὰρ ἀνοία αὐτῶν for their folly ἐστὶ shall be ἐκδήλος very manifest πᾶσι to all, ὥς as καὶ also ἡ the [folly] ἐκείνων of those ἐγένετο was. 10. Σὺ δὲ but thou παρηκολουθᾷς hast closely followed τῇ διδασκαλίᾳ μου my doctrine, τῇ ἀγωγῇ [my] mode of life, τῇ προθεσῇ purpose, τῇ πίστει faith, τῇ μακροθυμίᾳ long-suffering, τῇ ἀγαπῇ charity, τῇ ὑπομονῇ endurance, 11. τοῖς διωγμοῖς persecutions, τοῖς παθήμασι sufferings, οἷα such as ἐγένετο happened μοι to me ἐν Ἀντιοχείᾳ in Antioch, ἐν Ἰκονίῳ in Iconium, ἐν Λύστροις in Lystra: οἷους διωγμούς such persecutions as ὑπήνεγκα I have endured; καὶ and ὁ Κύριος the Lord ἐρρύσατο delivered με me ἐκ πάντων out of all.

12. *Παντες δε* but all *και* even *οι θελοντες* those who wish *ζην* to live *ευσεβως* piously *εν Χριστω Ιησου* in Christ Jesus *διωχθησονται* shall be persecuted. 13. *Πονηροι δε ανθρωποι* but evil men *και* and *γοητες* impostors *προκοψουσι* shall proceed *επι το χειρον* to that [which is] worse, *πλανωντες* deceiving *και* and *πλανωμενοι* being deceived. 14. *Συ δε μενε* but do thou abide *εν οις* in what things *εμαθες* thou hast learned *και* and *επιστωθης* hast been assured of, *ειδως* knowing *παρα τινος* from whom *εμαθες* thou hast learned, 15. *και* and *οτι* that *απο βρεφους* from a babe *οιδας* thou knowest *τα ιερα γραμματα* the holy writings, *τα δυναμενα* which are able *σοφισαι* to make wise *σε* thee *εις σωτηριαν* to salvation *δια πιστεως* through faith *της* which [is] *εν Χριστω Ιησου* in Christ Jesus. 16. *Πασα γραφη* all scripture *θεοπνευστος* [is] inspired by God, *και* and *ωφελιμος* profitable *προς διδασκαλιαν* for doctrine, *προς ελεγχον* for refutation, *προς επανορθωσιν* for correction, *προς παιδειαν* for instruction *την* which [is] *εν δικαιοσυνη* in righteousness: 17. *ινα* that *ο ανθρωπος* the man *του Θεου* of God *η* may be *αρτιος* perfect, *εξηρτισμενος* completely furnished *προς παν εργον αγαθον* to every good work.

CHAPTER IV.

1. *Εγω ουν* I therefore *διαμαρτυρομαι* charge [thee] *ενωπιον του Θεου* before God, *και* and *του Κυριου* the Lord *Ιησου Χριστου* Jesus Christ, *του μελλοντος* who is about *κρινειν* to

judge ζωντας the living και and νεκρους the dead κατα την επιφανειαν αυτου at his appearing, και and την βασιλειαν αυτου his kingdom : 2. κηρυξον preach τον λογον the word, επιστηθι be instant, ευκαιρως in season ακαιρως [as well as] out of season : ελεγξον reprove, επιτιμησον rebuke, παρακαλεσον exhort εν παση μακροθυμια in all long-suffering και and διδαχη teaching. 3. Καιρος γαρ for the time εσται shall be, οτε when ουκ ανεξονται they will not endure της υγιαινουσης διδασκαλιας sound doctrine ; αλλα but κατα τας επιθυμιας τας ιδias according to their own lusts επισωρευσουσι they will heap up εαυτοις for themselves διδασκαλους teachers, κνηθομενοι being made to itch την ακοην [as to] the hearing : 4. και and απο μεν της αληθειας from the truth indeed αποστρεψουσι they shall turn away την ακοην the hearing, εκτραπησονται δε but they shall be turned away επι τους μυθους to fables. 5. Συ δε but do thou νηφε be sober εν πασιν in all [things], κακοπαθησον endure evil, ποιησον do εργον the work ευαγγελιστου of an evangelist, πληροφορησον thoroughly accomplish την διακονιαν σου thy ministry. 6. Εγω γαρ for I ηδη already σπενδομαι am being spent, και and ο καιρος the time της εμης αναλυσεως of my departure εφεστηκεν is at hand. 7. Ηγωνισμαι I have fought τον αγωνα τον καλον the good faith, τετεληκα I have finished τον δρομον [my] course, τετερηκα I have kept την πιστιν the faith. 8. Λοιπον [as to] the rest, ο στεφανος the crown της

δικαιοσύνης of righteousness **αποκειται** is laid by **μοι** for me, **ὃν** which **ὁ Κύριος** the Lord, **ὁ δίκαιος κριτής** the righteous judge, **αποδώσει** shall render **μοι** to me **ἐν ἐκείνῃ τῇ ἡμέρᾳ** in that day: **οὐ δὲ μόνον** but not only **ἐμοι** to me, **ἀλλὰ** but **καὶ** also **πᾶσι** to all **τοῖς ἡγαπηκοσιν** who have loved **τὴν ἐπιφάνειαν** his appearing.

9. **Σπουδασον** use diligence **ελθεῖν** to come **πρὸς με** to me **ταχέως** quickly: 10. **Δήμας** γάρ for Demas **ἐγκατέλιπεν** has left **με** me, **ἀγαπήσας** having loved **τὸν νῦν αἰῶνα** the world which now [is], **καὶ** and **ἐπορευθῇ** is gone **εἰς Θεσσαλονικὴν** to Thessalonica, **Κρησκῆς** Crescens **εἰς Γαλατίαν** to Galatia, **Τίτος** Titus **εἰς Δαλματίαν** to Dalmatia. 11. **Λουκᾶς** Luke **μόνος** alone **ἐστίν** is **μετ' ἐμοῦ** with me. **Ἀναβῶν** having taken **Μάρκον** Mark **ἄγε** bring [him] **μετὰ σεαυτοῦ** with thyself: **ἐστὶ γάρ** for he is **εὐχρηστός** profitable **μοι** to me **εἰς διακονίαν** to the ministry. 14. **Ἀπεστείλα** δὲ but I have sent away **Τυχικόν** Tychicus **εἰς Ἐφέσον** to Ephesus. 13. **Ἐρχομενός** do thou coming **φέρε** bring **τὸν φαῖνολὴν** the cloke **ὃν** which **ἀπέλιπον** I left **ἐν Τρωάδι** in Troas **παρα Κάρπῳ** with Carpus **καὶ τὰ βιβλία** the books, **μαλιστα** especially **τὰς μεμβράνας** the parchments. 14. **Ἀλεξάνδρος** Alexander **ὁ χαλκεὺς** the coppersmith **ἐνεδείξατο** has performed **μοι** to me **πολλὰ κακά** many evil [deeds]: **ὁ Κύριος** may the Lord **αποδῶ** render back **αὐτῷ** to him **κατὰ τὰ ἔργα αὐτοῦ** according to his works: 15. **ὃν** as to whom **σύ** do thou **καὶ** also **φυλάσσου** be on

thy guard; *ανθεστηκε γαρ* for he has opposed *λιαν* very much *τοις ἡμετεροις λόγοις* our words. 16. *Εν τῇ πρώτῃ μου ἀπολογία* at my first defence *οὐδεὶς* no one *συμπαρεγενετο* was present *μοι* with me, *ἀλλὰ* but *πάντες* all *ἐγκατέλιπον* abandoned *με* me : *μη λογισθῇ* may it not be imputed *αὐτοῖς* to them. 17. *Ὁ δὲ Κύριος* but the Lord *παρεστή* was present *μοι* to me *καὶ* and *ἐνεδυναμώσε* strengthened *με* me, *ἵνα* that *δι' ἐμοῦ* through me *τὸ κηρυγμα* the preaching *πληροφορηθῇ* might be fully accomplished, *καὶ* and [that] *πάντα τὰ ἔθνη* all the Gentiles *ἀκουσῇ* should hear, *καὶ* and *ἐρῷσθην* I was delivered *ἐκ στόματος* out of the mouth *λεοντος* of the lion. 18. *Καὶ* and *ὁ Κύριος* the Lord *ῥύσεται* will deliver *με* me *ἀπο παντος ἔργου πονηρου* from every evil deed, *καὶ* and *σωσεῖ* will preserve [me] *εἰς τὴν βασιλειαν αὐτοῦ* to his kingdom *τὴν ἐπουρανίον* which [is] in heaven : *ᾧ* to whom [be] *ἡ δόξα* the glory *εἰς τοὺς αἰῶνας* to eternities *τῶν αἰώνων* of eternities. *Ἀμην* Amen.

19. *Ἀσπασαι* salute *Πρίσκαν* Prisca *καὶ* and *Ἀκυλαν* Aquila, *καὶ* and *τὸν οἶκον* the house *Ονησιφορου* of Onesiphorus. 20. *Εραστος* Erastus *ἐμείνεν* has remained *ἐν Κορινθῷ* in Corinth : *ἀπέλιπον δὲ* but I left *Τροφίμου* Trophimus *ἀσθενουντα* sick *ἐν Μιλήτῳ* in Miletus.

21. *Σπουδασον* use diligence *ελθεῖν* to come *πρὸ χειμῶνος* before winter. *Εὐβουλος* Eubulus *ἀσπάζεται* salutes *σε* thee, *καὶ* and *Πουδης* Pudens, *καὶ* and *Λίνος* Linus, *καὶ* and

Κλαυδια Claudia, *και* and *παντες οἱ αδελφοι* all the brethren [salute thee]. 22. *Ὁ Κυριος* [may] the Lord *Ιησους Χριστος* Jesus Christ *μετα του πνευματος σου* [be] with thy Spirit: *ἡ χαρις* grace *μεθ' ὑμων* [be] with you. *Αμην.* Amen.

[*Δευτερα* the second [epistle] *προς Τιμοθεον* to Timothy, *χειροτονηθεντα* elected *πρωτον επισκοπον* first bishop *της εκκλησιας* of the church *Εφεσιων* of the Ephesians, *εγγραφη* was written *απο Ῥωμης* from Rome, *οτε* when *Παυλος* Paul *παρεστη* was present *εκ δευτερου* for the second [time] *τω Καισαρι Νερωνι* [before] Cæsar Nero.

12. EPISTLE TO TITUS.

Ἡ επιστολη the epistle *Παυλου* of Paul *του Αποστολου* the Apostle *προς Τιτον* to Titus.

CHAPTER I.

1. *Παυλος* Paul *δουλος* servant *Θεου* of God, *αποστολος δε* and apostle *Ιησου Χριστου* of Jesus Christ, *κατα πιστιν* according to the faith *εκλεκτων* of the elect *Θεου* of God *και* and *επιγνωσιν* the acknowledgment *αληθειας* of truth *της* which [is] *κατ' ευσεβειαν* according to godliness: 2. *επ' ελπιδι* in the

hope ζωῆς αἰωνίου of eternal life ἣν which ὁ ἀψευδὴς Θεός the unlying God ἐπηγγειλάτο promised προ χρόνων αἰώνων before the ages of the world, 3. ἐφάνερωσε δε but hath manifested καιροῖς ἰδιοῖς in fitting times του λόγου αὐτου his word ἐν κηρυγματι in preaching, ὁ which ἐγώ I ἐπιστευθην was trusted with κατ' ἐπιταγὴν according to the commandment Θεοῦ of God του σωτηρος ἡμῶν our Saviour. 4. Τίτῳ to Titus, γνησίῳ τεκνῷ my own child, κατα κοινὴν πίστιν according to the common faith: χάρις grace, ἐλεος mercy, εἰρήνη peace, ἀπο Θεοῦ from God πατρός the Father, καὶ and Κυρίου the Lord Ἰησοῦ Χριστοῦ Jesus Ohrist του σωτηρος ἡμῶν our Saviour.

5. Χάριν for the sake τουτου of this κατέλιπον I left σε thee ἐν Κρήτῃ in Crete, ἵνα that διορθώσῃ thou shouldest set in order τα λειποντα the [things] which are deficient, καὶ and καταστήσῃς shouldest appoint πρεσβυτέρους elders κατα πόλιν in each city, ὥς as ἐγώ I διέταξαμην gave instructions σοι to thee: 6. Εἰ if τις any one ἐστίν is ἀνεγκλήτος blameless, ἀνὴρ the husband μίας γυναίκος of one wife, ἐχὼν having τέκνα πιστά faithful children, μὴ not ἐν κατηγορίᾳ in accusation ἀσωτίας of riot, ἢ or ἀνυποτάκτα not kept in subjection. 7. Δεῖ γὰρ for it is necessary τον ἐπισκοπον that the bishop εἶναι be ἀνεγκλήτον blameless, ὥς as οἰκονομον steward Θεοῦ of God; μὴ not αυθαδῆ self-willed, μὴ not οργίλον prone to anger, μὴ not παροῖνον addicted to wine, μὴ not πλεκτην "

striker, *μη* not *αισχροκερδη* greedy of gain : 8. *αλλα* but *φιλοξενον* hospitable, *φιλαγαθον* fond of good men, *σωφρονα* sober, *δικαιον* just, *οσιον* holy, *εγκρατη* temperate : 9. *αντεχομενον* holding fast *του πιστου λογου* of the faithful word *κατα την διδαχην* according to the teaching, *ινα* that *η* he may be *δυνατος* able *εν τη διδασκαλια τη υγιαινουση* in sound doctrine *και* both *παρακαλειν* to exhort *και* and *ελεγχειν* to convince *τους αντιλεγοντας* those who gainsay. 10. *Εισι γαρ* for there are *πολλοι* many *και* and *ανυποτακτοι* unruly, *ματαιολογοι* vain speakers *και* and *φρεναπαται* deceivers, *μαλιστα* especially *οι* those *εκ περιτομης* of the circumcision ; 11. *ους* whom *δει* it is necessary *επιστομιζειν* to muzzle : *οιτινες* who *ανατρεπουσι* subvert *ολους οικους* whole houses, *διδασκοντες* teaching *α* things which *μη* *δει* it does not belove them, *χαριν* for the sake *αισχρου κερδους* of filthy lucre. 12. *Τις* one *εξ αυτων* of themselves, *ιδιος αυτων προφητης* their own prophet, *ειπεν* hath said, "*Κρητες* the Cretans *αι* always *ψευσται* liars, *κακα θηρια* evil beasts, *γαστερες αργαι* idle bellies." 13. *Η μαρτυρια αυτη* this testimony *εστιν* is *αληθης* true ; *δι' ην αιτιαν* for which account *ελεγχε* rebuke *αυτους* them *αποτομως* severely, *ινα* that *υγιαινωσι* they may be sound *εν τη πιστει* in the faith : 14. *μη προσεχοντες* not having heed *Ιουδαϊκοις μυθοις* to Jewish fables *και* and *ερτολαις* commands *ανθρωπων* of men *αποστρεφομενων* turning away from *την αληθειαν* the truth. 15. *Παντα μεν* all [things]

indeed καθαρα [are] pure τοις καθάροις to the pure: τοις δε μεμιασμένοις but to those defiled και and απιστοις unbelieving ουδεν nothing καθαρων [is] pure, αλλα but και both ο νους αυτων their mind και and η συνειδησις their conscience μεμιανται have been defiled. 16. 'Ομολογουσι they profess ειδεναι to know Θεον God, τοις δε εργοις but in works αρνουνται they deny [him], οντες being βδελυκτοι abominable και and απειθεις disobedient, και and αδοκιμοι reprobate προς παν εργον αγαθον to every good work.

CHAPTER II.

1. Σὺ δε λαλει but do thou speak ἅ what [things] πρεπει are becoming τη ὑγιαίνουσῃ διδασκαλίᾳ to sound doctrine: 2. πρεσβυτας that the old men ειναι be νηφαλιους sober, σεμνους grave, σωφρονας temperate, ὑγιαίνοντας sound τη πιστει in faith, τη αγαπη in charity, τη ὑπομονη in patience: πρεσβυτιδας that the aged women ὡσαντως likewise ἱεροπρεπεις [be] as becometh holiness εν καταστηματι in behaviour, μη not διαβολους slanderers, μη not δεδουλωμενας enslaved πολλῷ οινῷ to much wine, καλοδιδασκαλους teachers of good, 4. ἵνα that σωφρονιζωσι they may teach τας νεας the young women ειναι to be φιλανδρους fond of their husbands, φιλοτεκνους fond of their children, 5. σωφρονας discreet, ἀγνας chaste, οικουρους stayers at home, αγαθας good, ὑποτασσομενας subject τοις ἰδιοις ἀνδρασι to their own husbands, ἵνα that ὁ λογος the word του Θεου

of God *μη βλασφημηται* may not be blasphemed. 6. *Παρακαλει* exhort *τους νεωτερους* the younger men *ὡσαντως* likewise *σωφρονειν* to be soberminded, 7. *παρεχομενος* holding *σεαυτον* thyself *περι παντα* about all things *τυπον* as a pattern *καλων εργαων* of good works; *εν τη διδασκαλια* in doctrine [showing] *αδιαφθοριαν* uncorruptness, *σεμνοτητα* gravity, *αφθαρσιαν* sincerity, 8. *λογον ὑγιη* sound speech, *ακαταγνωστον* not to be blamed; *ἵνα* that *ὁ* he *ἐξ ἐναντίας* [who is] of the opposite part *εντραπη* may be ashamed, *εχων* having *μηδεν φανλον* nothing evil *λεγειν* to say *περι ὑμων* concerning you. 9. *Δουλους* [exhort] servants *ὑποτασσεσθαι* to be in subjection *ιδιοις δεσποταις* to their own masters, *ειναι* to be *ευαρεστους* well pleasing *εν πασιν* in all things, *μη* not *αντιλεγοντας* gainsaying: 10. *μη* not *νοσφιζομενους* purloining, *αλλα* but *ενδεικνυμενους* showing *πιστιν πασαν αγαθην* all good fidelity; *ἵνα* that *κοσμωσι* they may adorn *την διδασκαλιαν* the doctrine *Θεου* of God *του σωτηρος ἡμων* our Saviour *εν πασιν* in all things.

11. *Ἡ γαρ χαρις ἡ σωτηριος* for the saving grace *του Θεου* of God *επεφανη* hath been made manifest *πασιν ανθρωποις* to all men, 12. *παιδευουσα* instructing *ἡμας* us *ἵνα* that, *αρνησαμενοι* denying *την ασεβειαν* ungodliness *και* and *τας κοσμικας επιθυμιας* worldly lusts, *ζησωμεν* we should live *σωφρονως* soberly *και* and *δικαιως* righteously *και* and *ευσεβως* godlily *εν τῷ νυν αιωνι* in the present world: 13. *προσδεχομενοι* awaiting *την μακαριαν*

ελπιδα the blessed hope, και and επιφανειν the appearing της δοξης of glory του μεγαλου Θεου of the great God και and σωτηρος ημων our Saviour Ιησου Χριστου Jesus Christ : 14. ος who εδωκεν hath given εαυτον himself υπε ημων on behalf of us, ινα that λυτρωσεται he might redeem ημας us απο πασης ανομιαις from all iniquity, και and καθαριση might purify εαυτω to himself λαον περιουσιον a peculiar people, ζηλωτην zealously desirous καλων εργων of good works. 15. Λαλει speak ταυτα these things, και and παρακαλει exhort, και and ελεγχε rebuke μετα πασης επιταγης with all authority. Μηδεις let no one περιφρονειτω σου despise thee.

CHAPTER III.

1. Υπομιμνησκε remind αυτους them υποτασσεσθαι to be subject αρχαις to principalities και and εξουσιαις powers, πειθαρχειν to obey orders, ειναι to be ετοιμους ready προς παν εργον αναθον for every good work : 2. βλασφημειν to speak ill of μηδενα no one, ειναι to be αμαχους free from brawlings, επιεικεις gentle, ενδεικνυμενους showing πασαν πραοτητα all meekness προς παντας ανθρωπους towards all men. Ήμεις γαρ for we και also ημεν were ποτε at one time ανοητοι foolish, απειθεις disobedient, πλανωμενοι deceived, δουλευοντες being slaves ποικιλαις επιθυμiais to divers lusts και and ηδοναις pleasures, διαγοντες passing [our time] εν κακια in malice και and φθονω envy, στυγητοι hateful, μισουν-

τες hating ἀλλήλους each other. 4. Ὅτε δε but when ἡ χρηστοτης the goodness καὶ and ἡ φιλανθρωπία the love towards man Θεοῦ of God τοῦ σωτηρος ἡμῶν our Saviour ἐπεφανη was manifested, 5. οὐ not ἐξ ἐργῶν from works τῶν which [are] ἐν δικαιοσυνῇ in righteousness ὧν which ἡμεῖς we ἐποιήσαμεν have done, ἀλλὰ but κατὰ τὸν ἐλεον αὐτοῦ according to his mercy ἐσωσεν he saved ἡμᾶς us διὰ λουτροῦ through the washing παλιγγενεσίας of regeneration καὶ and ἀνακαινώσεως renewing Πνεύματος Ἁγίου of the Holy Spirit: 6. οὗ which ἐξέχεεν he shed forth ἐφ' ἡμᾶς upon us πλουσιῶς abundantly, διὰ Ἰησοῦ Χριστοῦ through Jesus Christ τοῦ σωτηρος ἡμῶν our Saviour: 7. ἵνα that, δικαιωθέντες having been justified τῇ ἐκείνου χάριτι by his grace, γενώμεθα we might become κληρονόμοι heirs κατ' ἐλπίδα according to the hope ζωῆς αἰωνίου of eternal life. 8. Ὁ λόγος the saying πιστός [is] faithful: καὶ and βούλομαι I wish σε that thou διαβεβαιουῖσθαι constantly affirm περὶ τούτων concerning these things, ἵνα that οἱ πεπιστευκότες those who have believed τῷ Θεῷ in God φροντίζωσι may be careful προΐστασθαι to stand forth on behalf καλῶν ἐργῶν of good works. Ταῦτα these things ἐστὶν are τὰ καλά the good καὶ and ὠφέλιμα profitable [thing] τοῖς ἀνθρώποις for men. 9. Περιστασο δε but stand aloof from μωρὰς ζητήσεις foolish questionings, καὶ and γενεαλογίας genealogies, καὶ and ἐρεῖς contentions, καὶ and μαχὰς

νομικας stripes of the law; εισι γαρ or they are ανωφελεις profitless και and ματαιοι vain.

10. Παραιτου avoid αίρετικον ανθρωπον a man [who is] an heretic μετα μιαν after one και and δευτεραν νουθεσιαν a second warning,

11. ειδως knowing ότι that ό τοιουτος he [who is] such εξεστραπτai has been perverted, και and άμαρτανει sins, ων being αυτοκατακριτος condemned of himself.

12. Όταν when πεμψω I shall send προς σε to thee Αρτεμαν Artemas η or Τυχικον Tychicus, σπουδασον be diligent ελθειν to come προς με to me εις Νικοπολιν to Nicopolis; κεκρικα γαρ for I have determined παραχειμασαι to winter εκει there. 13. Προπεμψον send forward σπουδαιως diligently Ζηναν Zenas τον νομικον the lawyer και and Απολλω Apollos, ίνα that μηδεν nothing λειπη may be deficient αυτοις to them. 14. Οί δε ήμετεροι but let ours και also μαθανετωσαν learn προιστασθαι to stand forth on behalf καλων εργων of good works εις τας αναγκαιας χρειας for necessary uses, ίνα that μη ωσι they may not be ακαρποι unfruitful. 15. Παντες οί all those μετ' εμου with me ασπαζονται salute σε thee. Ασπασαι greet τους φιλονοντας those who love ήμας us εν πιστει in the faith. Η χαρις grace μετα παντων ύμων [be] with you all. Αμην Amen.

[Εγγραφη it was written προς Τιτον to Titus, χειροτονηθεντα ordained πρωτον επισκοπον first bishop της εκκλησιας of

the church **Κρητων** of the Cretans, **απο Νικοπολεως** from Nicopolis **της Μακεδονιας** of Macedonia].

13. EPISTLE TO PHILEMON.

Η επιστολη the epistle **Παυλου** of Paul
του Αποστολου the Apostle **προς Φιλη-
 μονα** to Philemon.

CHAPTER I.

1. **Παυλος** Paul, **δεσμιος** a prisoner **Χριστου**
Ιησου of Christ Jesus, **και** and **Τιμοθεος**
Τιμοtheos Timothy **ὁ αδελφος** [our] brother, **Φιλημονι**
 to Philemon **τῷ αγαπητῷ ἡμων** our beloved
και and **συνεργῷ** fellow-worker, 2. **και** and
Απφια to Apphia **τῇ αγαπητῇ** the beloved,
και and **Αρχιππῷ** to Archippus **τῷ συστρα-
 τιωτῇ ἡμων** our fellow-soldier, **και** and **τῇ εκ-
 κλησιᾷ** to the church **κατ' οικον σου** at thy
 house: 3. **χαρις** grace **ὑμιν** to you **και** and
ειρηνη peace **απο Θεου** from God **πατρος**
ἡμων our Father, **και** and **Κυριου** the Lord
Ιησου Χριστου Jesus Christ.

4. **Ευχαριστω** I give thanks **τῷ Θεῳ μου**
 to my God, **παντοτε** always **ποιουμενος** making
μνημιν mention **σου** of thee **επι των προσ-
 ευχων μου** in my prayers, 5. **ακουων** hearing
 of **την αγαπην σου** thy love, **και** and **την πισ-
 τιν** faith, **ἣν** which **εχεις** thou hast **προς τον**
Κυριον towards the Lord **Ιησουν** Jesus, **και** and

εις παντας τους ἁγίους towards all the saints :
 6. ὅπως that ἡ κοινωνία the communication της
 πιστεως σου of thy faith γενηται may become
 ενεργης effectual, εν επιγνωσει in the acknow-
 ledgment παντος αγαθου of every good thing
 του which [is] εν υμιν in you εις Χριστον
 Ιησουν to Christ Jesus. 7. Εχομεν γαρ for
 we have χαραν πολλην much joy και and
 παρακλησιν consolation επι τη αγαπη σου at
 thy love, ὅτι because τα σπλαγχνα the bowels
 των ἁγιων of the saints αναπεπνυται have
 been refreshed δια σου through thee, αδελφε
 brother. 8. Διο wherefore εχων having πολ-
 λην παρρησιαν much boldness εν Χριστω in
 Christ επιτασσειν to enjoin σοι on thee το
 ανηκον that which is convenient, 9. δια την
 αγαπην owing to love μαλλον rather παρακαλω
 I exhort [thee], ων being τοιουτος such an one
 ὡς as Παυλος Paul πρεσβυτης the aged, νυνι
 δε but now και also δεσμιος a prisoner Ιησου
 Χριστου of Jesus Christ. 10. Παρακαλω I
 beseech σε thee περι του τεκνου εμου concern-
 ing my son, ὃν whom εγεννησα I begat εν τοις
 δεσμοις μου in my bonds, Ονησιμον Onesimus,
 11. τον him [who was] ποτε at one time αχρ-
 ιστον unprofitable σοι to thee, νυνι δε but now
 ευχρηστον profitable σοι to thee και and εμοι
 to me, ὃν whom ανεπεμψα I have sent again :
 12. συ δε but do thou προσλαβου receive αυ-
 του him, τουτεστι that is, τα εμα σπλαγχνα
 my own bowels. 13. ὃν whom εγω I εβουλο-
 μην wished κατεχειν to detain προς εμαυτον
 with myself, ινα that διακονη he might minister

μοι to me ὑπερ σου instead of thee εν τοις δεσμοις in the bonds του ευαγγελιου of the gospel : 14. ηθελησα δε but I wished ποιησαι to do ουδεν nothing χωρις της σης γνωμης without thy opinion : ινα that το αγαθον σου thy good η may be μη not ως as it were κατα αναγκην according to necessity, αλλα but κατα εκουσιον according to free-will. 15. Ταχα γαρ for perhaps δια τουτο on account of this εχωρισθη he was separated προς ωραν for a time, ινα that απεχης thou shouldest receive αυτον him αιωνιον for ever : 16. ουκετι no longer ως as δουλον a servant, αλλα but ὑπερ δουλον above a servant, αδελφον αγαπητον a brother beloved, μαλιστα especially εμοι by me, ποσω δε but by how much μαλλον more σοι by thee, και both εν σαρκι in the flesh και and εν Κυριω in the Lord ? 17. Ει ουν if therefore εχεις thou hast εμε me κοινωνον as a partner, προσλαβου receive αυτον him ως as εμε me. 18. Ει δε but if ηδικησεν he has wronged σε thee, η or οφειλει owes [thee] τι anything, ελλογει charge τουτο this εμοι to me. 19. Εγω I Παυλος Paul εγραψα have written τη εμη χειρι with my own hand : εγω I αποτισω will repay it ; ινα that μη λεγω I may not say σοι to thee, οτι that οφειλεις thou owest και σεαυτον thyself also μοι to me. 20. Ναι yea, αδελφε brother, εγω οναιμην may I have joy σου of thee εν Κυριω in the Lord : αναπαυσον refresh τα σπλαγγνα μου my bowels εν Κυριω in the Lord. 21. Πεποιθως trusting τη υπακοη σου in thy obedience εγραψα I

have written σοι to thee, ειδως knowing ότι that ποιησεις thou wilt do και even ὑπερ ό beyond what λεγω I say. 22. Ἀμα δὲ at the same time και also ἐτοιμαζε prepare μοι for me ξενιαν a lodging; ἐλπίζω γαρ for I hope ότι that, δια των προσευχων ὑμων through your prayers χαρισθησομαι I shall be given ὑμιν to you. 23. Επαφρας Epaphras, ό συν-αιχμαλωτος μου my fellow prisoner εν Χριστω Ιησου in Christ Jesus, ασπαζεται saluteth σε thee, 24. Μαρκος Mark, Αρισταρχος Aristarchus, Δημας Demas, Λουκας Luke, οι συν-εργοι μου my fellow-workers [salute thee]. 25. Ἡ χάρις the grace του Κυριου ἡμων of our Lord Ιησου Χριστου Jesus Christ μετα του πνευματος ὑμων [be] with your spirit. Αμην Amen.

[Εγγραφη it was written απο Ῥωμης from Rome προς Φιλημονα to Philemon δια Ονησιμου by Onesimus οικετου a servant.]

14. EPISTLE TO THE HEBREWS.

Η επιστολη the epistle Παυλου of Paul του Αποστολου the Apostle προς Ἑβραιους to the Hebrews.

CHAPTER I.

1. Ὁ Θεος God, λαλησας having spoken πολυμερως at many times και and πολυτροπως in many ways τοις πατράσι to the fathers εν

τοῖς προφήταις by the prophets, ἐπ' ἐσχάτων των ἡμερων τούτων in these last days ἐλάλησεν hath spoken ἡμῖν to us ἐν υἱῷ by [his] son, 2. ὃν whom ἐθήκεν he appointed κληρονομον heir παντων of all things, δι' οὗ through whom καὶ also ἐποίησεν he made τοὺς αἰῶνας the worlds · 3. ὅς who, ὢν being ἀπαύγασμα the brightness τῆς δόξης of [his] glory, καὶ and χαρακτήρ the impressed figure τῆς ὑποστάσεως αὐτοῦ of his substance, φέρων τε and supporting τὰ πάντα all things τῷ ῥήματι with the word τῆς δυνάμεως αὐτοῦ of his power, ποιησάμενος having made δι' ἑαυτοῦ by himself καθαρισμόν a purification τῶν ἁμαρτιῶν ἡμῶν of our sins ἐκάθισεν sat down ἐν δεξιᾷ on the right hand τῆς μεγαλowsυνης of majesty ἐν ὑψηλοῖς in high places : 4. γενομένος having been made τοσούτῳ by so much κρείττων better τῶν ἀγγέλων than the angels, ὅσῳ by as much as κεκληρονομήκεν he has by inheritance gained διαφορῶτερον ὄνομα a more excellent name παρ' αὐτοὺς above them. 5. Τινὶ γὰρ for to what one τῶν ἀγγέλων of the angels εἶπε did he say ποτε at any time, Σὺ εἶ thou art υἱὸς μου my son, σημερον this day γεγεννηκα I have begotten σε thee? Καὶ and πάλιν again : Ἐγὼ I εἶσομαι will be αὐτῷ to him εἰς πατέρα for a father, καὶ and αὐτὸς he ἐσται shall be μοι to me εἰς υἱόν for a son? 6. Πάλιν δὲ but again ὅταν when εἰσαγάγῃ he bringeth in τὸν πρωτοτοκόν the first begotten εἰς τὴν οἰκουμένην into the world, λέγει he saith, Καὶ and πάντες ἄγγελοι let all the angels Θεοῦ of God

προσκυνησατωσαν worship αὐτῷ him. 7. **Και** and **προς μεν τους αγγελους** to the angels indeed λεγει he saith, “**Ὁ ποιων** he who maketh **τους αγγελους αὐτου** his angels πνευματα spirits, **και τους λειτουργους αὐτου** his ministers **φλογα** a flame **πυρος** of fire.” 8. **Προς δε τον υιον** but to the son [he saith], “**Ὁ θρονος σου** thy throne, **ὁ Θεος** God, **εις τον αιωνα** [is] to the eternity **του αιωνος** of eternity: **ῥαβδος** a sceptre **ευθυτητος** of righteousness **ἡ ῥαβδος** [is] the sceptre **της βασιλειας σου** of thy kingdom. 9. **ἠγαπησας** thou hast loved **δικαιοσυνην** righteousness, **και εμισεσας** hast hated **ανομιαν** iniquity; **διου τουτο** owing to this **ὁ Θεος** God, **Θεος σου** thy God, **εχρισεν** hath anointed **σε** thee **ελαιον** [with] the oil **ἀγαλλιασεως** of gladness **παρα τους μετοχους σου** beyond thy fellows.” 10. **Και** and, **Σὺ** thou, **Κυριε** Lord, **κατ’ αρχας** in the beginnings **εθεμελιωσας** hast laid the foundation of **την γην** the earth; **και οι ουρανοι** the heavens **εισιν** are **εργα** the works **των χειρων σου** of thy hands: 11. **αυτοι** they **απολουνται** shall perish, **συ δε** but thou **διαμενεις** remainest: **και παντες** all **παλαιωθισονται** shall grow old, **ὥς** as **ἱματιον** a garment: 12. **και ὅσει** as **περιβολαιον** a vesture **ἐλίξεις** thou shalt fold up **αυτους** them, **και αλλαγησονται** they shall be changed: **συ δε** but thou **ει** art **ὁ αὐτος** the same, **και τα ετη σου** thy years **ουκ εκλειψουσι** shall not fail. 13. **Προς δε τινα** but to which one **των αγγελων** of the angels **ειρηκε** did he say **ποτε**

at any time, *Καθου* sit *εκ δεξιων μου* on my right hand *εως αν* until *θω* I make *τους εχθρους σου* thy enemies *ιποποδιον* a footstool *των ποδων σου* for thy feet? 14. *Ουχι εισιν* are they not *παντες* all *λειτουργικα πνευματα* ministering spirits, *αποστελλομενα* sent forth *εις διακονιαν* for ministering *δια τους μελλοντας* on account of those who are about *κληρονομειν* to inherit *σωτηριαν* salvation?

CHAPTER II.

1. *Δια τουτο* on account of this *δει* it behoves *ημας* us *προσεχειν* to give heed *περισσοτερως* more exceedingly *τοις ακουσθεις* to the things which have been heard [by us] *μη* lest *ποτε* at any time *παραρρυνωμεν* we should fall away. 2. *Ει γαρ* for if *λογος* the word *ο λαληθεις* which has been spoken *δι' αγγελων* through angels *εγενετο* was *βεβαιος* steadfast, *και* and *πασα παραβασις* every transgression *και* and *παρακοη* disobedience *ελαβε* received *ενδικον μισθαποδοσιαν* a just recompence: 3. *πως* how *ημεις εκφευξομεθα* shall we escape, *αμελησαντες* if we have neglected *τηλικαντης σωτηριας* so great salvation? *ητις* which *λαβουσα* having received *αρχην* a beginning *λαλεισθαι* to be spoken *δια του Κυριου* through the Lord, *εβεβαιωθη* was confirmed *εις ημας* unto us *υπο των ακουσαντων* by those who heard [him]; 4. *συνεπιμαρτυρουντος του Θεου* God bearing witness with [them] *σημειοις τε* both by signs *και* and *τερασιν* wonders, *και* and *ποικιλαις δυναμεσιν* by divers miracles, *και*

and *μερισμοῖς* by gifts *Πνευματος ἁγίου* of the Holy Ghost, *κατὰ τὴν θελήσειν αὐτοῦ* according to his own will.

5. *Οὐ γὰρ ὑπέταξε* for did he not put in subjection *τοῖς ἀγγέλοις* to the angels *τὴν οἰκουμένην* the inhabited [world] *τὴν μελλούσαν* which is about to be, *περὶ ἧς* concerning which *λαλοῦμεν* we speak. 6. *Τίς δέ* but some one *ποῦ* at some place *διεμαρτυράτο* testified, *λέγων* saying, *Τί* what *ἐστὶν* is *ἀνθρώπος* man, *ὅτι* that *μυμνησκή* thou shouldest be mindful *αὐτοῦ* of him; *ἢ* or *υἱός* the son *ἀνθρώπου* of man, *ὅτι* that *ἐπισκεπτῇ* thou shouldest visit *αὐτὸν* him? 7. *ἡλαττώσας* thou didst lower *αὐτὸν* him *βραχύ τι* some little *παρ' ἀγγέλους* beyond the angels: *ἐστεφανώσας* thou didst crown *αὐτὸν* him *δοξῇ* with glory *καὶ τιμῇ* with honour, *καὶ* and *κατέστησας* didst set *αὐτὸν* him *ἐπὶ τὰ ἔργα* over the works *τῶν χειρῶν σου* of thy hands: 8. *ὑπέταξας* thou didst place in subjection *πάντα* all things *ὑποκάτω τῶν ποδῶν αὐτοῦ* under his feet. *Ὡς γὰρ τῷ ὑποτάξαι* for in the putting in subjection *αὐτῷ* to him *τὰ πάντα* all things, *ἀφῆκεν* he left *οὐδὲν* nothing *ἀνυποτάκτου* unsubjected *αὐτῷ* to him; *νῦν δέ* but now *οὐπω ὁρώμεν* we do not yet see *τὰ πάντα* all things *ὑποτεταγμένα* placed in subjection *αὐτῷ* to him. 9. *Βλεπομένω δέ* but we see *Ἰησοῦν* Jesus, *τὸν ἡλαττωμένον* who was made lower *βραχύ τι* some little *παρ' ἀγγέλους* beyond the angels, *διὰ τὸ πάθημα* owing to the suffering *τοῦ θανάτου* of death, *ἐστεφανωμένον*

crowned *δοξη* with glory *και* and *τιμη* honour ; *ὅπως* that *χαριτι* by the grace *Θεου* of God *γεννηται* he should taste *θανατου* of death *ὑπερ παντος* on behalf of every one. 10. *Ἐπρεπε γαρ* for it was becoming *αὐτῷ* to him, *δι' οὗ* on account of whom *τα παντα* all things [are], *και* and *δι' οὗ* by whom *τα παντα* all things [are], *αγαγοντα* [that] bringing *πολλους υἱους* many sons *εις δοξαν* to glory *τελειωσαι* he should make perfect *δια παθηματων* through sufferings *τον αρχηγον* the captain *της σωτηριας αυτων* of their salvation. 11. *Ὁ τε γαρ ἁγιαζων* for both he who sanctifieth *και* and *οἱ ἁγιαζομενοι* those who are sanctified, *παντες* all [are] *ἐξ ἑνος* from one : *δι' ἣν αιτιαν* for which *οὐκ ἐπαισχυνεται* he is not ashamed *καλεῖν* to call *αὐτους* them *ἀδελφους* brethren, 12. *λεγων* saying, *Ἀπαγγελω* I will declare *το ονομα σου* thy name *τοῖς ἀδελφοῖς μου* to my brethren ; *ἐν μεσῷ* in the midst *ἐκκλησιας* of the church *ὑμνήσω σε* I will praise thee. 13. *Και παλιν* again, *Ἐγώ* I *ἔσομαι* shall be *πεποιθως* trusting *ἐπ' αὐτῷ* on him. *Και* and *παλιν* again ; “ *Ἴδου* behold, *ἐγώ* I *και* and *τα παιδια* the children, *ἃ* which *ὁ Θεός* God *ἔδωκεν* hath given *μοι* to me.” 14. *Ἐπει οὖν* since then *τα παῖδια* the children *κεκοινωνηκεν* have become partakers *σαρκος* of flesh *και* and *αἵματος* of blood, *αὐτος* he himself *και* also *παραπλησιως* in like manner *μετέσχε* was partaker *τῶν αὐτῶν* of the same, *ἵνα* that *δια του θανατου* by means of death *καταργησῃ* he might destroy *τον ἐχοντα* him who hath to

κρατος the power του θανατου of death, του-
τεστι that is τον διαβολον the devil: 15. και
and απαλλαξη might release τουτους those
οσοι as many as φοβω in fear θανατου of death
ησαν were δια παντος του ζην through all their
life ενοχοι δουλειας subject to slavery.

16. Δηπου γαρ for truly indeed ουκ επιλαμ-
βανεται he takes not hold αγγελων of angels,
αλλα but επιλαμβανεται he takes hold σπερ-
ματος of the seed Αβρααμ of Abraham. 17.
’Οθεν whence ωφειλεν he ought κατα παντα in
all things ὁμοιωθηναι to have been made like
τοις αδελφοις to his brethren, ινα that γενηται
he might be ελεμων a merciful και and πιστος
αρχιερευσ faithful high priest τα in the things
προς τον Θεον [appertaining] to God, εις το
ιλασκεσθαι to the making atonement for τας
αμαρτίας the sins του λαου of the people: 18.
Εν ᾧ γαρ for in what αυτος he, πειρασθεις
having been tempted, πεπονθε suffered, δυνα-
ται he is able βοηθησαι to assist τοις πειραζο-
μενοις those who are tempted.

CHAPTER III.

1. ’Οθεν whence, αδελφοι ἁγιοι holy brethren,
μετοχοι partakers κλησεως επουρανιου of the
heavenly calling, κατανοησατε consider τον
αποστολον the apostle και and αρχιερεα high
priest της ὁμολογιας ἡμων of our confession,
Χριστον Ιησουν Christ Jesus: 2. οντα who
was πιστον faithful τῷ ποιησαντι to him who
made αυτον him, ὡς as και also Μωσης Moses

[was] *εν ὅλῳ τῷ οἰκῷ αὐτοῦ* in all his house. 3. *Οὗτος γὰρ* for this [man] *ἡξιώται* has been thought worthy *πλειονος δόξης* of more glory *παρα Μωσὴν* beyond Moses, *καθ' ὅσον* inasmuch as *ὁ κατασκευασας* he who hath built *αὐτον* it *εχει* hath *πλειονα τιμην* more honour *του οικου* than the house. 4. *Πας γὰρ οἶκος* for every house *κατασκευάζεται* is built *ὑπο τινος* by some one: *ὁ δὲ κατασκευασας* but he who built *τα πάντα* all things *Θεός* [is] God. 5. *Και μὲν* and indeed *Μωσῆς* Moses *πίστος* [was] faithful *εν ὅλῳ τῷ οἰκῷ αὐτοῦ* in his whole house, *ὥς* as *θεραπὼν* a servant *εἰς μαρτυριον* for a testimony *τῶν λαληθησομενων* of the things which should be spoken: 6. *Χριστός* δε but Christ *ὥς* as *υἱός* a son *ἐπὶ τὸν οἶκον αὐτοῦ* over his own house, *οὗ* of whom *ἡμεῖς* we *εσμεν* are *οἶκος* the house, *εἰανπερ* if indeed *κατασχωμεν* we hold fast *τὴν παρρησίαν* the boldness *καὶ* and *τὸ καυχῆμα* the rejoicing *τῆς ἐλπίδος* of the hope *βεβαίαν* firm *μέχρι κελους* until the end. 7. *Διὸ* wherefore, *καθὼς* even as *τὸ Πνεῦμα Ἅγιον* the Holy Ghost *λέγει* saith, '*Σήμερον* this day *εἰαν* if *ἀκουσητε* ye hear *τῆς φωνῆς αὐτοῦ* his voice, 8. *μη σκληρυνῆτε* harden not *τὰς καρδίας ὑμῶν* your hearts, *ὥς* as *ἐν τῷ παραπικρασμῷ* in the provocation, *κατὰ τὴν ἡμέραν* in the day *τοῦ πειρασμοῦ* of temptation *ἐν τῇ ἐρημῷ* in the wilderness: 9. *οὗ* at which [time] *οἱ πατέρες ὑμῶν* your fathers *επειρασαν* tempted *με* me, *ἐδοκίμασαν* proved *με* me, *καὶ* and *εἶδον* saw *τα*

εργα μου my works τεσσαρακοντα ετη during
 forty years. 10. Διο wherefore προσωχθισα
 I was grieved τη γενεα εκεινη with that gene-
 ration, και and ειπον I said, Πλανωνται they
 err αι always τη καρδια in [their] heart :
 αυτοι δε but they ουκ εγνωσαν have not known
 τας οδους μου my ways : 11. ως as ωμοσα I
 swear εν τη οργη μου in my wrath ει whether
 εισελουσονται they shall enter εις την κατα-
 πανσιν μου into my rest. 12. Βλεπετε take
 heed, αδελφοι brethren, μη lest ποτε by chance
 εσται there shall be εν τινι in any one υμων of
 you καρδια πονηρα an evil heart απιστίας
 of unbelief, εν τω αποστηναι in the departing
 απο Θεου ζωντος from the living God : 13.
 αλλα but παρακαλειτε exhort εαυτους each
 other καθ' εκαστην ημεραν on each day, αχρις
 ου as long as [the time] in which καλειται it is
 called το σημερον to-day ; ινα that μη τις
 no one εξ υμων of you σκληρυνθη may be har-
 dened απατη by the deceit της αμαρτίας of
 sin. 14. Γεγοναμεν γαρ for we have been
 made μετοχοι partakers του Χριστου of Christ
 εανπερ if indeed κατασχωμεν we hold fast
 την αρχην the beginning της υποστασεως of
 [our] confidence βεβαιαν firm μεχρι τελους
 unto the end ; 15. εν τω λεγεσθαι in its being
 said, Σημερον this day, εαν if ακουσητε ye hear
 της φωνης αυτου his voice, μη σκληρυνητε
 harden not τας καρδιας υμων your hearts, ως
 εν τω παραπικρασμω in the provocation. 16.
 Τινες γαρ for some, ακουσαντες having heard,

παρεπικραναν did provoke, *αλλα* but *ου* not πάντες all οί εξελθόντες those who had come out εξ Αιγυπτου from Egypt δια Μωσεως by means of Moses. 17. Τισι δε but with whom προσωχθισε was he grieved τεσσαρακοντα ετη [during] forty years? Ουχι [was it] not τοις αμαρτησασι with those who had sinned, ων of whom τα κωλα the carcasses επεσε fell εν τη ερημω in the wilderness? 18. Τισι δε but to whom ωμοσε did he swear μη εισελευσεσθαι that they should not enter εις την καταπαυσιν αυτου into his rest, ει μη if not τοις απειθησασι to those who did not believe? 19. Και and βλεπομεν we see, οτι that ουκ ηδυνηθησαν they were not able εισελθειν to enter δι' απιστιαν owing to unbelief.

CHAPTER IV.

1. Φοβηθωμεν ουν let us therefore fear μη ποτε lest at any time, καταλειπομενης επαγγελιας a promise being left εισελθειν [that we] should enter εις την καταπαυσιν αυτου, into his rest, τις any one εξ υμων of you δοκη should seem υστερηκεναι to have been wanting. 2. Και γαρ for indeed εσμεν ευηγγελισμενοι we have had the gospel preached to us, καθαπερ even as κακεινοι they also: *αλλα* but ο λογος the word της ακοης of that which was heard ουκ ωφελησε did not profit εκεινους them, μη συγκεκραμειος not having been mixed τη πιστει with faith τοις ακουσασι in those who heard. Οί γαρ πιστευσαντες

for we who have believed *εισερχομεθα* do enter *εις την καταπαυσιν* into rest, *καθως* even as *ειρηκεν* he hath said: '*Ὡς* as *ωμοσα* I swore *εν τη οργη μου* in my wrath, *ει* whether *εισελίσσονται* they shall enter *εις την καταπαυσιν μου* into my rest; *καιτοι* although *των εργαων* the works *γενηθεντων* having been done *απο καταβολης* from the foundation *κοσμου* of the world.

4. *Ειρηκε* *γαρ* for he hath spoken *που* somewhere *περι της εβδομης* concerning the seventh [day] *ούτω* thus: *Και* and *ὁ Θεος* God *καταπαυσε* rested *εν τη ἡμερα τη εβδομη* on the seventh day *απο παντων εργαων αυτου* from all his works.

5. *Και* and *εν τουτω* in this [place] *παλιν* again, *Ει* whether *εισελευσονται* they shall enter *εις την καταπαυσιν μου* into my rest.

6. *Επει ουν* since therefore *απολειπεται* it is left *τινας* that some *εισελθειν* do enter *εις αυτην* into it *και* and *οι ευαγγελισθεντες* those who received its preaching *προτερον* first *ουκ εισηλθον* did not enter *δι' απειθειαν* through unbelief:

7. *παλιν* again *οριζει* he limiteth *τινα ἡμεραν* a certain day, *λεγων* saying *εν Δαβιδ* in David, *Σημερον* to-day, *μετα τοςουτον χρονον* after so long a time; *καθως* as *ειρηται* has been said, *Σημερον* to day, *εαν* if *ακουσητε* ye shall hear *της φωνης αυτου* his voice, *μη σκληρυνητε* harden not *τας καρδιας υμων* your hearts.

8. *Ει γαρ* for if *Ιησους* Jesus *κατεπαυσε* gave rest to *αυτους* them, *ουκ αν ελαλει* he would not have spoken *μετα ταυτα* after these things *περι αλλης* concern-

ing another [day]. 9. *Apa* therefore *σαββατισμος* sabbath-rest *απολειπεται* is left *τω λαφ* to the people *του Θεου* of God. 10. *Ὁ γαρ* *εισελθων* for he who has entered *εις την καταπαυσιν αυτου* into his rest *αυτος* himself *και* also *κατεπαυσεν* has rested *απο των εργαων αυτου* from his own works, *ωσπερ* as *ο Θεος* God [did,] *απο των ιδιων* from his own. 11. *Σπουδασωμεν ουν* let us be urgent therefore *εισελθειν* to enter *εις εκεινην την καταπαυσιν* into that rest; *ινα* that *μη τις* no one *πεση* may fall *εν τω αυτω υποδειγματι* in the same example *της απειθειας* of unbelief. 12. *Ὁ γαρ λογος* for the word *του Θεου* of God *ζων* [is] quick *και* and *ενεργης* effective, *και* and *τομωτερος* sharper *υπερ πασαν μαχαιραν διστομον* beyond any two-edged sword, *και* and *διικνουμενος* piercing through *αχρι μερισμου* even to a dividing *ψυχης τε* both of the soul *και* and *πνευματος* of spirit, *αρμων τε* and of the joints *και* and *μυελων* of the marrows; *και* and *κριτικος* [is] a discerner *ενθυμησεων* of the thoughts *και* and *εννοιων* the intentions *καρδιας* of the heart. 13. *Και* and *ουκ εστι* there is not *κτισις* a creature *αφανης* not manifest *ενωπιον αυτου* in sight of him: *παντα δε* but all things *γυμνα* [are] naked *και* and *τετραχρηλισμενα* manifested *τοις οφθαλμοις αυτου* to his eyes *προς ον* with whom *ο λογος ημιν* [is] our account.

14. *Εχοντες ουν* having then *αρχιερεα μεγαν* a great high priest, *διεληλυθοτα* who has

passed through *τους ουρανους* the heavens, *Ἰη-
σουν* Jesus *τον υἱον* the son *του Θεου* of God,
κρατωμεν let us hold fast *της ὁμολογιας* of
[our] profession. 15. *Ου γαρ εχομεν* for we
have not *αρχιερεα* an high priest *μη δυναμενον*
[who is] not able *συμπαθησαι* to sympathize
ταις ασθενειαις ἡμων with our infirmities, *πε-
πειραμενον δε* but who has been tempted *κατα
παντα* in all things *καθ' ὁμοιοτητα* in likeness
[to us], *χωρις ἁμαρτιας* without sin. 16.
Προσερχομεθα ουν let us come up therefore
μετα παρρησιας with boldness *πρὸς θρονω* to the
throne *της χαριτος* of grace, *ἵνα* that *λαβωμεν*
we may receive *ελεον* mercy, *και* and *εὕρωμεν*
may find *χαριν* grace *εις ευκαιρον βοθηειαν*
for seasonable assistance.

CHAPTER V.

1. *Πας γαρ αρχιερευς* for every high priest
λαμβανομενος taken *ἐξ ανθρωπων* from among
men, *καθισταται* is appointed *ὑπερ ανθρωπων*
for men *τα* [as to] the things *προς τον Θεον*
[appertaining] to God, *ἵνα* that *προσφερῃ* he
may offer *δωρα τε* both gifts *και* and *θυσιας*
sacrifices *ὑπερ ἁμαρτιων* for sins: 2. *δυναμε-
νος* [who is] able *μετριοπαθειν* to have com-
passion *τοις α-νοουσιν* on those who are igno-
rant *και* and *πλανωμενοις* led out of the way;
επει since *και αυτος* he also *περικειται* is set
about with *ασθενειαν* infirmity: 4. *και* and
δια ταυτην for this reason *οφειλει* he ought
καθως as *περι του λαου* for the people, *οὕτω*

80 και also περι *ἐαυτον* for himself προσφέρειν to offer ὑπερ *ἁμαρτιων* for sins. 4. Και and ου *τις* no one λαμβανει takes την *τιμην* honour *ἐαυτω* to himself, *αλλα* but *ὁ καλουμενος* he who is called ὑπο *του Θεου* by God, *καθαπερ* even as και also *ὁ Ααρων* Aaron [was]. 5. Οὕτω so και also *ὁ Χριστος* Christ ουχ *εδοξασε* glorified not *ἐαυτον* himself, *γενηθηναι* that he was made *αρχιερεα* a high priest, *αλλα* but *ὁ λαλησας* he who said *προς αυτον* to him, *Συ* thou *ει* art *υἱος μου* my son ; *σημερον* this day *εγω* I *γεγενηκα* have begotten *σε* thee. 6. Καθως as και also *λεγει* he saith *εν ἑτερῳ* in another [place], *Συ* thou [art] *ἱερευς* a priest *εις τον αιωνα* to eternity, *κατα την ταξιν* according to the order *Μελχισεδεκ* of Melchisedec. 7. Ὅς who *εν ταις ἡμεραις* in the days *της σαρκος αυτου* of his flesh *προσενεγκας* having offered up, *μετα κραυγης ισχυρας* with strong crying και and *δακρυων* tears, *δεησεις τε* both supplications και and *ἱκετηριας* humble prayers *προς τον δυναμενον* to him who is able *σωζειν* to save *αυτον* him *εκ θανατου* from death, και and *εισακουσθεις* having been heard *απο της ευλαβειας* from fear, 8. *καιπερ* although *ὢν* being *υἱος* a son, *εμαθεν* he learned *την ὑπακοην* obedience *αφ' ὧν* from the [things] which *επαθεν* he suffered : 9. και and *τελειωθεις* having been made perfect, *εγενετο* he became *πασι* to all *τοις ὑπακουουσιν* who are obedient *αυτω* to him *αιτιος* the author *σωτηριας αιωνιου* of eternal salvation : 10. *προσ-*

αγορευθεις having been called ὑπο του Θεου by God αρχιερευσ a high priest κατα την ταξιν according to the order Μελχισεδεκ of Melchisedec.

11. Περὶ οὗ concerning whom ὁ λογος the discourse ἡμιν [is] for us πολυς much και and δυσερμηνευτος difficult λεγειν to speak ; επει since γεγονατε ye have become νωθροι dull ταις ακοαις in [your] hearings. 12. Και γαρ for indeed οφειλונτες ye who ought ειναι to be διδασκαλοι teachers δια τον χρονον owing to the time, παλιν again εχετε have χρεαν need του διδασκειν of teaching ὑμας you, τινα what [are] τα στοιχεια the first principles της αρχης of the beginning των λογικων of the oracles του Θεου of God : και and γεγονατε have become εχοντες as having χρεαν need γαλακτος of milk, και and ου not στερεας τροφης of solid food. 13. Πας γαρ for every one ὁ μετεχων who partaketh γαλακτος of milk απειρος [is] unskilful λογου in the word δικαιοσυνης of righteousness : εστι γαρ for he is νηπιος an infant. 14. Ἡ δε στερεα τροφη but strong food εστιν is τελειων belonging to those full grown των εχοντων who have δια την εξιν through habit, τα αισθητηρια their senses γεγυμνασμενα exercised προς διακρισιν for a discernment καλου τε both of good και and κακου of evil.

CHAPTER VI.

1. Διὸ wherefore αφεντες having left τον

λογον the word της αρχης of the principle του Χριστου of Christ, φερωμεθα let us be borne επι την τελειοτητα on to perfection: μη not καταβαλλομενοι laying παλιν again θεμελιον the foundation μετανοιας of repentance απο νεκρων εργων from dead works, και and πιστεως of faith επι Θεον on God, 2. διδαχης of the doctrine βαπτισμων of baptisms, επιθεσεως τε and of laying on χειρων of hands, αναστασεως τε and of the resurrection νεκρων of the dead, και and κριματος αιωνιου of eternal judgment. 3. Και and ποιησομεν we will do τουτο this, εανπερ if indeed ο Θεος God επιτρεπη permit. 4. Αδυνατον γαρ for [it is] impossible, τους φωτισθεντας [as to] those who have been enlightened απαξ once, γευσαμενους τε and [who have] tasted της δωρεας επουρανιου of the heavenly gift, και and γενηθεντας who have been made μετοχους partakers Πνευματος Αγιου of the Holy Ghost, 5. και and γευσαμενους who have tasted καλον ρημα the good word Θεου of God, δυναμεις τε and the powers μελλοντος αιωνος of the world about to be, 6. και and παραπεσοντας who have fallen away, ανακαινιζειν to renew [them] παλιν again εις μετανοιαν to repentance ανασταυρουντας [those] who crucify εαυτοις to themselves τον υιον the son του Θεου of God και and παραδειγματιζοντας make a public shame [of him]. 7. Γη γαρ for the earth, η πιουσα which drinketh τον υετον the ruin ερχομενον coming επ' αυτης on it πολλακις often-

times, *και* and *τικτουσα* [which] bringeth forth *βοτανην* herbage *ευθετον* fit *εκεινοις* for those *δι' οἷς* by whom *και* also *γεωργειται* it is cultivated, *μεταλαμβανει* partakers *ευλογιας* of blessing *απο του Θεου* from God : 8. *εκφερουσα δε* but producing *ακανθας* thorns *και* and *τριβολους* briars, *αδοκιμος* [it is] rejected *και* and *εγγυς καταρας* near to cursing, *ἧς* of which *το τελος* the end *εις καυσιν* [is] for burning. 9. *Πεπεισμεθα δε* but we have been persuaded of *τα κρειττονα* better things *και* and *εχομενα* things connected *σωτηριας* with salvation *περι υμων* concerning you, *αγαπητοι* O beloved, *ει* *και* although *λαλουμεν* we speak *οὕτω* thus. 10. *Ὁ γαρ Θεος* for God *ουκ αδικος* [is] not unrighteous *επιλαθесθαι* to forget *του εργου υμων* your work, *και* and *του κοπου* [your] labour *της αγαπης* of love, *ἧς* which *ενδειξασθε* ye shewed *εις το ονομα αυτου* towards his name, *διακονησαντες* having ministered *τοις ἁγιοις* to the saints, *και* and *διακονουντες* [still] ministering. 11. *Επιθυμουμεν δε* but we desire *εκαστον* each *υμων* of you *ενδεικνυσθαι* to show *την αυτην σπουδην* the same diligence *προς την πληροφοριαν* for the full assurance *της ελπιδος* of hope *αχρι τελους* until the end : 12. *ινα* that *μη γενησθε* ye may not become *νωθροι* slothful, *μιμηται δε* but followers *των κληρονομουντων* of those who inherit *τας επαγγελιας* the promises *δια πιστεως* through faith *και* and *μακροθυμιας* long-suffering. 13. *Ὁ γαρ Θεος* for God, *επαγγελιαμενος* having

promised τῷ Ἀβρααμ to Abraham ἐπεὶ since εἶχεν he had [it in his power] ὁμοσαι to swear κατ' οὐδενος μείζονος by no one greater. ὡμοσε sware καθ' ἑαυτου by himself, 14. λεγων saying, Ἡ μὴν surely εὐλογων blessing εὐλογησῶ I will bless σε thee, και and πληθυνων multiplying πληθυνῶ I will multiply σε thee. 15. Καὶ and οὕτω thus μακροθυμησας having patiently endured ἐπετυχεν he lighted upon της ἐπαγγελίας the promise. 16. Ἄνθρωποι μὲν γὰρ for men indeed ὀμνουνσι swear κατὰ τοῦ μείζονος by the greater, και and ὁ ὄρκος the oath εἰς βεβαίωσιν for confirmation αυτοῖς [is] to them περας an end πάσης ἀντιλογίας of all controversy: 17. ἐν ᾧ in which ὁ Θεὸς God, βουλομενος wishing περισσότερον more abundantly ἐπιδειξαι to show τοῖς κληρονομοῖς to the heirs της ἐπαγγελίας of promise το ἀμεταθετον the unchangeableness της βουλῆς αὐτου of his counsel, ἐμεσιτευσεν interposed ὄρκῳ with an oath: 18. ἵνα that δια δύο πραγμάτων ἀμεταθετῶν by two immutable things, ἐν οἷς in which ἀδύνατον [it was] impossible Θεὸν that God ψευσασθαι should lie, ἐχῶμεν we may have ἰσχυραν παρακλήσιν strong consolation οἱ καταφυγοντες who have fled κρατησαι to lay hold της προκειμένης ἐλπίδος of the hope set before [us]: 19. ἣν which ἐχόμεν we have ὥς as ἀγκυραν an anchor της ψυχῆς of the soul ἀσφαλὴ τε both sure και and βεβαίαν steadfast, και and εἰσερχομένην which entereth εἰς τὸ ἐσωτερον into

that [which is] inside του καταπετασματος of the veil : 20. όπου whither προδρομος the forerunner υπέρ ἡμῶν of behalf of us, Ιησους Jesus, εισηλθεν has entered, γενομενος having been made αρχιερεus a high priest εις τον αιωνα to eternity κατα την ταξιν according to the order Μαλχισεδεκ of Melehisedec.

CHAPTER VII.

1. Οὗτος γὰρ ὁ Μελχισεδεκ for this Melchisedec, βασιλεus king Σαλημ of Salern, ιερεus priest του Θεου του ὑψιστου of the most high God, ὁ συναντησας who met with Αβρααμ Abraham ὑποστρεφοντι returning απο της κοπης from the slaughter των βασιλεων of the kings, και and ευλογησας [who] blessed αυτον him : 2. ᾧ to whom και also Αβρααμ Abraham εμερισε dealt out δεκατην a tenth [part] απο παντων from all : πρωτον μεν at first indeed ἐρμηνευομενος being interpreted βασιλεus a king δικαιοσυνης of righteousness, επειτα δε but afterwards και also βασιλεus king Σαλημ of Salem : ὁ which εστιν is, βασιλεus king ειρηνης of peace ; 3. απατωρ without father, αμητωρ without mother, αγενεαλογητος without family descent : εχων having μητε neither αρχην beginning ημερων of days, μητε nor τελος end ζωης of life : αφωμοιωμενος δε but having been made like τῷ υἱῷ to the son του Θεου of God ; μενει remaineth ιερεus a priest εις το διηνεκες for perpetuity. 4. Θεωρειτε δε but consider, πηλικος how great

οὗτος this man [was], ᾧ to whom *και* also *Αβρααμ* Abraham ὁ πατριάρχης the patriarch ἔδωκε gave *δεκατην* a tenth [part] *των ακροθι- νων* of the spoils. 5. *Και οἱ μεν* and those indeed *εκ των υἱων* from the sons *Λεῦι* of Levi *λαμβάνοντες* [who] receive *την ἱερατει- αν* the priesthood *εχουσιν* have *εντολην* a commandment *αποδεκατουν* to take tithes from *τον λαον* the people *κατα τον νομον* according to the law, *τουτεστι* that is, *τους αδελφους αυτων* their brethren, *καιπερ* even though *εξ- εληλυθοτας* having come out *εκ της οσφυος* from the loins *Αβρααμ* of Abraham: 6. ὁ δε *μη γενεαλογουμενος* but he who is not reckoned of descent *εξ αυτων* from them *δεδεκατωκε* received tithes from *τον Αβρααμ* Abraham, *και* and *ευλογηκε* blessed *τον εχοντα* him who had *τας επαγγελιας* the promises. 7. *Χωρις δε πασης αντιλογιας* but without all contradic- tion *το ελαττον* the less *ευλογειται* is blessed *υπο του κρειττονος* by the greater. 8. *Και* and ὡδεμεν here indeed *ανθρωποιμεν αποθνησ- κοντες* dying *λαμβάνουσι* receive *δεκατας* tithes: *εκει δε* but there *μαρτυρουμενος* he who is borne witness of *ὅτι* that *ζη* he lives. 9. *Και* and ὡς as *ειπειν* to say *επος* the word, *Λεῦι* Levi *και* also ὁ *λαμβάνων* who receiveth *δεκατας* tithes *δεδεκατῶται* hath been tithed *δια Αβρααμ* through Abraham: 10. *ην γαρ* for he was *ετι* yet *εν οσφυϊ* in the loins *του πατρος* of [his] father, *ὅτε* when ὁ *Μελχισεδεκ* Melchisedec *συνηντησε* met *αυτω* him. 11. *Εἰ μεν ουν* if

indeed then τελειωσις perfection ην was δια της Λευϊτικῆς ἱερωσύνης through the Levitical priesthood, ὁ γὰρ λαὸς for the people νενομοθετήτο had been instructed in the law ἐπ' αὐτῇ by it, τίς χρεία what need [is there] ἐτι yet ἕτερον ἱερεὺς that another priest ἀνιστασθαι should rise up κατὰ τὴν τάξιν according to the order Μελχισεδεκ of Melchisedec, καὶ and οὐ λεγεσθαι not be called κατὰ τὴν τάξιν according to the order Ααρων of Aaron? 12. Τῆς γὰρ ἱερωσύνης for the priesthood μετατιθεμένης being changed, ἐξ ἀνάγκης of necessity γινεται there becomes καὶ also μεταθεσις a change νομοῦ of the law. 13. Ἐφ' ὃν γὰρ for [he] respecting whom ταῦτα these things λεγεται are spoken μετεσχῆκεν had a share φύλης ἑτέρας of another tribe, ἀφ' ἧς from which οὐδεὶς no one προσεσχῆκε gave attendance τῷ θυσιαστηρίῳ at the altar. 14. Προδηλὸν γὰρ for [it is] præevident ὅτι that ὁ Κύριος ἡμῶν our Lord ἀνατεταλκε sprang ἐξ Ἰουδα from Judah: εἰς ἣν φύλην with respect to which tribe Μωϋσῆς Moses ἐλάλησε spoke οὐδὲν nothing περὶ ἱερωσύνης concerning priesthood. 15. Καὶ and ἐστὶν it is ἐτι yet περισσότερον more abundantly καταδηλὸν manifest, εἰ if κατὰ τὴν ὁμοιότητα according to the similitude Μελχισεδεκ of Melchisedec ἕτερος ἱερεὺς another priest ἀνίσταται arises, 16. ὅς who γεγορευ has been made οὐ not κατὰ νομὸν according to the law ἐντολῆς σαρκικῆς of a carnal commandment, ἀλλὰ but κατὰ δυν-

αμιν according to the power *ζωης ακαταλυτου* of an indissoluble life. 17. *Μαρτυρει γαρ* for he testifieth *ὅτι* that, ‘*Συ* thou [art] *ἱερευσ* a priest *εις τον αιωνα* to eternity *κατα την ταξιν* according to the order *Μελχισεδεκ* of Melchisedec. 8. *Γινεται μεν γαρ* for there is indeed made *αθετησις* an annulling *προαγουσης εντολης* of the preceding commandment *δια το ασθενες* on account of that [which is] weak *και ανωφελες* unprofitable *αυτης* of it: 19. *ὁ γαρ νομος* for the law *ετελειωσεν* perfected *ουδεν* nothing, *επεισαγωγή* δε but the bringing in *κρειττονος ελπιδος* of a better hope [did], *δι’ ἧς* through which *εγγιζομεν* we draw near *τω Θεω* to God. 20. *Και καθ’ ὃσον* inasmuch as *ου* not *χωρις ὀρκωμοσιαις* without an oath [he was made a priest], *οἱ μεν γαρ* for some *εισιν* are *γεγονοτες* made *ἱερεις* priests *χωρις ὀρκωμοσιαις* without oath; 21. *ὁ δε* but he, *μετα ὀρκωμοσιαις* with oath, *δια του λεγοντος* through him who said *προς αυτον* to him: ‘*Κυριος* the Lord *ωμοσε* sware *και ου μεταμεληθησεται* he will not repent.’ ‘*Συ* thou [art] *ἱερευσ* a priest *εις τον αιωνα* to eternity *κατα την ταξιν* according to the order *Μελχισεδεκ* of Melchisedec:’ 22. *κατα τοσουτον* by so much *Ιησους* Jesus *γεγονεν* has been made *εγγυος* the surety *κρειττονος διαθηκης* of a better covenant. 23. *Και οἱ μεν* they indeed *εισιν* are *γεγονοτες* become *πλειονες ἱερεις* more priests, *δια το κωλυεσθαι* owing to being prevented *παραμενειν* to remain *θανατω*

by death: 24. *ὁ δε* but he, *δια το αυτον* *μενειν* owing to his remaining *εις τον αιωνα* to eternity, *εχει* hath *την ιερωσυνην* the priesthood *απαραβατον* untransferable: 25. *ὁθεν* whence *δυναται* he is able *και* also *σωζειν* to save *εις το παντελες* to the uttermost *τους προσερχομενους* those who come *τω Θεω* to God *δι' αυτου* through him, *ζων* as he lives *παντοτε* always *εις το εντυγχανειν* to make intercession *υπερ αυτων* on behalf of them. 26. *Τοιουτος γαρ αρχιερεως* for such a high priest *επρεπεν* was becoming *ημιν* to us, *ὁσιος* [being] holy, *ακακος* free from evil, *αμιαντος* undefiled, *κεχωρισμενος* separated *απο των αμαρτωλων* from sinners, *και* and *γενομενος* made *υψηλοτερος των ουρανων* higher than the heavens: 27. *ὁς* who *ουκ εχει* hath not *καθ' ημεραν* [day] by day *αναγκην* necessity, *ὡσπερ* as *οι αρχιερεις* the high priests, *αναφερειν* to offer up *θυσιας* sacrifices, *προτερον* first *υπερ των ιδιων αμαρτιων* for their own sins, *επειτα* afterwards *των* for those *του λαου* of the people: *εποιησε γαρ* for he did *τουτο* this *εφαπαξ* once, *ανενεγκας* having offered up *εαυτον* himself. 28. *Ὁ γαρ νομος* for the law *καθιστησιν* appoints *αρχιερεις* high priests *ανθρωπους* men *εχοντας* having *ασθενειαν* infirmity: *ὁ δε λογος* but the word *της ὀρκωμοσιας* of the oath, *της* which [is] *μετα τον νομον* since the law, [appointeth] *υιον* the son *τον τετελειωμενον* which is perfected *εις τον αιωνα* to eternity.

CHAPTER VIII.

1. *Επι δε τοις λεγομενοις* but upon the things spoken of, *κεφαλαιον* the summary [is] *εχομεν* we have *τοιουτον αρχιερεα* such a high-priest, *ος* who *εκαθισεν* has his seat *εν δεξια* on the right-hand *του θρονου* of the throne *της μεγαλωσυνης* of majesty *εν τοις ουρανοις* in the heavens, 2. *λειτουργος* a minister *των αγιων* of the saints, *και* and *της σκηνης της αληθινης* of the true tabernacle, *ην* which *ο Κυριος* the Lord *επηξε* pitched, *και* and *ου* not *ανθρωπος* man. 3. *Πας γαρ αρχιερευς* for every high-priest *καθισταται* is appointed *εις το* for the [purpose] *προσφερειν* to offer *δωρι τε* both gifts *και* and *θυσιας* sacrifices : *οθεν* whence *αναγκαιον* [it is] necessary *και τουτου* that this [man] also *εχειν* have *τι* something *ο* which *προσενεγκη* he may offer. 4. *Ει μεν γαρ* for if indeed *ην* he was *επι γης* on earth, *ουδ' αν ην* he would not be *ιερευς* a priest, *οντων των ιερεων* there being priests *των προσφεροντων* who offer *τα δωρα* gifts *κατα τον νομον* according to the law : 5. *οιτινες* who *λατρευουσι* serve *υποδειγματι* under the example *και* and *σκια* shadow *των επουρανιων* of heavenly things, *καθως* even as *Μωϋσης* Moses *κεχρηματισται* was warned of, *μελλων* being about *επιτελειν* to complete *την σκηνην* the tabernacle : ‘*Ορα γαρ* for see,’ *φησιν* he says, ‘*ποιησης* that thou make *παντα* all things *κατα τον τοπον* according to the pattern *τον δειχθεντα* which has been shewn *σοι* to

thee *εν τῷ ὄρει* in the mount.' 6. *Νυνι δε* but now *τετευχεν* he has met with *διαφορωτερας λειτουργιας* a more excellent ministry, *ὅσω* by as much as *εστιν* he is *μεσιτης* mediator *και* also *κρειττονος διαθηκης* of a better covenant, *ἥτις* which *νενομοθετηται* has been established *επι κρειττοσιν επαγγελιαις* upon better promises. 7. *Ει γαρ* for if *ἡ πρωτη ἐκεινη* that first [covenant] *ην* was *αμεμπτος* faultless, *τοπος* a place *δευτερας* for the second *ουκ αν εξητειτο* would not have been sought. 8. *Μεμφομενος γαρ* for finding fault *αυτοις* with them, *λεγει* he saith, '*Ιδου* behold *ἡμεραι* the days *ερχονται* come, *λεγει* saith *ὁ Κυριος* the Lord, *και* and *συντελεσω* I will complete *διαθηκην καινην* a new covenant *επι τον οικον* with the house *Ισραηλ* of Israel *και* and *επι τον οικον* with the house *Ιουδα* of Judas: 9. *ου* not *κατα την διαθηκην* according to the covenant *ἣν* which *εποιησα* I made *τοις πατρασιν αυτων* with their fathers *εν ἡμερα* in the day *επιλαβομενου μου* of my taking hold *αυτων* of them *της χειρος* by the hand *εξαγαγειν* to lead out *αυτους* them *εκ γης* from the land *Αιγυπτου* of Egypt: *ὅτι* because *αυτοι* they *ουκ ενεμειναν* did not remain *εν τη διαθηκη μου* in my covenant, *καγω* and I *ημελησα* was unmindful *αυτων* of them, *λεγει* saith *Κυριος* the Lord. 10. '*Οτι* because *αυτη* this [is] *ἡ διαθηκη* the covenant, *ἣν* which *διαθισσμαι* I will arrange *τω οικῳ* with the house *Ισραηλ* of Israel *μετα τας ἡμερας ἐκεινας* after

those days, *λεγει* saith *Κυριος* the Lord ; *διδους* giving *νομους μου* my laws *εις την διανοιαν αυτων* into their mind, *και* and *επιγραφω* I will write *αυτους* them *επι καρδιας αυτων* on their hearts : *και* and *εσομαι* I will be *αυτοις* to them *εις Θεον* for a God, *και* and *αυτοι* they *εσονται* shall be *μοι* to me *εις λαον* for a people. 11. *Και* and *ου μη διδαξωσι* they shall not teach, *εκάστος* each one *τον πλησιον αυτου* his neighbour *και* and *εκάστος* each one *τον αδελφον αυτου* his brother *λεγων* saying, ' *Γνωθι* know *τον Κυριον* the Lord : ' *οτι* because *παντες* all *ειδησουσι* shall know *με* me, *απο μικρου* from the small one *αυτων* of them *εως* unto *μεγαλου* the great one *αυτων* of them. 12. ' *Οτι* because *εσομαι* I will be *ιλεως* merciful *ταις αδικiais αυτων* to their unrighteousness, *και* and *ου μη μνησθω* I will not remember *ετι* any longer *των ιμαρτιων αυτων* their sins *και* and *των ανομιων αυτων* their iniquities. 13. *Εν τω* in the [fact] *λεγειν* [that he] saith *Καινην* a new [covenant] *πεπαλαιωκεν* he has made old *την πρωτην* the first, *το δε παλαιουμενον* but that which groweth old *και* and *γηρασκον* becometh aged *εγγυς* [is] near *αφανισμού* on disappearance.

CHAPTER IX.

1. ' *Ημεν ουν πρωτη σκηνη* the first tabernacle then indeed *ειχεν* had *και* also *δικαιωματα* ordinances *λατρειας* of religious service *το τε αγιον κοσμικον* and the worldly sanc-

tuary. 2. Σκηνη γαρ for a tabernacle κατασκευασθη was built, η πρωτη the first εν η in which η was η τε λυχνια both the candlestick, και and η τραπεζα the table, και and η προθεσις the putting forth των αρτων of bread, ητις which λεγεται is called αγια holy 3. Μετα δε το δευτερον καταπετασμα but after the second vail σκηνη [is] the tabernacle, η λεγομενη which is called αγια the holy αγιων of holies, 4. εχουσα having χρυσουν θυμιατηριον a golden censer, και and την κιβωτον the ark της διαθηκης of the covenant περικεκαλυμμενην covered round παντοθεν on every side χρυσιω with gold, εν η in which [was] σταμνος χρυση the golden pot εχουσα holding το μαινα the manna, και and η ραβδος the wand Ααρων of Aaron η βλαστησασα which budded, και and αι πλακες the tables της διαθηκης of the covenant: 5. υπερανω δε αυτης but over it Χερουβιμ the Cherubim δοξης of glory κατασκιαζοντα overshadowing το ιλαστηριον the mercy-seat: περι ων concerning which ουκ εστιν it is not [for us] νυν now λεγειν to speak κατα μερος particularly. 6. Τουτων δε κατασκευασμενων but these things having been arranged ουτω thus, οι μεν ιερεις the priests indeed διαπαντος always εισιασιν enter εις την πρωτην σκηνην into the first tabernacle επιτελουντες accomplishing τας λατρειας the religious services: 7. εις δε την δευτεραν but into the second ο αρχιερευς the high priest [went] μονος alone απαξ once του ενιαυτου in

the year, *ου* not *χωρις αίματος* without blood, *ὃ* which *προσφέρει* he offers up *ὑπερ ἑαυτου* for himself *και* and *των αἰσθηματων* the errors *του λαου* of the people. 8. *του πνευματος του ἁγιου* the Holy Ghost *δηλοντος* manifesting *τουτο* this, *την ὁδον* that the way *των ἁγιων* of the sanctuaries *μηπω πεφανερωσθαι* has not yet been manifested, *της πρωτης σκηνης* the first tabernacle *ετι* still *εχουσης* having *στασιν* a standing : 9. *ἡτις* which [is] *παραβολη* a figure *εις τον καιρον* for the time *τον ενεστηκοτα* which is present ; *καθ' ὃν* according to which *δωρα τε* both gifts *και* and *θυσαι* sacrifices *προσφέρονται* are offered up, *μη δυναμεναι* [which are] not able *τελειωσαι* to make perfect *τον λατρευοντα* him who ministers *κατα συνειδησιν* as to the conscience, 10. *μονον* only *επι βρωμασι* for foods, *και* and *πομασι* for drinks, *και* and *διαφοροις βαπτισμοις* divers washings *και* and *δικαιωμασιν* ordinances *σαρκος* of the flesh *επικειμενα* being imposed on [them] *μεχρι καιρου* until the time *διορθωσεως* of reformation : 11. *Χριστος δε* but Christ *παραγενομενος* having come, *αρχιερεως* a high priest *των αγαθων* of good things *μελλοντων* about to be, *δια της μειζονος* by the greater *και* and *τελειοτερης σκηνης* more perfect tabernacle, *ου* not *χειροποιητου* made by hands, *τουτεστιν* that is, *ου* not *ταυτης της κτισεως* of this structure, 12. *ουδε* nor *δι' αίματος* by the blood *τραγων* of goats *και* and *μοσχω* of

calves, *δια δε τον ιδιου αίματος* but through his own blood *εισηλθεν* he entered *εφαπαξ* for once *εις τα άγια* into the holy places, *εύραμενος* having found *αιωνιαν λυτρωσιν* eternal redemption. 13. *Ει γαρ* for if *το αίμα* the blood *ταυρων* of bulls *και* and *τραγων* of goats, *και* and *σποδος* the ashes *δαμαλεως* of a heifer, *ραντιζουσα* sprinkling *τους κεκοινωμενους* the defiled, *άγιαζει* sanctifieth *προς την καθαροτητα* to the purifying *της σαρκος* of the flesh, 14. *ποσω* by how much *μαλλον* more *το αίμα* will the blood *του Χριστου* of Christ, *ος* who *δια Πνευματος αιωνιου* through the eternal Spirit *προσηνεγκεν* offered up *εαυτον* himself *αμωμον* spotless *τω Θεω* to God, *καθαριει* purge *την συνειδησιν υμων* your conscience *απο νεκρων εργαων* from dead works *εις το λατρευειν* to serve *Θεω ζωντι* the living God? 15. *Και* and *δια τουτο* owing to this *εστιν* he is *μεσιτης* the mediator *διαθηκης καινης* of the new Testament, *όπως* that, *θανατου γενομενου* death having come, *εις απολυτρωσιν* for redemption *των παραβασεων* of the transgressions *επι τη πρωτη διαθηκη* on the first testament, *οί κεκλημενοι* those who have been called *λαβωσι* might receive *την επαγγελιάν* the promise *της αιωνιου κληρονομιας* of the eternal inheritance. 16. *Οπου γαρ* for where *διαθηκη* testament [is], *αναγκη* [there is] necessity *θανατον* that the death *του διαθεμενου* of the testator *φερεσθαι* should be adduced. 17. *Διαθηκη γαρ* for a testament *βεβαια* is confirmed *επι νεκροις* upon the dead: *επει*

since *μη ποτε ισχυει* it never has force *οτε* when *ο διαθεμενος* the testator *ζη* may be living. 18. *Οθεν* whence *ουδε* not even *η πρωτη* the first [testament] *εγκεκαινισται* has been dedicated *χωρις αιματος* without blood. 19. *Πασης γαρ εντολης* for every commandment *κατα νομον* according to the law *λαληθεισης* having been spoken *παντι τω λαω* to all the people *υπο Μουσεως* by Moses, *λαβων* he having taken *το αιμα* the blood *των μοσχων* of calves *και* and *τραγων* goats *μετα υδατος* with water *και* and *εριου κοκκινου* scarlet wool *και* and *υσσωπου* hyssop, *ερραντισε* sprinkled *αυτο τε το βιβλιον* both the book itself *και* and *παντα τον λαον* all the people, 20. *λεγων* saying, *Τουτο* this [is] *το αιμα* the blood *της διαθηκης* of the testament, *ης* which *ο Θεος* God *ενετειλατο* enjoined *προς υμας* on you. 21. *Ερραντισε δε* but he sprinkled *ομοιως* likewise *τω αιματι* with blood *και* both *την σκηνην* the tabernacle *και* and *παντα τα σκευη* all the vessels *της λειτουργιας* of the ministry. 22. *Και* and *σχεδον* nearly *παντα* all things *καθαριζεται* are purged *κατα τον νομον* according to the law *εν αιματι* by means of blood, *και* and *χωρις αιματεκχυσιας* without shedding of blood *ου γινεται* there is not *αφεσις* remission. 23. *Αναγκη μεν ουν* [there was] indeed therefore necessity *τα υποδειγματα* that the patterns *των* of the things *εν τοις ουρανοις* in the heavens *καθαριζεσθαι* be purified *τουτοις* by these; *αυτα δε τα επουρανια* but the heavenly things

themselves *κρείττοσι θυσiais* by better sacrifices *παρα ταυτας* beyond these. 24. 'Ο γαρ Χριστος for Christ *ουκ εισηλθεν* has not entered *εις χειροποιητα ἁγια* to the holy places made with hands, *αντιτυπα* the figures *των αληθινων* of the true ones; *αλλα* but *εις αυτον τον ουρανον* into heaven itself, *εμφανισθηναι* [that he] should appear *νυν* now *τω προσωπω* before the face *εου* of God *υπερ υμων* on behalf of us: 25. *ουδε* nor, *ινα* that *προσφερη* he should offer *εαυτον* himself *πολλακις* oftentimes, *ωσπερ* as *ο αρχιερευς* the high-priest *εισερχεται* entereth *εις τα ἁγια* into the holy places *καθ' ενιαυτον* [year] by year *εν αιματι αλλοτριω* with blood of others: 26. *επει* since *εδει* it were necessary *αυτον* that he *παθειν* should have suffered *πολλακις* oftentimes *απο καταβολης* from the foundation *κοσμου* of the world: *νυν δε* but now *απαξ* once *επι συντελεια* towards the conclusion *των αιωνων* of worlds, *πεφανερωται* he has been manifested, *εις αθετησιν* for the putting away *αμαρτιας* of sin, *δια της θυσιας* by the sacrifice *αυτου* of himself. 27. *Και* and *καθ' οσον* inasmuch as *αποκειται* it is reserved *τοις ανθρωποις* for men *αποθανειν* to die *απαξ* once, *μετα δε τουτο* but after this *κρισις* the judgment: 28. *οτως* so *ο Χριστος* Christ, *προσενεχθεις* having been offered up *απαξ* once *εις το ανενεγκεν* to bear *αμαρτιας* the sins *πολλων* of many, *οφθησεται* shall be seen *εκ δευτερου* for the second time *τοις απεκδεχομενοις* by those who look for

αυτον him, χωρις ἁμαρτίας without sin εις -
τηριαν to salvation.

CHAPTER X.

1. Ὁ γὰρ νόμος for the law, ἔχων having
σκιαν a shadow των αγαθων of good things
μελλοντων about to be, ου not αυτην την ει-
κονα the image itself των πραγματος of the
things, ουδεποτε never δυναται can ταις αυταις
θυσιας by those same sacrifices, ἃς which
προσφέρουσι they offer καθ' ἐνιαυτον [year]
by year εις το διηνεκες for a continuance, τελ-
ειωσαι make perfect τους προσερχεμενους
those who come to [them]. 2. Ἐπει since
ουκ αν επανσαντο would they not have ceased
προσφερομεναι being offered, δια το owing to
the [fact] τους λατρευοντας that those who
worship, κεκαθαρμενους having been purged
ἅπαξ once, εχειν have μηδεμιαν συνειδησιν no
conscience ετι any longer ἁμαρτιων of sins?
αλλα but εν αυταις in those [sacrifices] ανα-
μνησις [there is] remembrance again ἁμαρ-
τιων of sins κατ' ἐνιαυτον [year] by year. 4.
Αδυνατον γαρ for it is not possible αἷμα that
the blood ταυρων of bulls και and τραγων of
goats αφαιρειν should take away ἁμαρτίας sins.
5. Διὸ wherefore εισερχομενος he entering εις
τον κοσμον into the world, λεγει saith: 'Ουκ
ηθελησας thou didst not wish θυσιαν sacrifice
και and προσφοραν offering, κατηρτισω δε but
thou didst prepare σωμα a body μοι for me.'
6. Ουκ ευδοκησας thou wast not well pleased

in *ὄλοκαυτώματα* burnt offerings *και* and [sacrifices] *περι ἁμαρτίας* for sin. 7. *Τότε* then *ειπον* I said 'Ιδου behold *ἤκω* I come; *εν κεφαλιδι* in the volume *του βιβλιου* of the book *γεγραπται* it has been written *περι εμου* concerning me: *του ποιησαι* for the [purpose] to do *το θελημα σου* thy will, *ὁ Θεος* oh God. 8. *Ανωτερον* above *λεγων* saying *ὅτι* that *ουκ ηθελησας* thou didst not wish for *θυσιαν* sacrifice, *και* and *προσφοραν* offering *και* and *ὄλοκαυτώματα* burnt offerings *και* and [offering] *περι ἁμαρτίας* for sin, *ουδε* nor *ευδοκησας* wast thou well pleased [in them]: *αἵτινες* which *προσφέρονται* are offered *κατα τον νομον* according to the law: 9. *τοτε* then *ειρηκεν* he said, 'Ιδου behold, *ἤκω* I come *του ποιησαι* for the [purpose] to do *το θελημα σου* thy will, *ὁ Θεος* oh God;' *αναιρει* he taketh away *το πρωτον* the first, *ινα* that *στηση* he may estalish *το δευτερον* the second. 10. *Εν ᾧ θεληματι* in which will *εσμεν* we are *ἡγιασμενοι* sanctified *δια της προσφορας* through the offering up *του σωματος* of the body *του Ιησου Χριστου* of Jesus Christ *εφαπαξ* once. 11. *Και* and *πας μεν ιερευσ* every priest indeed *εστηκε* standeth *καθ' ἡμεραν* [day] by day *λειτουργων* ministering *και* and *προσφέρον* offering up *πολλακις* oftentimes *τας αυτας θυσιας* the same sacrifices, *αἵτινες* which *ουδεποτε* never *δυνανται* can *περιελειν* take away *ἁμαρτίας* sins. 12. *Αυτος δε* but he, *προσενεγκας* having offered up *μιαν θυσιαν* one sacrifice

ὑπὲρ ἁμαρτιῶν for sins, ἐκάθισε sat down εἰς το διηνεκες for a continuance ἐν δεξιά on the right hand τοῦ Θεοῦ of God: 13. το λοιπον as to the rest ἐκδεχομενος awaiting ἕως until οἱ ἐχθροὶ αὐτοῦ his enemies τεθῶσι should be placed ὑποποδιον a footstool τῶν ποδῶν αὐτοῦ for his feet. 14. Μία γὰρ προσφορά for by one offering τετέλειωκεν he has perfected εἰς το διηνεκες for a continuance τοὺς ἁγιαζομενους those who are sanctified. 15. Καὶ το Πνεῦμα δὲ το ἅγιον but the Holy Ghost also μαρτυρεῖ testifieth ἡμῖν to us: μετὰ γὰρ το προειρηκεναι for after having said before, 16. 'Αὕτη this [is] ἡ διαθήκη the covenant, ἣν which δια-
θησομαι I will arrange πρὸς αὐτοὺς with them μετὰ τὰς ἡμέρας ἐκεῖνας after those days, λέγει saith Κύριος the Lord, δίδους putting νομοὺς μου my laws ἐπὶ καρδίας αὐτῶν on their hearts, καὶ and ἐπιγράψω I will write αὐτοὺς them ἐπὶ τῶν διανοιῶν αὐτῶν on their minds: 17. καὶ and οὐ μὴ μνησθῶ I will not remember ἐτι any longer τῶν ἁμαρτιῶν αὐτῶν their sins καὶ and τῶν ανομιῶν αὐτῶν their iniquities. 18. 'Οπου δὲ but where [there is] ἀφεσις remission τούτων of these, οὐκ ἐτι [there is] no longer προσφορά offering περὶ ἁμαρτίας for sin.

19. Ἐχοντες οὖν having then, ἀδελφοὶ brethren, παρρησίαν boldness εἰς τὴν εἰσοδὸν for the entering τῶν ἁγίων of the sanctuaries ἐν τῷ αἵματι by the blood Ἰησοῦ of Jesus, 20. ὁδὸν a way προσφάτον new καὶ and ζῶσαν

living, ἣν which *ενεκαινισεν* he has consecrated ἡμῖν to us *δια του καταπετασματος* through the veil, *τουτεστι* that is, *της σαρκος αὐτου* his flesh: 21. *και* and [having] *ιερεα μεγαυ* a great priest *επι τον οικον* over the house του Θεου of God, 22. *προσερχωμεθα* let us come μετ' *αληθινης καρδιας* with a true heart *εν πληροφορια* in the fulness *πιστεως* of faith, *ερραντισμενοι* having been sprinkled *τας καρδιας* as to our hearts *απο συνειδησεως πονηρας* from evil conscience: 23. *και* and *λελουμενοι* having been washed *το σωμα* as to our body *υδατι καθαρω* with pure water, *κατεχωμεν* let us hold fast *την ομολογiam* the profession *της ελπιδος* of hope *ακλινη* unyielding; *ο γαρ επαγγελιαμενος* for he who promised *πιστος* [is] faithful: 24. *και* and *κατανωμεν* let us consider *αλληλους* each other *εις παροξυσμον* to the stirring up *αγαπης* of love *και* and *καλων εργων* of good works, 25. *μη εγκαταλειποντες* not abandoning *την επισυναγωγην* the assembling together *εαυτων* of ourselves, *καθως* as [is] *εθος* the custom *τισι* with some, *αλλα* but *παρακαλουντες* exhorting: *και* and *τοσουτω* by so much *μαλλον* the more *οσω* in as much as *βλεπετε* ye see *την ημεραν* the day *εγγιζουσιν* drawing near. 26. *Αμαρτανοντων γαρ ημων* for if we sin *εκουσιως* willingly *μετα το λαβειν* after having received *την επγνωσιν* the knowledge *της αληθειας* of the truth, *ουκ ετι* no longer *απολειπεται* is there left *θυσια* a sacrifice *περι αμαρτιων* for sins: 27. *φοβε-*

ρα δε τις εκδοχη but a certain fearful awaiting
 κρισεως of judgement, και and ζηλος indigna-
 tion πυρος of fire, μελλοντος [which is] about
 εσθιειν to devour τους υπεναντιους the adver-
 saries. 28. 'Αθετησας τις a man who rejects
 νομον the law Μωϋσεως of Moses αποθιησκει
 χωρις οικτιρων without mercy επι δυσιν
 on [the evidence of] two ή or τρισι μαρτυσι
 three witnesses: 29. ποσῳ by how much χει-
 ρονος τιμωριας of a worse punishment, δοκειτε
 think ye, αξιωθησεται will he be thought wor-
 thy ο καταπατησας who has trodden under
 foot τον υιον the son Θεου of God, και and
 ήγησαμενος [who] has reckoned κοινον as defil-
 ed το αιμα the blood της διαθηκης of the
 covenant, εν ᾧ in which ήγιασθη he was sanc-
 tified, και and ενυβρισας [who] has insultingly
 treated το Πνευμα the Spirit της χαριτος of
 grace? 30. Οιδαμεν γαρ for we know τον
 ειποντα him who said, 'Εκδικησις vengeance
 εμοι [belongeth] to me, εγω I ανταποδωσω
 will repay, λεγει saith Κυριος the Lord.' Και
 and παλιν again, 'Κυριος the Lord κρινει shall
 judge τον λαον αυτου his people.' 31. Φοβε-
 ρον fearful [is] το εμπεσειν the falling εις
 χειρας into the hands Θεου ζωντος of the
 living God. 32. Αναμιμνησκεσθε δε but call
 to mind τας ήμερας the days προτερον former-
 ly, εν αις in which, φωτισθεντες having been
 enlightened, υπεμεινατε ye endured πολλην
 αθλησιν much conflict παθηματων of suffer-
 ings: 33. τουτο μεν in this respect indeed,

θεατριζομενοι being made a spectacle ονειδισ-
 μοις τε both by reproaches και and θλιψεσι
 by sufferings: τουτο δε but in the other respect,
 γενηθεντες having been made κοινωνοι parta-
 ers των αναστρεφόμενων of those who were
 used οὕτως thus: 34. και γαρ for indeed
 συνεπαθησατε ye had compassion τοις δεσ-
 μοις μου with my bonds, και and προσεδε-
 ξασθε received μετα χαρας with joy την αρπα-
 γην the pillage των υπαρχοντων υμων of the
 things belonging to you, γνωσκοντες knowing
 εν εαυτοις in yourselves εχειν [that ye] have
 κρειττονα υπαρξιν a better substance και and
 μενουσαν one enduring εν ουρανοις in heaven.
 35. Μη ουν αποβαλητε cast not away there-
 fore την παρρησιαν υμων your confidence, ητις
 which εχει hath μισθαποδοσιαν μεγαλην great
 recompence. 36. Εχετε γαρ for ye have χρεIAN
 need υπομονης of patience, ινα that, ποιησαν-
 τες having done το θελημα the will του Θεου
 of God, κομισησθε ye may receive to yourselves
 την επαγγελIαν the promise. 37. Επι γαρ
 for yet μικρον a little οσον οσον whatever it may
 be, ο ερχομενος he who is coming ηξει will come,
 και and ου χρονιει will not tarry. 38. 'Ο δε
 δικαιος but the just [man] ζησεται shall live
 εκ πιστεως from faith: και and εαν if [any
 one] υποστειληται should draw back, η ψυχη
 μου my soul ουκ ευδοκει is not well pleased εν
 αυτω in him. 39. 'Ημεις δε but we ουκ εσ-
 μεν are not υποστολης of the drawing back
 εις απωλειαν to destruction. αλλα but πιστεως

of belief *εις περιποιησιν* to the saving *ψυχης* of the soul.

CHAPTER XI.

1. *Πιστις* δε but faith *εστιν* is *υποστασις* the substance *ελπιζομενων* of [things] hoped for, *ελεγχος* the proof *πραγματων* of things *ου βλεπομενων* not seen. 2. *Εν ταυτη γαρ* for in this *οι πρεσβυτεροι* the elders *εμαρτυρηθησαν* were well reported of. 3. *Πιστει* by faith *νοουμεν* we perceive *τους αιωνας* that the worlds *κατηρτισθαι* have been framed *ρηματι* by the word *Θεου* of God, *εις το* to the [end] *τα βλεπομενα* that things seen *μη γεγονεναι* have not been made *εκ φαινομενων* from those which appear. 4. *Πιστει* by faith *Αβελ* Abel *προσηνεγκεν* offered up *τω Θεω* to God *πλειονα θυσιαν* a more excellent sacrifice *παρα Καϊν* than Cain, *δι' ης* through which *εμαρτυρηθη* he was testified *ειναι* to be *δικαιος* righteous, *του Θεου* God *μαρτυρουντος* testifying *επι τοις δωροις αυτου* to his gifts : *και* and *δι' αυτης* by it *αποθανων* he having died *ετι* yet *λαλειται* is spoken of. 5. *Πιστει* by faith *Ενωχ* Enoch *μετετεθη* was translated *του* for the [purpose] *μη ιδειν* not to see *θανατον* death *και* and *ουχ ευρισκετο* was not found, *διοτι* because *ο Θεος* God *μετεθηκε* translated *αυτον* him : *προ γαρ της μεταθεσεως αυτου* for before his translation *μεμαρτυρηται* he has been testified *ευηρεστηκεναι* to have been well pleasing *τω Θεω* to God. 6. *Χωρις δε πιστεως*

but without faith αδυνατον [it is] impossible *ευαρεστησαι* to please [him]: *δει γαρ* for it is necessary *τον προσερχομενον* that he who cometh τῷ Θεῷ to God *πιστευσαι* should believe *ὅτι* that *ἐστιν* he is, *και* and [that] *γινεται* he becomes *μισθαποδοτης* a rewarder *τοις ἐκζητουσι* to those who seek out *αυτον* him.

7. *Πιστει* by faith *Νωε* Noah, *κρηματισθεις* having been warned *περι των* of [things] *μηδεπω* not as yet *βλεπομενων* seen, *ευλαβηθεις* having been moved with fear, *κατεσκευασε* prepared *κιβωτον* an ark *εις σωτηριαν* for the preservation *του οικου* of his house; *δι' ἧς* by which *κατεκρινε* he judged *τον κοσμον* the world, *και* and *εγενετο* became *κληρονομος* heir *δικαιοσυνης* of righteousness *της* which is *κατα πιστιν* according to faith.

8. *Πιστει* by faith *Αβρααμ* Abraham, *καλουμενος* being called *εξελθειν* to go out *εις τον τοπον* to the place *ὁν* which *ημελλεν* he was about *λαμβανειν* to receive *εις κληρονομian* for an inheritance, *ὑπηκουσεν* obeyed, *και* and *εξηλθεν* he went out, *μη επισταμενος* not knowing *που* whither *ερχεται* he is coming.

9. *Πιστει* by faith *παρωκησεν* he took up his sojourn *εις την γην* in the land *της επαγγελιας* of promise, *ὥς* as if *αλλοτριαν* a strange [land], *κατοικησας* having dwelt *εν σκηναις* in tabernacles *μετα Ισαακ* with Isaac *και* and *Ιακωβ* Jacob *των συγκληρονομων* his co-heirs *της επαγγελιας της αυτης* of the same promise:

10. *εξεδεχετο γαρ* for he looked for *την πολιν*

the city *εχουσιν* having *τους θεμελιους* foundations, *ἧς* of which *τεχνιτης* the builder *και* and *δημιουργος* maker [is] *ὁ εὖς* God.

11. *Πιστει* by faith *και* also *αυτη Σαρρα* Sara herself *ελαβε* received *δυναμιν* strength *εις καταβολην* for the laying down *σπερματος* of seed, *και* and *ετεκε* gave birth *παρα καιρον* beyond the season *ἡλικιας* of fit age, *επει* since *ἡγησατο* she reckoned *πιστον* as faithful *τον επαγγειλαμενον* him who promised. 12. *Διο* wherefore *και* also *εγεννηθησαν* there were born *αφ' ἑνος* from one, *και* and *νεκρωμενου* [him who] was dead *ταυτα* as to these things, *καθως* even as [many] as *τα αστρα* the stars *του ουρανου* of heaven *τω πληθει* in multitude, *και* and *ὡς εἰ* as if *ἡ αμμος ἡ αναριθμητος* the innumerable sand *ἣ* which [is] *παρα το χειλος* by the shore *της θαλασσης* of the sea. 13. *Οὔτοι παντες* all these *απεθανον* died *κατα πιστιν* according to faith, *μη λαβοντες* not having received *τας επαγγελιας* the promises, *αλλα* but *ιδοντες* having seen *αυτας* them *πορωθεν* from afar, *και* and *πεισθεντες* having been persuaded, *και* and *ασπασαμενοι* having greeted [them], *και* and *ὁμολογησαντες* having confessed *ὅτι* that *εἰσι* they are *ξενοι* strangers *και* and *παρεπιδημοι* sojourners *επι της γης* upon the earth. 14. *Οἱ γαρ λεγοντες* for those who say *τοιαυτα* such things *εμφανιζουσι* show plainly *ὅτι* that *επιζητουσι* they are earnestly seeking *πατριδα* a country. 15.

Και and *ει μεν* if indeed *εμνημονευον* they remembered *εκεινης* that [country] *αφ' ης* from which *εξηλθον* they came out, *ειχον αν* they would have had *καιρον* time *ανακαμψαι* to return: 16. *νυνι δε* but now *ορεγονται* they are desirous *κρειττονος* of a better *του τεστιν* that is, *επουρανιου* a heavenly one: *διο* wherefore *ο Θεος* God *ουκ επαισχυνεται* is not ashamed of *αυτους* them, *επικαλεισθαι* to be called *Θεος αυτων* their God: *ητοιμασε γαρ* for he has prepared *πολιν* a city *αυτοις* for them. 17. *Πιστει* by faith *Αβρααμ* Abraham *πειραζομενος* being tempted *προσενηνοχεν* offered up *τον Ισαακ* Isaac, *και* and *ο αναδεξαμενος* he who received *τας επαγγελιας* the promises *προσεφερεν* offered *τον μονογενη* [his] only begotten [son]: 18. *προς ον* to whom *ελαληθη* it was spoken, ‘*Οτι* that *εν Ισαακ* in Isaac *σοι σπερμα* thy seed *κληθησεται* shall be called’: 19. *λογισαμενος* having reckoned *οτι* that *ο Θεος* God *δυνατος* [was] able *εχειρειν* to raise [him:] *και* even *εκ νεκρων* from the dead: *οθεν* whence *και* also *εκομισατο* he received *αυτον* him *εν παραβολη* in a figure. 20. *Πιστει* by faith *Ισαακ* Isaac *ευλογησε* blessed *τον Ιακωβον* Jacob *και* and *τον Ησαν* Esau *περι των μελλοντων* concerning the things about to be. 21. *Πιστει* by faith *Ιακωβ* Jacob *αποθνησκων* dying *ευλογησε* blessed *εκαστον* each *των υιων* of the sons *Ιωσηφ* of Joseph: *και* and *προσεκυνησε* worshipped, *επι το ακρον* [leaning] on the end *της ραβδου αυτου* of his staff. 22.

Πιστει by faith **Ιωσηφ** Joseph, **τελευτων** dying **εμνημονευσε** mentioned **περι της εξοδου** concerning the going out **των υιων** of the children **Ισραηλ** of Israel, **και** and **ενετειλατο** gave orders **περι των οστων αυτου** concerning his own bones. 23. **Πιστει** by faith **Μωϋσης** Moses, **γεννηθεις** having been born, **εκρυβη** was hidden **τριμηνον** for the space of three months **υπο των πατερων αυτου** by his parents, **διοτι** because **ειδον** they saw **το παιδιον** that the child **αστειον** [was] beautiful; **και** and **ουκ εφοβηθησαν** were not afraid of **το διαταγμα** the command **του βασιλεως** of the king. 24. **Πιστει** by faith **Μωϋσης** Moses, **γενομενος** having become **μεγας** full-grown **ηρνησατο** denied **λεγεσθαι** to be called **υιος** the son **θυγατρος** of the daughter **Φαραω** of Pharaoh. 25. **ελομενος** choosing **μαλλον** rather **συγκακουνχεισθαι** to suffer evil together **τω λαω** with the people **του Θεου** of God, **η** than **εχειν** to have **απολαυσιν** the enjoyment **αμαρτιας** of sin **προς καιρον** for a time: 26. **ηγησαμενος** having counted **τον ονειδισμον** the reproach **του Χριστου** of Christ **μειζονα πλουτον** as greater riches **των θησαυρων** than the treasures **εν Αιγυπτω** in Egypt: **απεβλεπε γαρ** for he looked **εις την μισθαποδοσιαν** to the reward. 27. **Πιστει** by faith **κατελιπεν** he left **Αιγυπτον** Egypt, **μη φοβηθεις** not having feared **τον θυμον** the anger **του βασιλεως** of the king; **εκαρτερησε γαρ** for he endured **ως** as if **ορωι** seeing **τον αορατον** the invisible one. 28.

Πιστει by faith **πεποιηκεν** he performed **το πασχα** the Passover **και την προσχυσιν** the sprinkling **του αίματος** of blood, **ίνα μη** lest **ὁ ολοθρευων** he who destroyed **τα πρωτοτοκα** the first born **θυγη** should touch **αυτων** them. 29. **Πιστει** by faith **διεβησαν** they crossed **την ερυθραν θαλασσαν** the Red sea **ὡς** as if **δια ξηρας** by dry [land]: **ἧς** of which **οἱ Αιγυπτιοι** the Egyptians, **λαβοντες** having made **πειραν** an attempt, **κατεποθησαν** were swallowed up. 30. **Πιστει** by faith **τα τειχη** the walls **Ιεριχω** of Jericho **επεσε** fell, **κυκλωθεντα** having been encompassed **ἐπὶ ἑπτα ἡμερας** for seven days. 31. **Πιστει** by faith **Ῥααβ** Rahab **ἡ πορινη** the harlot **ου συναπωλετο** did not perish together **τοις απειθησασι** with those who believed not, **δεξαμενη** having received **τους κατασκοπους** the spies **μετ' ειρηνης** with peace, 32. **Και** and **τι** what **ετι** yet **λεγω** do I say? **Ὁ γαρ χρονος** for the time **επιλειψει** will fail **με** me **διηγουμενον** relating **περι Γεδεων** concerning Gedcon, **Βαρακ τε** and Barak, **και Σαμψων** Sampson, **και Ιεφθαε** Jephthae, **Δαβιδ τε** and David **και Σαμουηλ** Samuel, **και των προφητων** the prophets; 33. **οἱ** who **δια πιστεως** through faith **κατηγωνισαντο** subdued **βασιλειας** kingdoms, **ειργασαντο** wrought **δικαιοσυνην** righteousness, **επετυχον** obtained **επαγγελιων** promises, **εφραξαν** stopped **στοματα** the mouths **λεοντων** of lions, 34. **εσβεσαν** quenched **δυναμιν** the power **πυρος** of fire, **εφυγον** escaped **στοματα** the

edges *μαχαίρας* of the sword, *ενεδυναμωθησαν* were made strong *απο ασθενειας* from infirmity, *εγενηθησαν* became *ισχυροι* mighty *εν πολεμω* in war, *εκλιναν* turned to flight *παρεμβολας* the armies *αλλοτριων* of aliens : 35. *γυναικες* women *ελαβον* received *τους νεκρους αυτων* their dead *εξ αναστασεως* from resurrection : *αλλοι δε* but others *ετυμpanισθησαν* were tortured *ου προσδεξαμενοι* not expecting *την απολυτρωσιν* redemption, *ινα* that *τυχωσι* they might meet with *κρειττονος αναστασεως* a better resurrection : 36. *ετεροι δε* but others *ελαβον* took *πειραν* trial *εμπαιγμων* of mockings *και* and *μαστιγων* of scourgings, *ετι δε* and moreover *δεσμων* of bonds *και* and *φυλακης* imprisonment : 37. *ελιθασθησαν* they were stoned, *επρισθησαν* they were sawn asunder, *επειρασθησαν* were tempted, *απεθανον* died *εν φονη* by slaying *μαχαίρας* of the sword : *περιηλθον* they wandered about *εν μηλωταις* in sheep-skins, *εν αιγειοις* *δερμασιν* in the hides of goats : *υστερουμενοι* being destitute, *θλιβομενοι* afflicted, *κακουχουμενοι* maltreated ; 38. *ων* of whom *ο κοσμος* the world *ουκ ην* was not *αξιος* worthy : *πλανωμενοι* wandering about *εν ερημiais* in deserts, *και* and *ορεσιν* in mountains, *και* and *σπηλαιois* in caves, *και* and *ταις οπαις* in the dens *της γης* of the earth. 39. *Και* and *ουτοι παντες* all these *μαρτυρηθεντες* having been well reported of *δια της πιστεως* through faith, *ουκ εκομισαντο* did not receive *την επαγγελιαν* the promise.

40. του Θεου God προβλεψαμενου having provided τι κρειττον something better περι ἡμων for us, ἵνα that μη τελειωθωσι they should not be perfected χωρις ἡμων without us.

CHAPTER XII.

1. Τοιγαρουν therefore ἡμεις let us, εχοντες who have και also τοσoutον νεφος such a great cloud μαρτυρων of witnesses περικειμενων lying about ἡμιν us, αποθεμενοι having laid aside παντα ογκον every incumbrance, και and την ευπεριστατον ἁμαρτιαν the easily encompassing sin, τρεχωμεν run δι' ὑπομονης by patience τον αγωνα the race προκειμενον set before ἡμιν us: 2. αφορωντες looking εις τον αρχηγον to the author και and τελειωτην perfecter της πιστεως of [our] faith Ιησουν Jesus, ος who αντι της χαρας in exchange for the joy προκειμενης set before αυτω him, ὑπεμεινεν endured σταυρον the cross, καταφρονησας having despised αισχυνης the shame, εκαθισε τε and sat down εν δεξια on the right hand του θρονου of the throne του Θεου of God. 3. Αναλογισασθε γαρ for consider τον ὑπομεμενηκοτα him who endured τοιαυτην αντιλογιαν such contradiction ὑπο των ἁμαρτωλων by sinners εις αὐτον against himself, ἵνα μη least καμητε ye should be weary, εκλυομενοι becoming faint ταις ψυχαις ὑμων in your minds.

4. Ουπω αντικατεστητε ye have not as yet

resisted *μεχρις αίματος* even unto blood *ανταγωνιζομενοι* contending *προς την άμαρτιαν* against sin, 5. *και* and *εκλελησθε* ye have forgotten *της παρακλησεως* the exhortation *ήτις* which *διαλεγεται* speaketh *ύμιν* to you *ώς* as *υίοις* to children, 'Τίε μου *Ο* my son, *μη ολιγωρει* do not despise *παιδειας* the discipline *Κυριου* of the Lord, *μηδε* nor *εκλυου* faint *ελεγχομενος* being rebuked *ύπ' αυτου* by him : 6. *όν γαρ* for whom *Κυριος* the Lord *αγαπα* loveth, *παιδευει* he chastiseth : *μαστιγοι δε* but he scourgeth *παντα υιον* every son *όν* whom *παραδεχεται* he receiveth. 7. *Ει* if *ύπομενετε* ye endure *παιδειαν* chastisement, *ό Θεος* God *προσφερεται* bears himself *ύμιν* to you *ώς* as *υίοις* to sons ; *τις γαρ υιος* for what son [is there] *όν* whom *πατηρ* the father *ου παιδευει* doth not chastise ? 8. *Ει δε* but if *εστε* ye are *χωρις παιδειας* without chastisement, *ής* of which *παντες* all *γεγονασιν* have been *μετοχοι* partakers, *αρα* then *εστε* ye are *νοθοι* bastards *και* and *ου υιοι* sons. 9. *Ειτα* then *ειχομεν* we had *τους μεν πατερας ήμων* our fathers *της σαρκος* of the flesh *παιδευτας* as chastisers, *και* and *ενετρεπομεθα* revered [them] : *ουχ ύποταγησομεθα* shall we not be obedient *πολλω* much more *τω πατρι* to the father *των πνευματων* of spirits, *και* and *ζησομεν* live ? 10. *Οί μεν γαρ* for they indeed *επαιδευον* chastised [us] *προς ολιγας ήμερας* for a few days, *κατα το δοκουν* according to that which seemed fit *αυτοις* to

them; ὁ δὲ but he εἰς το συμφέρον for that which is profitable [to us] εἰς το μεταλαβεῖν to the being partakers της ἁγιότητος αὐτοῦ of his holiness. 11. Πᾶσα δὲ παιδεία but all chastisement πρὸς μὲν το παρὸν for the [time] present οὐ δοκεῖ does not seem εἶναι to be χαράς [a matter] of joy, ἀλλὰ but λύπης of grief: ὕστερον δὲ but afterwards ἀποδίδωσιν it gives back καρπὸν εἰρηνικὸν peaceful fruit δικαιοσύνης of righteousness τοῖς γυμνασμένοις to those who are exercised δι' αὐτῆς by it. 12. Διὸ wherefore ἀνορθώσατε lift up τὰς παρεμμένας χεῖρας the relaxed hands καὶ and τὰ παραλελυμένα γόνατα the enfeebled knees: 13. καὶ and ποιήσατε make τροχίας ὀρθὰς straight paths τοῖς ποσὶν ὑμῶν for your feet, ἵνα μὴ lest το χωλὸν that [which is] lame ἐκτραπῇ should be turned out of the way: μᾶλλον δὲ but rather [that] ἰαθῇ it should be healed. 14. Διωκετε follow εἰρηνὴν peace μετὰ πάντων with all [men], καὶ and τὸν ἁγιασμόν holiness, χωρὶς οὗ without which οὐδεὶς no one ὀψεται shall see τὸν Κύριον the Lord: 15. ἐπισκοποῦντες looking carefully μὴ τις lest any one ὕστερων [may be] failing ἀπο της χάριτος from the grace τοῦ Θεοῦ of God: μὴ lest τις ῥίζα any root πικρίας of bitterness φουρῇ springing ἀνω up ἐνοχλῇ may trouble [you], καὶ and διὰ ταύτης through this πολλοὶ many μιανθῶσι be defiled: 16. μὴ lest [there should be] τις πόρνος any fornicator ἢ or βεβηλὸς profane, ὥς as Ἡσαὺ Esau, ὅς

who *αντι βρωσεως μιας* for one meal *απεδοτο* gave in exchange *τα πρωτοτοκια αυτου* his birthrights. 17. *Ιστε γαρ* for ye know *οτι* that, *και μετεπειτα* afterwards also *θελων* wishing *κληρονομησαι* to inherit *την ευλογιαν* the blessing *απεδοκιμασθη* he was rejected. *ου γαρ ευρε* for he did not find *τοπον* a place *μετανοιας* of repentance, *καιπερ* even though *εκζητησας* having eagerly sought *αυτην* it *μετα δακρυων* with tears.

18. *Ου γαρ προσεληλυθατε* for ye have not come *ψηλαφωμενω ορει* to the mount [which might be] touched, *και* and *κεκαυμενω* which has burned *πυρι* with fire, *και* and *γνοφω* to blackness, *και* and *σκοτω* to darkness, *και* and *θυελλη* to tempest, 19. *και* and *ηχω* to sound *σαλπιγγος* of trumpet, *και* and *φωνη* to the voice *ρηματων* of words, *ης* which [voice] *οι ακουσαντες* those who heard *παρητησαντο* entreated *λογον* that the word *μη προστεθηναι* should not be continued *αυτοις* to them. 20. *Ουκ εφερον γαρ* for they did not endure *το διαστελλομενον* that which was commanded: *Καν* and if *θηριον* a beast *θυγη* should touch *του ορους* the mountain, *λιθοβοληθησεται* he shall be stoned, *η* or *κατατοξευθησεται* he shall be pierced through *βολιδι* with a dart: 21. *και* and *ουτω φοβερον* so dreadful *ην* was *το φανταζομενον* that which appeared, *Μωϋσης* Moses *ειπε* said, *Ειμι* I am *εκφοβος* exceedingly alarmed *και* and *εντρομος* trembling: 22. *αλλα* but *προσεληλυθατε* ye have

come *Σιων ορει* to mount Sion, *και* and *πολει* to the city *Θεου ζωντος* of the living God *Ἱερουσαλημ επουρανω* to the heavenly Jerusalem, *και* and *μυριασι* to myriads *αγγελων* of angels, 23. *πανηγυρει* to the general assembly *και* and *εκκλησια* church *πρωτοτοκων* of the first-born *απογεγραμμενων* which have been written *εν ουρανοις* in heaven, *και* and *Θεω* to God *κριτη* the judge *παντων* of all, *και* and *πνευμασι* to the spirits *δικαιων* of just men *τετελειωμενων* made perfect, 14. *και* and *μεσιτη* to the mediator *νεας διαθηκης* of the new covenant, *Ιησου* Jesus, *και* and *αίματι* to the blood *ῥαντισμου* of sprinkling, *λαλουντι* which speaketh *κρειττονα* better things *παρα τον Αβελ* beyond Abel. 25. *Βλεπετε* see *μη παραιτησηςθε* that ye do not refuse *τον λαλουντα* him who speaketh. *Ει γαρ* for if *εκεινοι* they *παραιτησαμενοι* [who] refused *τον χρηματιζοντα* him who spake *επι της γης* on the earth *ουκ εφυγον* did not escape, *πολλω μαλλον* by much the more *ημεις* we *οι αποστρεφομενοι* who turn ourselves away from *τον* him [who speaketh] *απ' ουρανων* from heaven [shall not escape]: *ου* of whom *η φωνη* the voice *τοτε* at that time *εσαλευσε* shook *την γην* the earth: *νυν δε* but now *επηγγελται* he has promised, *λεγων* saying, *Ἐτι* yet *απαξ* once *εγω* I *σειω* shake *ου μονον* not only *την γην* the earth, *αλλα* but *και* also *τον ουρανον* the heaven.' 27. *Το δε* but [saying] *Ἐτι* yet *απαξ* once,' *δηλοι* signi-

fieth *την μεταθεσιν* the removal *των σαλευομενων* of the things shaken, *ὡς* as *πεποιημενων* of things which have been made, *ἵνα* that *τα μη σαλευομενα* the things not shaken *μεινῃ* may remain. 28. *Διὸ* wherefore *παραλαμβάνοντες* receiving *βασιλειαν* a kingdom *ασαλευτον* that cannot be shaken, *εχωμεν* let us have *χαριν* grace, *δι' ἧς* by which *λατρουωμεν* we may serve *τῷ Θεῷ* God *ευαρεστως* acceptably, *μετα αιδους* with reverence *και* and *ευλαβειας* godly fear: 29. *και γαρ* for indeed *ὁ Θεος ἡμων* our God [is] *πυρ καταναλισκον* a consuming fire.

CHAPTER XIII.

1. *Ἡ φιλαδελφια* let brotherly love *μενετω* abide. 2. *Μη ἐπιλανθανεσθε* be not forgetful *της φιλοξενιας* of hospitality to strangers: *δια ταυτης γαρ* for by this *τινες* some *ελαθον ζενισαντες* have unknowingly entertained *αγγελους* angels. 3. *Μιμνησκεσθε* remember *των δεσμιων* those bound *ὡς* as-if *συνδεδεμενοι* having been bound with [them]: *των κακουχουμενων* those suffering evil, *ὡς* as *οντες* being *και αυτοι* yourselves also *εν σωματι* in the body. 4. *Ὁ γαμος* marriage *τιμιος* [is] honourable *εν πασιν* in all, *και* and *ἡ κοιτη* the bed *αμικτος* [is] undefiled: *ὁ δε Θεος* but God *κρινει* will judge *πορνους* whoremongers *και* and *μοιχους* adulterers. 5. *Ὁ τροπος* [let your] mode of life [be] *αφιλαργυρος* free from love of money: *αρκου-*

μενοι being content τοις παρουσι with the things present to you; αυτος γαρ for he himself ειρηκεν hath said, 'Ου μη ανω I will not leave σε thee, ουδε nor ου μη εγκαταλιπω will I forsake σε thee:' 6. ώστε so that ήμας we θαρρουντας being bold λεγειν say, 'Κυριος the Lord εμοι is to me βοηθος an helper, και and ου φοβηθησομαι I will not fear τι what ανθρωπος man ποιησει shall do μοι to me. 7. Μνημονευετε remember των ήγουμενων those who have command ήμων over you, οίτινες who ελαλησαν spake τον λογον the word του Θεου of God ήμιν to you: ών of whom, αναθεωρουντες having considered την εκβασιν the end της αναστροφης of [their] conversation, μιμεισθε imitate την πιστιν the faith.

8. Ιησους Χριστος Jesus Christ ό αυτος the same χθες yesterday και and σημερον to day, και and εις τους αιωνας to eternities. 9. Μη παραφερεσθε be not borne about ποικιλαις by divers και and ξεναις διδαχαις strange doctrines: καλον γαρ for [it is] good την καρδιαν that the heart βεβαιουσθαι be established χαριτι by grace, ου not βρωμασι with meats, εν οίς by which οί περιπατησαντες those who have walked ουκ ωφεληθησαν have not been profited. 10. Εχομεν we have θυσιαστηριον an altar, εξ ου from which οί λατρευοντες those who serve τη σκηνη the tabernacle ουκ εχουσιν have not εξουσιαν authority φαγειν to eat.

11. 'Ων γαρ ζων for of what beasts το αίμα the blood εισφερεται is brought in εις τα άγια

into the sanctuary *δια του αρχιερεως* by the high-priest *περι ἁμαρτίας* for sin, *τα σώματα* the bodies *τουτων* of these *κατακαίεται* are burned *ἐξω* outside *της παρεμβολης* of the camp: 12. *διο* wherefore *και* also *Ιησους* Jesus, *ἵνα* that *ἀγίαση* he might sanctify *τον λαον* the people *δια του ιδιου αἵματος* by his own blood, *ἐπαθε* suffered *ἐξω της πυλης* outside of the gate. 13. *Τοιουν* therefore *ἐξερχωμεθα* let us go forth *προς αυτον* to him *ἐξω της παρεμβολης* outside of the camp, *φεροντες* bearing *ονειδισμον αυτου* his reproach: 13. *ου γαρ εχομεν* for we have not *ὧδε* here *μενουσαν πολιν* an abiding city, *αλλα* but *ἐπιζητουμεν* we seek *την μελλουσαν* that which is about to be. 15. *Δι' αυτου ουν* through him therefore *αναφερωμεν* let us offer *θυσιαν* the sacrifice *αινεσεως* of praise *τῷ Θεῳ* to God *διαπαντος* continually, *τουτεστι* that is, *καρπον* the fruit *χειλεων* of the lips *ὁμολογουντων* celebrating praises *τῷ ονοματι αυτου* to his name. 16. *Μη δε επιλανθανεσθε* but be ye not forgetful *της ευποιας* of the doing of good *και* and *κοινωνιας* of communication: *τοιανταις γαρ θυσιαis* for in such sacrifices *ὁ Θεος* God *ευαρεσταιται* is well pleased.

17. *Πειθεσθε* obey *τοις ἡγουμενοις* those who have rule *ὑμων* over you, *και* and *ὑπεικετε* submit yourselves: *αυτοι γαρ* for they *αγρυπνουσι* keep watch *ὑπερ των ψυχων ὑμων* over your souls, *ὡς* as if *αποδωσοντες* to render *λογον* account, *ἵνα* that *ποιωσι* they may do

τουτο this μετα χαρας with joy, και and μη στεναζοντες not grieving; τουτο γαρ for this αλυσιτελες [is] unprofitable ὑμιν to you. 18. Προσευχεσθε pray περι ἡμων for us: πεποιθαμεν γαρ for we trust ὅτι that εχομεν we have καλην συνειδησιν a good conscience, θελοντες wishing εν πασιν in all things αναστρεφεισθαι to conduct ourselves καλως honestly. 19. Παρακαλω δε but I beseech you περισσοτερωσ more earnestly ποιησαι to do τουτο this, ινα that αποκατασταθω I may be restored ὑμιν to you ταχιον more quickly.

20. Ὁ δε Θεος but may the God της ειρηνης of peace, ὁ αναγαγων who brought back εκ νεκρων from the dead τον Κυριον ἡμων our Lord Ιησουν Jesus, τον ποιμενα μεγαν the great shepherd των προβατων of the sheep, εν αιματι by the blood διαθηκης αιωνιου of the eternal covenant, 21. καταρτισαι make perfect ὑμας you εν παντι εργω αγαθω in every good work, εις το ποιησαι to do το θελημα αυτου his will, ποιων doing εν ὑμιν in you το ευαρεστον that [which is] well pleasing ενωπιον αυτου in sight of him, δια Ιησου Χριστου through Jesus Christ: ᾧ to whom ἡ δοξα [be] glory εις τους αιωνας to eternities των αιωνων of eternities. Αμην Amen.

22. Παρακαλω δε but I beseech ὑμας you, αδελφοι brethren, ανεχεσθε bear with του λογου the word της παρακλησεως of exhortation: και γαρ επεστειλα for I have also sent a letter ὑμιν to you δια βραχεων in few words.

23. Γινώσκετε know τον αδελφον that [our] brother Τιμοθεον Timothy απολελυμενον [has been] released, μεθ' ου with whom, εαν if ερχηται he come ταχιον quickly, οψομαι I shall see υμας you. 24. Ασπασασθε salute παντας all τους ηγουμενους those who hold rule υμων over you, και and παντας τους αγιους all the saints. Οι those απο της Ιταλιας from Italy ασπαζονται salute υμας you. 25. Η χαρις grace μετα παντων υμων [be] with you all. Αμην Amen.

[Εγγραφη it was written προς Έβραιοις to the Hebrews απο της Ιταλιας from Italy δια Τιμοθεου by Timothy.]

KEYS TO THE CLASSICS.

THE
TESTAMENT,

CONSTRUED FROM GREEK INTO ENGLISH
LITERALLY, AND WORD FOR WORD.

By THE REV. DR GILES,
RECTOR OF EUTTON, SURREY; AND FORMERLY FELLOW OF
CORPUS CHRISTI COLLEGE, OXFORD.

VOL. VIII. GENERAL EPISTLES & REVELATION

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THE SEVEN CATHOLIC EPISTLES.

I. EPISTLE OF SAINT JAMES.

Καθολικη επιστολη catholic epistle **Ιακωβου**
of James **του Αποστολου** the Apostle.

CHAPTER I.

1. **Ιακωβος** James, **δουλος** servant **Θεου** of God **και** and **Κυριου** of the Lord **Ιησου Χριστου** Jesus Christ **ταις δωδεκα φυλαις** to the twelve tribes, **ταις** which are **εν τη διασπορα** in the dispersion, **χαιρειν** health ! 2. **Αδελφοι μου** my brethren, **ηγησασθε** reckon [it] **πασαν χαραν** all joy **οταν** whenever **περιπεσητε** ye may fall **ποικιλοις πειρασμοις** in various temptations : 3. **γινωσκοντες** knowing **οτι** that **το δοκιμιον** the trial **της πιστεως υμων** of your faith **κατεργαζεται** worketh **υπομονην** patience. 4. **Η δε υπομονη** but let patience **εχეთω** have **τελειον εργον** perfect work, **ινα** that **ητε** ye may be **τελειοι** perfect **και** and **ολοκληροι** entire, **λειπομενοι** left wanting **εν μηδενι** in nothing. 5. **Ει δε** but if **τις** any one **υμων** of you **λειπεται** is wanting **σοφιας** of wisdom, **αιτειτω** let him ask **παρα του Θεου** from God **διδουτος** who

gives *πασι* to all *ἀπλως* simply, *και* and *μη* ονειδίζοντος who does not rebuke, *και* and *δοθησεται* it shall be given *αυτω* to him. 6. *Αιτειτω* δε but let him ask *εν πιστει* in faith, *διακρινομενος* wavering *μηδεν* nothing; *ο* γαρ *διακρινομενος* for he who wavereth *εικειν* is like *κλυδωνι* to a wave *θαλασσης* of the sea *ανεμιζομενω* driven by the wind *και* and *ριπιζομενω* tossed about. 7. *Μη* γαρ for let not *ο* *ανθρωπος* *εκεινος* that man *οιεσθω* think *οτι* that *ληψεται* he shall receive *τι* any thing *παρα του Κυριου* from the Lord. 8. *Ανηρ* διψυχος a double-minded man *ακαταστατος* [is] unstable *εν πασαις ταις οδοις αυτου* in all his ways. 9. *ο* δε *αδελφος* but let the brother *ο ταπεινος* who [is] humble *καυχασθω* rejoice *εν τω υψει* in the exaltation *αυτου* of himself: 10. *ο* δε *πλουσιος* but the rich [man] *εν τη ταπεινωσει αυτου* in his humiliation, *οτι* because *παρελευσεται* he shall pass away *ως* as *ανθος* a blade *χορτου* of grass. 11. *Ο* γαρ *ηλιος* for the sun *ανετειλεν* has risen *συν τω καυσωνι* with burning heat *και* and *εξηρανε* withered up *του χορτου* the grass, *και* and *το ανθος* the flower *αυτου* of it *εξεπεσεν* has fallen *και* and *η ευτρεπεια* the well-formed [fashion] *του προσωπου* of the appearance *αυτου* of it *απωλετο* is destroyed: *ουτω* thus *και* also *ο πλουσιος* the rich [man] *μαρανθησεται* shall fade away *εν ταις πορειαις αυτου* in his ways. 12. *Μακαριος* blessed [is] *ανηρ* the man *ος* who *υπομενει* endureth *πειρασμον* temptation; *οτι* because

γενομενος having been δοκιμος proved ληψεται he shall receive τον στεφανον the crown της ζωης of life ὃν which ὁ Κυριος the Lord ἐπηγγειλατο has promised τοις αγαπωσι to those who love αυτον him.

13. Μηδεις let no one πειραζομενος tempted λεγετω say: ὅτι that "Πειραζομαι I am tempted απο του Θεου from God; ὁ γαρ Θεος for God εστιν is απειραστος incapable of being tempted κακων of evil [things], αυτος δε and he πειραζει tempts ουδενα no one: 14. ἕκαστος δε but each πειραζεται is tempted, εξελκομενος being drawn away και and δελεαζομενος enticed ὑπο της ιδιαις επιθυμιας by his own lust: 15. εἰτα afterwards ἡ επιθυμια lust συλλαβουσα conceiving τικτει brings forth ἁμαρτιαν sin: ἡ δε ἁμαρτια and sin αποτελεσθεισα completed αποκυει brings forth θανατον death.

16. Μη πλανασθε do not err, αδελφοι μοι αγαπητοι my beloved brethren. 17. Πασα αγαθη δοσις every good gift, και and παν τελειον δωρημα every perfect gift εστιν is ανωθεν from above, καταβαινον descending απο του πατρος from the father των φωτων of lights παρ' ὧ with whom ουκ εστι there is not παραλλαγη variableness η or αποσκιασμα shadow τροπης of turning. 18. Βουληθεις having willed it απεκυησεν he begat ἡμας us, λογω with the word αληθειας of truth, εις το to the [end] ἡμας that we ειναι should be απαρχην τινα a certain first-fruit των κτισματων αυτου of his creatures.

19. Ὡστε so that, ἀδελφοὶ μου ἀγαπητοὶ my beloved brethren, πᾶς ἀνθρώπος let every man ἑστώ be ταχύς quick εἰς τὸ ἀκοῦσαι to hear, βραδύς slow εἰς τὸ λαλῆσαι to speak, βραδύς slow εἰς ὀργήν to anger; 20. ὀργή γὰρ for the anger ἀνδρός of man οὐ κατεργάζεται worketh not δικαιοσύνην the righteousness Θεοῦ of God. 21. Διὸ wherefore ἀποθεμενοὶ having put away πᾶσαν ῥυπαρίαν all filthiness καὶ and περισσεῖαν superfluity κακίας of wickedness, δεξασθε receive ye ἐν πραΰτητι in meekness τὸν ἐμφυτὸν λόγον the implanted word, τὸν δυναμενον which is able σῶσαι to save τὰς ψυχὰς ὑμῶν your souls. 22. Γίνεσθε δε but be ye ποιηταὶ doers λόγου of the word, καὶ and μὴ not ἀκροαταὶ hearers μόνον only, παραλογιζόμενοι deceiving ἑαυτοὺς yourselves: 23. ὅτι because εἰ if τις any one ἐστὶν is ἀκροατὴς a hearer λόγου of the word καὶ and οὐ not ποιητὴς a doer, οὗτος he εἰκεν is like ἀνδρὶ to a man κατανοοῦντι contemplating τὸ πρόσωπον the face τῆς γενέσεως αὐτοῦ of his birth ἐν ἐσοπτρῷ in a glass: 24. κατενόησε γὰρ for he beholds ἑαυτόν himself καὶ and ἀπεληλυθε departs, καὶ and εὐθεὺς straightway ἐπέλαθετο he forgets, ὅποιος of what kind ἦν he was. 25. ὁ δὲ παρακύψας but he who has looked εἰς νόμον τελεῖον into the perfect law τὸν which [is] τῆς ἐλευθερίας of liberty, καὶ and παραμεινας has remained [therein], οὗτος he γινόμενος being οὐ not ἀκροατὴς a hearer ἐπιλησμονῆς of forgetfulness, ἀλλὰ but ποιητὴς a doer ἐργου of the work.

οὗτος he εσται shall be μακαριος blessed εν τη ποιησει αυτου in his deed. 26. *Ει* if τις any one εν υμιν amongst you δοκει seems ειναι to be θρησκος religious, μη χαλιναγωγων not bridling γλωσσαν αυτου his tongue, αλλα but απατων deceiving καρδιαν αυτου his heart, η θρησκεια the religion τουτου of this man ματαιος is vain. 27. Καθαρα θρησκεια pure religion και and αμικτος undefiled παρα τη Θεω with God και and πατρι the father εστιν is αυτη this, επισκεπτεσθαι to visit ορφανους orphans και and χηρας widows εν τη θλιψει αυτων in their trouble, τηρειν to keep εαυτον himself ασπιλον unspotted απο του κοσμου from the world.

CHAPTER II.

1. Αδελφοι μου my brethren, μη εχετε have not την πιστιν the faith του Κυριου ημων of our Lord της δοξης of glory Ιησου Χριστου Jesus Christ εν προσωποληψiais in respect of persons. 2. *Εαν* γαρ for if ανηρ a man χρυσοδακτυλιος having a gold ring on his finger εν εσθητι λαμπρα in splendid apparel εισελθη should enter εις την συναγωγην υμων into your synagogue, και πτωχος δε and also a poor [man] εισελθη should come in εν ρυπαρα εσθητι in vile clothing: 3. και and επιβλεψητε ye should look with respect επι τον φορουντα upon him wearing την εσθητα την λαμπραν the beautiful clothing, και and ειπητε should say αυτω to him, "Συ καθου sit thou ωδε here

καλως in a good place," και and ειπητε should say τῷ πτωχῷ to the poor [man], "Σὺ στηθι stand thou ἐκεῖ there, ἢ or καθου sit ὧδε here ὑπο το υποποδιον μου under my footstool:" 4. και ου διεκριθητε did ye not both make a distinction ἐν ἑαυτοῖς amongst yourselves και and εγενεσθε become κριται judges διαλογισμων πονηρων of evil thoughts?" 5. Ακουσατε hear, αγαπητοι μου αδελφοι my beloved brethren, ουχ ὁ Θεος did not God ἐξελεξατο choose τους πτωχους the poor του κοσμου τουτου of this world, πλουσιους rich εν πιστει in faith, και and κληρονομους heirs της βασιλειας of the kingdom ἧς of which ἐπηγγειλατο he made a promise τοις αγαπωσι to those who love αὐτον him? 6. Ὑμεις δε but you ητιμασατε despised τον πτωχον the poor [man]. Ουχ οι πλουσιοι do not the rich καταδυναστεουσιν oppress ὑμων you, και and αυτοι themselves ἐλκουσι drag ὑμας you εις κριτηρια to judgment seats? 7. Ουκ αυτοι do not they βλασφημουσι blaspheme το καλον ονομα the good name το επικληθεν which has been called ἐφ' ὑμας on you? 8. Εἰ μεντοι if indeed τελειτε ye fulfil βασιλικον νομον the royal law, κατα την γραφην according to the scripture, Αγαπησεις thou shalt love τον πλησιον σου thy neighbour ὡς as σεαυτον thyself, ποιειτε ye do καλως well: 9. εἰ δε but if προσωποληπτειτε ye show respect to persons, εργαζεσθε ye work ἁμαρτιαν sin, ἐλεγχομενοι being convinced ὑπο του νομου by the law ὡς as παραβαται transgressors. 10

ὅστις γὰρ for whosoever τηρησει shall keep *τον ὅλον νομον* the whole law, *πταισει* δε but shall fail *εν ἐνι* in one [point], *γεγονεν* has become *ενοχος* guilty *παντων* of all. 11. Ὁ γὰρ εἰπων for he who said, “*Μη μοιχευσης* do not commit adultery,” *ειπε* said *και* also, “*Μη φονευσης* do not kill” : *ει* δε but if *ου μοιχευσεις* thou shalt not commit adultery, *φονευσεις* δε but shalt kill, *γεγονας* thou hast become *παραβατης* a transgressor *νομου* of the law. 12. Οὕτω so *λαλειτε* speak, *και* and οὕτω so *ποιειτε* do, ὡς as *μελλοντες* being about *κρινεσθαι* to be judged *δια νομον* by the law *ελευθεριας* of liberty ; 13. ἡ γὰρ *κρισις* for the judgment *ανιλεως* [shall be] without mercy *τω μη ποιησαντι* to him who hath not shown *ελεος* mercy ; *και* and *ελεος* mercy *κατακαυχεται* boasteth against *κρισεως* judgment.

14. Τί what [is] *το οφελος* the profit, *αδελφοι μου* my brethren, *εαν* if *τις* any one *λεγη* should say *εχειν* that he has *πιστιν* faith, *μη* δε *εχη* but have not *εργα* works ? *μη δυναται* can *η πιστις* faith *σωσαι* save *αυτον* him ? 15. *Εαν* δε and if *αδελφος* a brother *η* or *αδελφη* a sister *υπαρχωσι* should be *γυμνοι* naked, *και* and *ωσι* should be *λειπομενοι* wanting *της εφημερου τροφης* of daily food, 16. *τις* δε and any one *εξ υμων* of you *ειπη* should say *αυτοις* to them, “*Ῥπαγετε* go *εν ειρηνη* in peace, *θεκμαινεσθε* be ye warmed *και* and *χορταζεσθε* be filled,” *μη* δε *δωτε* but [if] ye do not give *αυτοις* to them *τα επιτηδεια* the necessaries *του*

σωματος for the body, τι what [is] το οφελος the profit? 17. Οὕτω thus και also ἡ πιστις faith, εαν μη unless εχη it should have εργα works, εστιν is νεκρα dead, καθ' ἑαυτην by itself. 18. Αλλα but τις any one ερει will say, “Συ thou εχεις hast πιστιν faith, καγω and I εχω have εργα works: δειξον show μοι to me την πιστιν σου thy faith εκ των εργαων σου from thy works, καγω and I δειξω will show σοι to thee την πιστιν μου my faith εκ των εργαων μου from my works. 19. Συ thou πιστευεις believest ὅτι that εστι there is ὁ εἰς Θεος the one God: ποιεις thou doest καλως well: και τα δαιμονια the devils also πιστευουσι believe και and φρισσουσι shudder. 20. Θελεις δε but willest thou γνωναι to know, ω κενε ανθρωπε O vain man, ὅτι that ἡ πιστις faith χωρις των εργαων without works εστιν is νεκρα dead? 21. Ουκ Αβρααμ was not Abraham, ὁ πατηρ ἡμων our father, εδικαιωθη justified εξ εργαων from works ανενεγκας having offered Ισαακ Isaac τον υἱον αυτου his son επι το θυσιαστηριον on the altar? 22. Βλεπεις seest thou ὅτι how ἡ πιστις faith συνηργει worked τοις εργαων αυτου with his works και and εκ των εργαων from works ἡ πιστις faith ετελειωθη was made perfect? 23. και and ἡ γραφη the scripture επληρωθη was fulfilled ἡ λεγουσα which says “Αβρααμ δε but Abraham επιστευσε believed τῷ Θεῳ God, και and ελογισθη it was imputed αυτῷ to him εἰς δικαιοσυνην for righteousness και and εκληθη he was called φιλος the friend

Θεου of God." 24. 'Ορατε ye see *τοιουνν* therefore *ὅτι* how *ανθρωπος* a man *δικαιουνται* is justified *ἐξ ἔργων* by works, *και* and *ου* not *ἐκ πίστεως* by faith *μονον* alone: 25. 'Ομοιως *δε* και and likewise also 'Ρααβ was not Rahab *ἡ πόρνη* the harlot *ἐδικαιωθη* justified *ἐξ ἔργων* by works *ὑποδεξαμενη* having received *τους ἀγγελους* the messengers *και* and *ἐκβαλουσα* having put them out *ἐτέρα ὁδῳ* by another way? 26. *ὡσπερ γαρ* for as *το σωμα* the body *χωρις πνευματος* without spirit *ἐστιν* is *νεκρον* dead, *οὕτω* so *και* also *ἡ πίστις* faith *χωρις των ἔργων* without works *ἐστιν* is *νεκρά* dead.

CHAPTER III.

1. *Μη γινεσθε* be not *πολλοι διδασκαλοι* many masters, *ἀδελφοι μου* my brethren, *ειδοτες* knowing *ὅτι* that *ληψομεθα* we shall receive *μειζον κριμα* greater condemnation. 2. *Πολλα γαρ* for [as to] many [things] *ἅπαντες* we all *πταιομεν* stumble. *Εἰ* if *τις* any *οὐ ὀφταται* does not offend *ἐν λόγῳ* in word, *οὗτος* he [is] *ἀνὴρ τελειος* a perfect man, *δυνατος* able *και* also *χαλιναγωγῆσαι* to bridle *το ὅλον σωμα* the whole body. 3. *Ιδου* behold, *βαλλομεν* we cast *τους χαλινους* the bridles *εἰς τα στοματα* into the mouths *των ἵππων* of the horses *προς* *το* for the [purpose] *αὐτους* that they *πειθεσθαι* may obey *ἡμιν* us: *και* and *μεταγομεν* we turn about *το ὅλον σωμα αὐτων* their whole body. 4. *Ιδου* behold, *και* also *τα πλοια* the ships *οντα* [which] are *τηλικαυτα* so great, *και* and

ἐλκυσσόμενα driven ὑπο σκληρῶν ἀνεμῶν by
 violent winds, μεταγεται are turned about ὑπὲρ
 ἐλαχίστου πηδαλίου by a very small helm, ὅπου
 αὐτῶν wheresoever ἡ ὁρμή the will τοῦ ἐμβυνοῦτος
 of the steerer βουληται may choose. 5. Οὕτως
 so καὶ also ἡ γλῶσσα the tongue ἐστίν is
 μικρὸν μέλος a little member, καὶ and μεγα-
 λυχει boasteth great things. Ἴδου behold ἡλικὴν
 ὕλην how great matter ὀλίγον πυρ a little fire
 ἀναπτει kindles : 6. Καὶ and ἡ γλῶσσα the
 tongue πυρ is a fire, ὁ κόσμος the world ἀδικίας
 of iniquity : οὕτως thus ἡ γλῶσσα the tongue
 καθίσταται is constituted ἐν τοῖς μέλεσιν ἡμῶν
 amongst our members, ἡ σπιλουσα which
 defileth τὸ ὅλον σῶμα the whole body, καὶ and
 φλογίζουσα setting on fire τὸν τροχόν the
 course τῆς γενέσεως of existence, καὶ and φλογ-
 ιζομένη being kindled ὑπὸ τῆς γέεννης by hell.
 7. Πᾶσα γὰρ φύσις for every species θηρίων
 τε both of wild beasts καὶ and πετεινῶν of birds,
 ἐρπετῶν τε and of reptiles καὶ and ἐναλίων of
 things in the sea δαμάζεται is tamed καὶ and
 δεδαμασται has been tamed τῇ φύσει τῇ ἀν-
 θρωπινῇ by human kind : 8. οὐδεὶς δὲ but no
 one ἀνθρώπων of men δυναταὶ can δάμσαι
 tame τὴν γλῶσσαν the tongue : ἀκατασχετὸν
 κακὸν [it is] an unruly evil, μέσση full θανατη-
 φοροῦν of death-bringing poison. 9. Ἐν αὐτῇ
 with it εὐλογοῦμεν we bless τὸν Θεὸν God, καὶ
 even πατέρα the Father, καὶ and ἐν αὐτῇ with it
 καταρωμεθα we curse τοὺς ἀνθρώπους men τοὺς
 γεγονότας who are made καθ' ὁμοίωσιν after

the likeness Θεου of God: 10. εκ του αυτου στοματος out of the same mouth εξερχεται cometh forth ευλογια blessing και and καταρα cursing. Ου χρη it is not right, αδελφοι μου my brethren, ταυτα that these things γινεσθαι be ούτω so. 11. Μητι ή πηγη doth the fountain βρυνει send forth εκ της αυτης οπης from the same hole το γλυκυ the sweet και and το πικρον the bitter? 12. μη δυναται συκη can the fig-tree, αδελφοι μου my brethren, ποιησαι bear ελαιας oliveberries? η or αμπελος the vine συκα figs? ούτως so ουδεμια πηγη no fountain [can] ποιησαι produce αλυκον υδωρ salt water και and γλυκυ sweet.

13. Τις who εν υμιν among you σοφος [is] wise και and επιστημων endowed with knowledge? δειξατω let him show εκ της καλης αναστροφης out of good behaviour τα εργα αυτου his works εν πραύτητι in meekness σοφιας ο. wisdom. 14. Ει δε but if εχετε ye have πικρον ζηλον bitter envy και and εριθειον strife ει τη καρδια υμων in your heart, μη κατακαυχασθε glory not και and ψευδεσθε lie κατα της αληθειας against the truth. 15. Αύτη ή σοφια this wisdom ουκ εστιν is not κατερχομενη descending ανωθεν from above, αλλα but επιγειως earthly, ψυχικη sensual, δαιμονιωδης devilish. 16. Όπου γαρ for where ζηλος envy και and εριθεια strife [are] εκει there [is] ακαταστασια confusion και and παν φανλον πραγμ every evil doing. 17. Ή δε σοφια but the wisdom ανωθεν from above πρωτον μεν at

first indeed *εστιν* is *ἀγνή* pure, wards *ειρηνική* peaceful, *επιεικής* gentle, *ευπειθής* easily persuaded, *μεστή* full *ἐλεους* of mercy *και* and *αγαθων καρπων* of good fruits, *αδιακριτος* impartial, *και* and *ανυποκριτος* without hypocrisy. 18. *Καρπος* δε but fruit *της δικαιοσύνης* of righteousness *σπείρεται* is sown *εν ειρήνῃ* in peace *τοις ποιουσι* to those who make *ειρήνῃ* peace.

CHAPTER IV.

1. *Ποθεν* whence [are] *πολεμοι* wars *και* and *μαχαι* fightings *εν ὑμιν* amongst you? *ουκ* [are they] not *εντευθεν* hence, *εκ των ἡδονων ὑμων* from your lusts *των στρατευομενων* which are warring *εν τοις μελεσιν ὑμων* in your members? 2. *Επιθυμειτε* ye lust *και* and *ουκ εχετε* have not: *φονευετε* ye kill *και* and *ζηλουτε* earnestly desire *και* and *ου δυνασθε* ye cannot *επιτυχειν* obtain. *Μαχεσθε* ye fight *και* and *πολεμειτε* ye war, *ου δε εχετε* but ye have not, *δια το* owing to the [fact] *ὑμας* that you *μη αιτεισθαι* do not ask. 3. *αιτειτε* ye ask *και* and *ου λαμβανετε* ye do not receive, *διοτι* because *αιτεισθε* ye ask *κακως* evilly, *ινα* that *δαπανησητε* ye may expend *εν ταις ἡδοναις ὑμων* on your pleasures. 4. *Μοιχοι* adulterers *και* and *μοιχαλιδες* adulteresses, *ουκ οιδετε* know ye not *ὅτι* that *ἡ φιλια* the friendship *του κοσμου* of the world *εστιν* is *εχθρα* the hatred *του Θεου* of God? *Ὅς ανουν* whosoever then *βουληθη* would wish *ειναι*

to be φίλος a friend του κοσμου of the world καθισταται is constituted εχθρος an enemy του Θεου of God. 5. Η or δοκειτε do ye think ότι that ή γραφη the scripture λεγει says κενως in vain, Το πνευμα the spirit ό which κατοκησε dwell εν ήμιν in us επιποθει lusteth προς φθονον to envy? 6. Διδωσι δε but he gives μειζονα χαριν greater grace: διο wherefore λεγει he says, 'Ο Θεος God αντιτασσεται setteth himself against υπερηφανοις the proud, διδωσι δε but giveth χριν grace ταπεινοις to the humble. 7. Υποταγητε ουν submit [yourselves] therefore τω Θεω to God. Αντιστητε resist τω διαβολω the devil, και and φευξεται he will flee αφ' υμων from you: 8. εγγισατε draw nigh τω Θεω to God, και and εγγιει he will draw near υμιν to you. Καθαρισατε cleanse χειρας [your] hands, άμαρτωλοι O sinners, και and άγνισατε purify καρδιας [your] hearts, διψυχοι O [ye] double-minded. 9. Ταλαιπωρησατε be afflicted, και and πενθησατε mourn, και and κλαυσατε weep: ό γελως υμων let your laughter μεταστραφητω be changed εις πενθος into grief, και and ή χαρα [your] joy εις κατηφειαν into dejection. 10. Ταπεινωθητε be humbled ενωπιον in the sight του Θεου of God, και and ύψωσει he will lift up υμας you.

11. Μη καταλαλειτε do not speaks against αλληλων each other, αδελφοι brethren. καταλαλων he who speaks against αδελφου

[his] brother, *και* and *κρινων* judges *τον αδελφον αυτου* his brother, *καταλαλει* speaketh against *νομου* the law, *και* and *κρινει* judgeth *νομον* the law: *ει δε* but if *κρινεις* thou judgest *νομον* the law, *ουκ ει* thou art not *ποιητης* a doer *νομου* of the law, *αλλα* but *κριτης* a judge. 12. *Εστι* there is *ο εις νομοθετης* the one lawgiver *ο δυναμενος* who is able *σωσαι* to save *και* and *απολεσαι* to destroy: *τις* who *ει συ* art thou, *ος* who *κρινεις* judgest *τον ετερον* the other?

13. *Αγε νυν* come now, *οι λεγοντες* ye who say, "*Σημερον* to day *και* and *αυριον* to morrow *πορευσωμεθα* let us go *εις τηνδε την πολιν* into this city *και* and *ποιησωμεν* let us spend *εκει* there *ενα ενιαυτον* one year, *και* and *εμπορευσωμεθα* let us trade, *και* and *κερδισωμεν* let us make gain:" 14. *οιτινες* [ye] who *ουκ επιστασθε* know not *το* the [event] *της αυριον* of the morrow; *ποια γαρ* for what like [is] *η ζωη υμων* your life? *εστι γαρ* for it is *ατμις* a vapour *η φαινομενη* which appears *προς ολιγον* for a little, *επειτα δε* but then *αφανιζομενη* disappearing. 15. *Αντι του λεγειν* in stead of saying, "*Εαν* if *ο Κυριος* the Lord *θεληση* will *και* and *ζησωμεν* we should live, *και* and *ποιησωμεν* should do *τουτο* this *η* or *εκεινο* that. 16. *Νυν δε* but now *καυχασθε* ye glory *εν ταις αλαζονειαις υμων* in your boasting: *πασα τειαντη καυχησις* all such glorying *εστιν* is *πονηρα* evil. 17. *Ειδοτι ουν* to him therefore

who knows how ποιειν to do καλον good, και and μη ποιουντι does it not, εστιν it is αυτω to him ἁμαρτια sin.

CHAPTER V.

1. *Αγε νυν* come now, οἱ πλουσιοι [ye] rich, κλιυσατε weep ολολυζοντες howling *επι ταις ταλαιπωριαις ὑμων* at your miseries *ταις επερχομεναις* which are coming upon [you]. 2. *Ὁ πλουτος ὑμων* your wealth *σεσηπεν* has become corrupted, και and *τα ἱματια ὑμων* your garments *γεγονεν* have become *σητοβρωτα* moth-eaten. 3. *Ὁ χρυσος ὑμων* your gold και and *ὁ αργυρος* silver *κατιωται* is rusty και and *ὁ ιος* the rust *αυτων* of them *εσται* shall be *εις μαρτυριον* for a testimony *ὑμιν* against you, και and *φαγεται* shall eat *τας σαρκας ὑμων* your flesh *ὡς* as *πυρ* fire. *Εθησανρισατε* ye amassed treasures *εν εσχαταις ἡμεραις* in the last days. 4. *Ιδου* behold, *ὁ μισθος* the hire *των εργατων* of the workmen *των αμησαντων* who mowed down *τας χωρας ὑμων* your fields, *ὁ απεστερημενος* which has by fraud been kept back *αφ' ὑμων* by you, *κραζει* crieth, και and *αἱ βοαι* tho cries *των θερισαντων* of those who have reaped *εισεληλυθασιν* have entered *εις τα ωτα* into the ears *Κυριου* of the Lord *Σαβαωθ* of Sabaoth. 5. *Ετρυφήσατε* ye lived in pleasure *επι της γης* on the earth; και and *εσπαταλησατε* wantoned: *εθρεψατε* ye nourished *τας καρδιας ὑμων* your hearts *ὡς* as *εν ἡμερα* in a day *σφαγης* of slaughter. 6.

Κατεδικασατε ye condemned; **εφονευσατε** ye killed **τον δικαιον** the just [one]: **ουκ αντισσεται** he doth not resist **υμιν** you.

7. **Μακροθυμησατε ουν** be patient therefore, **αδελφοι** brethren, **εως** until **της παρουσιας** the coming **του Κυριου** of the Lord. **Ιδου** behold, **ο γεωργος** the husbandman **εκδεχεται** awaiteth **τον τιμιον καρπον** the precious fruit **της γης** of the earth, **μακροθυμων** waiting patiently **επ' αυτω** for it, **εως αν** until **λαβη** he may receive **πρωιμον** the former **και** and **οψιμον υετον** the latter rain: 8. **και υμεις** do ye also **μακροθυμησατε** have patience, **στηριξατε** strengthen **τας καρδιας υμων** your hearts, **οτι** because **η παρουσια** the coming **του Κυριου** of the Lord **ηγγικεν** hath drawn nigh. 9. **Μη στεναζετε** groan not [with anger] **κατ' αλληλων** against one another, **αδελφοι** brethren, **ινα** that **μη κατακριθητε** ye may not be condemned: **ιδου** behold, **ο κριτης** the judge **εστηκεν** hath placed [himself] **προ των θυρων** before the doors. 10. **Λαβετε** take, **αδελφοι μοι** my brethren, **τους προφητας** the prophets, **οι** who **ελαλησαν** spake **τω ονοματι** in the name **Κυριου** of the Lord, **υποδειγμα** as an example **της κακοπαθειας** of endurance of evil **και** and **της μακροθυμιας** of patience. 11. **Ιδου** behold, **μακαριζομεν** we consider happy **τους υπομενοντας** those who endure. **Ηκουσατε** ye have heard of **την υπομονης** the patience **Ιωβ** of Job, **και** and **ειδετε** ye saw **το τελος** the end **Κυριου** of the Lord, **οτι** that **ο Κυριος** the Lord

εστιν is πολυσπλαγχνος very pitiful και and
 οικτιρμων of tender mercy. 12. Πρω δε παν-
 των but before all things, αδελφοι μου my
 brethren, μη ομνυετε swear not, μητε neither
 τον ουρανον [by] the heaven, μητε nor την γην
 [by] the earth, μητε nor τινα αλλον ορκον any
 other oath; το δε ναι but let the yea υμων
 of you ητω be ναι yea, το δε ου and the nay,
 ου nay, ινα that μη πεσητε ye may not fall εις
 υποκρισιν into condemnation. 13. Τις does
 any one εν υμιν amongst you κακοπαθει suffer
 ill? προσευχεσθω let him pray: τις is any
 one ευθυμει in good spirits? ψαλλετω let
 him sing psalms. 14. Τις is any one ασθενει
 sick εν υμιν amongst you? προσκυλεσασθω
 let him call to him τους πρεσβυτερους the
 elders της εκκλησιας of the church, και and
 προσευξισθωσαν let them pray επ' αυτον over
 him, αλειψαντες having anointed αυτον him
 ελαιω with oil εν τω ονοματι in the name
 του Κυριου of the Lord: 15. και and η ευχη
 the prayer της πιστευως of faith σωσει shall
 save τον καμνοντα him who is suffering, και
 and ο Κυριος the Lord εγερει shall raise up
 αυτον him; και αν and if η πεποιηκως he
 have committed αμαρτιας sins, αφεθησε-
 ται they shall be forgiven αυτω to him. 16.
 Εξομολογεισθε confess τα παραπτωματα your
 faults αλληλοις to each other και and ευχ-
 εσθε pray υπερ αλληλων for each other, οπως
 that ιαθητε ye may be healed. Ενεργουμενη
 δεησις the energetic prayer δικαιου of a right-

eous man *ισχυει* availeth *πολυ* much. 17. *Ηλιας* Elias ην was *ανθρωπος* a man *ομοιοπαθης* of like dispositions *ημιν* with us, *και* and *προσηυξατο* he prayed *προσευχη* in prayer *του μη βρεξαι* that it should not rain: *και* and *ουκ εβρεξεν* it did not rain *επι της γης* upon the earth *τρεις ενιαντους* during three years *και* and *εξ μηνας* six months: 18. *και* and *παλιν* again *προσηυξατο* he prayed, *και* and *ο ουρανος* the heaven *εδωκε υετον* rain, *και* and *η γη* the earth *εβλαστησε* brought forth *τον καρπου αυτης* its fruit.

19. *Αδελφοι* brethren, *εαν* if *τις* any one *εν υμιν* among you *πλανηθη* should err *απο της αληθειας* from the truth, *και* and *τις* any one *υποστρεψη* should convert *αυτον* him, 20. *γινωσκετω* let him know *οτι* that *ο επιστρεψας* he who converts *αμαρτωλον* a sinner *εκ πλανης* from the error *οδου αυτου* of his way, *σωσει* shall save *ψυχην* a soul *εκ θανατου* from death. *και* and *καλυψει* shall cover *πληθος* a multitude *αμαρτιων* of sins.

II.

FIRST GENERAL EPISTLE OF
SAINT PETER.

Πρωτη επιστολη the first epistle *καθολικη* general *Πετρον* of Peter *του Αποστολου* the Apostle.

CHAPTER I.

1. *Πετρος* Peter *αποστολος* an apostle *Ιησοι Χριστου* of Jesus Christ *εκλεκτοις παρεπιδημοις* to the elect strangers *διασπορας* of the dispersion *Ποντου* [throughout] Pontus, *Γαλατιας* Galatia, *Καππαδοκιας* Cappadocia, *Ασιας* Asia, *και* and *Βιθυνιας* Bithynia, 2. *κατα την προγνωσιν* according to the foreknowledge *Θεου* of God *πατρος* the father, *εν αγιασμφ* by the sanctification *Πνευματος* of the Spirit, *εις υπακοην* unto obedience *και* and *ρυντισμον* sprinkling *αιματος* of the blood *Ιησου Χριστου* of Jesus Christ: *χαρις* grace *υμιν* to you *και* and *ειρηνη* peace *πληθυνθειη* be multiplied.

3. *Ευλογητος* blessed [be] *ο Θεος* the God *και* and *πατηρ* father *του Κυριου ημων* of our

Lord *Ιησου Χριστου* Jesus Christ, *ὁ ἀναγεννη-*
σας who hath again begotten *ἡμας* us, *κατα*
το πολυ ελεος αυτου according to his great
mercy *εις ζωσαν ελπιδα* to a living hope δι'
αναστασεως through the resurrection *Ιησου*
Χριστου of Jesus Christ *εκ νεκρων* from the
dead. 4. *εις κληρονομιαν* to an inheritance
αφθαρτον incorruptible *και* and *αμιαντον* unde-
filed *και* and *αμαραντον* unfading, *τετηρημενοι*
reserved *εν ουρανοις* in heaven *εις ἡμας* for us,
5. *τους φρουρουμενους* who are guarded *ει*
δυναμει in the power *Θεου* of God *δια πιστεως*
through faith *εις σωτηριαν* unto salvation
ετοιμην ready *αποκαλυφθηναι* to be revealed
εν εσχατω καιρω in the last time. 6. *Εν ᾧ* in
which *αγαλλιασθε* ye greatly rejoice, *αρτι*
[though] now *ολιγον* for a little [time], *ει* if
εστιν it is *δεον* needful, *λυπηθεντες* having been
grieved *εν ποικιλοις πειρασμοις* in divers
temptations: 7. *ινα* that *το δοκιμιον* the trial
της πιστεως υμων of your faith, *πολυ τιμιω-*
τερον much more precious *χρυσιου* than gold
του απολλυμενου which perisheth, *δοκιμαζο-*
μενου δε but which is proved *δια πυρος* by fire,
εۇρεθη might be found *εις επαινον* unto praise
και and *τιμην* honour *και* and *δοξαν* glory *εν*
αποκαλυφει in the manifestation *Ιησου Χρισ-*
του of Jesus Christ; 8. *ον* whom, *ουκ ειδotes*
not having seen, *αγαπατε* ye love, *εις ον* in
whom, *μη ορωντες* not seeing *αρτι* now *πιστευ-*
οντες δε but believing, *αγαλλιασθε* ye greatly
rejoice *χαρα ανεκλαλητω* with joy unspeakable

και and *δεδοξασμενη* abounding in glory, 9. *κομιζομενοι* receiving *το τελος* the end *της πιστεως υμων* of your faith, *σωτηριαν* the salvation *ψυχων* of souls: 10. *περι ης σωτηριας* concerning which salvation *προφηται* the prophets *οι προφητευσαντες* who have prophesied *περι της χαριτος* concerning the grace *εις υμας* [to come] unto you *εξεζητησαν* enquired *και* and *εξηρευνησαν* diligently sought, 11. *ερευνωντες* searching *εις τινα* to what *η* or *ποιον καιρον* what manner of time *το πνευμα* the spirit *Χριστου* of Christ *εν αυτοις* in them *εδηλου* signified, *προμαρτυρομενον* testifying before hand *τα παθηματα* the sufferings *εις Χριστον* [inflicted] on Christ *και* and *τας δοξας* the glories *μετα ταυτα* after them: 12. *οις* to whom *απεκαλυφθη* it was revealed *οτι* that *διηκονουν* they ministered, *ου* not *εαυτοις* to themselves, *ημιν δε* but to us *αυτα* these things *α* which *νυν* now *ανηγγελη* were reported *υμιν* to you *δια των ευαγγελισαμενων υμας* by those who have preached the gospel to you *εν Πνευματι Ἁγιῳ* in the Holy spirit *αποσταλεντι* which has been sent *απ' ουρανου* from heaven; *εις α* into which [things] *αγγελοι* the angels *επιθυμουσι* desire *παρακυψαι* to stoop to look. 13. *Διο* wherefore *αναζωσαμενοι* having girded yourselves *τας οσφρας* as to the reins *της διανοιας υμων* of your understanding, *νηφοντες* being sober, *ελπισατε* hope *τελειως* to the end *επι την χαριν* for the grace *φερομενην* [which is] being brought *υμιν* to you *εν*

αποκαλυφει in the revelation *Ιησου Χριστου*
 of Jesus Christ: 14. *ὥς* as *τεκνα* children
ὑπακοης of obedience *μη συσχηματιζομενοι* not
 fashioning yourselves *ἐπιθυμiais ὑμων* to your
 lusts *ταις προτερον* which were formerly *ἐν τη*
αγνοια in [your] ignorance: 15. *αλλα* but
κατα τον ἅγιον according to the holy one *καλ-*
εσαντα [who] called *ὑμας* you *γενηθητε* be ye
και also *αυτοι* yourselves *ἅγιοι* holy *ἐν παση*
αναστροφῃ in all conversation. 16. *Διοτι*
 because *γεγραπται* it has been written, "*Γεν-*
εσθε be ye *ἅγιοι* holy, *ὅτι* because *εγω* I *ειμι*
αι ἅγιος holy." 17. *Και* and *ει* if *ἐπικαλ-*
εισθε ye call on *πατερα* the father *τον κρινοντα*
 who judgeth *απροσωποληπτως* without respect
 of persons *κατα το εργον* according to the work
ἐκαστου of each, *αναστραφητε* pass away *τον*
χρονον the time *της παροικias ὑμων* of your
 sojourn [here] *ἐν φοβῳ* in fear: 18. *ειδότες*
 knowing *ὅτι* that *ουκ ελυτρωθητε* ye were not
 redeemed *φθαρτοις* with corruptible [things],
αργυριῳ silver *η* or *χρυσιῳ* gold, *ἐκ της μαται-*
ας αναστροφης ὑμων from your vain conversa-
 tion *πατροπαραδοτου* delivered from your
 fathers; 19. *αλλα* but *τιμιῳ αἵματι* with
 the precious blood *Χρωτου* of Christ *ὥς* as *ἀμνο-*
 of a lamb *ἀμωμου* without blemish *και ἀσπίλου*
 without spot; 20. *προεγνωσμενου μεν* fore-
 ordained indeed *προ καταβολης* before the
 foundation *κοσμου* of the world, *φανερωθεντος*
δε but manifested *ἐπ' ἐσχάτων των χρονων*
 in [these] last times *δι' ὑμης* on account of

you, 21. τοὺς πιστευοντας who believe δι' αὐτου through him εἰς Θεον on God, τον εγειραντα who raised αὐτον him ἐκ νεκρων from the dead, και and δοντα [who] gave δοξαν glory αὐτω to him, ὥστε in order that την πιστιν ὑμων your faith και and ἐλπιδα hope εἶναι might be εἰς Θεον on God. 22. Ἑγνικότες having purified τὰς ψυχὰς ὑμων your souls ἐν τη ὑπακοῇ in obedience τῆς ἀληθείας of the truth διὰ Πνεύματος through the spirit εἰς ἀνυποκριτον φιλαδελφίαν to unfeigned love of the brethren, ἀγαπήσατε love ἀλλήλους each other ἐκτενῶς fervently ἐκ καθαρᾶς καρδίας out of a pure heart: 23. ἀναγεγεννημένοι born again, οὐ not ἐκ φθαρτῆς σπορᾶς of corruptible seed, ἀλλὰ but ἀφθαρτον of incorruptible, διὰ λόγου through the word Θεου of God ζῶντος living και and μενοντος abiding εἰς τον αἰωνα for ever. 24. Διότι because πᾶσα σὰρξ all flesh [is] ὥς as χορτος grass, και and πᾶσα δόξα all the glory ἀνθρώπου of man ὥς as ἀνθος the flower χορτου of grass. Ὁ χορτος the grass ἐξηρανθῆ is withered και and το ἀνθος the flower αὐτου of it ἐξεπέσε falls away: 25. τὸ δὲ ῥῆμα but the word Κυρίου of the Lord μένει remaineth εἰς τον αἰωνα to eternity. Τοῦτο δὲ and this ἐστίν is τὸ ῥῆμα the word το εὐαγγελισθῆν which is preached by the gospel εἰς ὑμᾶς unto you.

CHAPTER II.

1. Αποθεμενοι οὖν having laid aside there-

fore *πασαν κακιαν* all malice, *και* and *παντα δολον* all guile, *και* and *ὑποκρισεις* hypocrisy, *και* and *φθονους* envies, *και* and *παντας καταλαλιας* all evil speakings, 2. *ὡς* as *αρτιγεννητα βρεφη* new-born babes, *επιποθησατε* desire to *αδολον γαλα* the sincere milk *λογικον* of the word *ἵνα* that *αυξηθητε* ye may grow *εν αυτω* in it, 3. *ειπερ* if by chance *εγευσασθε* ye have tasted *ὅτι* that *ὁ Κυριος* the Lord *χρηστος* [is] gracious: 4. *προς ὃν* to whom *ερχομενοι* coming, *λιθον ζωντα* [as] a living stone, *αποδοκιμασμενον μιν* disallowed indeed *ὑπο ανθρωπων* by men, *εκλεκτον δε* but chosen *παρα Θεω* with God *εντιμον* [and] precious, *ἡ και αυτοι* yourselves also *ὡς* as *ζωντες λιθοι* living stones *οικοδομεισθε* are built up *οικος πνευματικος* a spiritual house, *ἅγιον ἱερατευμα* a holy priesthood, *ανενεγκειν* to offer up *πνευματικας θυσιας* spiritual sacrifices *ενπροσδεκτους* acceptable *τω Θεω* to God *δια Ιησου Χριστου* through Jesus Christ. 6. *Διο* wherefore *και* also *περιεχει* it contains *εν τη γραφῃ* in the scripture, "*Ιδου* behold, *τιθημι* I place *εν Σιων* in Sion *λιθον ακρογωνιαιον* a corner stone, *εκλεκτον* elect, *εντιμον* precious: *και* and *ὁ πιστευων* he who believes *επ' αυτω* on him *ου μη κατασχυνθη* shall not be confounded." 7. *Υμιν ουν* to you therefore *τοις πιστευουσι* who believe *ἡ τιμη* is the value [of him]; *απειθουσι δε* but to [those] who disbelieve, *λιθον* the stone *ὃν* which *οἱ οικοδομουντες* the builders *απεδοκιμασαν* rejected

οὗτος the same εγενηθη was made εις κεφαλην into the head γωνιας of the corner, 8. και and λιθος a stone προσκομματος of stumbling και and πετρα a rock σκανδαλου of offence; οί [to those] who, απειθουντες disbelieving, προσκοπτουσι stumble at τῷ λογῷ the word, εις ὃ to which και also ετεθησαν they were set; 9. Ὑμεις δε but ye [are] εκλεκτον γενος a chosen race, βασιλειον ιερατευμα a royal priest-hood, ἅγιον εθνος a holy nation, λαος a people εις περιποιησιν for an acquisition; ὅπως that εξαγγελητε ye might declare abroad τας ἀρετας the virtues του καλεσαντος of him who has called ὑμᾶς you εκ σκοτους out of darkness εις το θαυμαστον φῶς to the marvellous light αὐτου of himself; 10. οί who ποτε [were] once ου not λαος a people, νυν δε but now λαος [are] a people Θεου of God; οί who ουκ ηλεημενοι [have not been] shown mercy, νυν δε but now ελεηθεντες have been shown mercy.

11. Αγαπητοι beloved, παρακαλῶ I beseech you ὡς as παροικους strangers και and παρεπιδημους sojourners ἀπεχεσθαι to withhold yourselves from των σαρκικων επιθυμιων fleshly lusts, αἵτινες which στρατευονται war κατα της ψυχης against the soul, 12. εχοντες having την ἀναστροφην ὑμων your conversation καλην good εν τοις εθνεσιν amongst the gentiles, ἵνα that εν ᾧ wherein καταλαλουν they speak against ὑμων you ὡς as κακοποιων evil-doers, εποπτευσαντες having beheld, εκ των καλων εργαων from [your] good works δοξασωσι they

may glorify τον Θεον God εν ἡμέρᾳ in the day επισκοπῆς of visitation. 13. Ὑποταγητε οὖν submit yourselves therefore πᾶσιν ἀνθρωπίνῃ κτίσει to every ordinance of man δια τοῦ Κυρίου on account of the Lord : εἴτε whether βασιλεῖ to the king ὥς as ὑπερεχοντι being supreme : 14. εἴτε or ἡγεμοσι to governors ὥς as πεμπόμενοις being sent δι' αὐτοῦ through him εἰς ἐκδίκησιν μὲν for the punishment κακοποιῶν of evil-doers, ἐπαινον δὲ but for the praise ἀγαθοποιῶν of those doing good. 15. Ὅτι because οὕτως thus ἐστίν is το θελημα the will τοῦ Θεοῦ of God, ἀγαθοποιουντας that those doing well φιμουν should put a curb on τὴν ἀγνοσίαν the ignorance τῶν ἀφρονῶν ἀνθρώπων of foolish men : 16. ὥς as ἐλευθεροὶ free, καὶ and μὴ ἔχοντες not having τὴν ἐλευθερίαν freedom ὥς as ἐπικαλυμμα a cloak τῆς κακίας of evil, ἀλλὰ but ὥς as δούλοι servants Θεοῦ of God. 17. Τιμῆσατε honour πάντας all men : ἀγαπάτε love τὴν ἀδελφότητα the brotherhood · φοβείσθε fear τὸν Θεόν God : τιμάτε honour τὸν βασιλεῖ the king.

18. Οἱ οἰκεταὶ servants, ὑποτασσομενοι [be ye] submitting yourselves τοῖς δεσποταῖς to [your] masters ἐν παντί φοβῶ in all fear, οὐ μόνον not only τοῖς ἀγαθοῖς to the good καὶ and ἐπεικεσι gentle, ἀλλὰ but καὶ also τοῖς τκολίοις to the perverse. 19. Τοῦτο γὰρ for this χάρις [is] grace, εἰ if τις any one, πασχῶν suffering ἀδικῶς unjustly, ὑποφέρει endureth λύπας griefs δια συνειδήσιν for the sake of the

consciousness Θεου God. 20. ποιον γαρ κλεος for what kind of glory [is it], *ει* if *ἀμαρτανοντες* erring *και* and *κολαφιζομενοι* being buffeted *υπομενειτε* ye endure patiently? *αλλα* but *ει* if *αγαθοποιουντες* doing well *και* and *πασχοντες* suffering *υπομενοιτε* ye endure, *τουτο* this *χαρις* [is] favour Θεω with God. 21. *εκληθητε γαρ* for ye were called *εις τουτο* for this; *οτι* because Χριστος Christ *και* also *επαθε* suffered *υπερ ημων* on behalf of us, *υπολιμπανων* leaving *ημιν* to us *υπογραμμον* an example, *ινα* that *επακολουθησητε* ye might follow *τοις ιχνεσιν* in the footsteps *αυτου* of him: 22. *ος* who *ουκ εποιησε* did not do *ἀμαρτιαν* sin *ουδε* nor *δολος* was guile *εύρεθη* found *εν τω στοματι αυτου* in his mouth; 23. *ος* who *λοιδορουμενος* being reviled *ουκ αντελοιδορει* did not revile in return, *πασχων* suffering *ουκ ηπειλει* he did not threaten: *παρεδιδου δε* but gave up [himself] *τω κρινοντι* to him that judgeth *δικαιως* justly: 24. *ος* who *αυτος* himself *ανηνεγκε* bore *τας ἀμαρτίας ημων* our sins *εν τω σωματι αυτου* in his own body *επι το ξυλον* to the tree, *ινα* that *απογενομενοι* having been dead *ταις ἀμαρτιας* to sins *ζησωμεν* we might live *τη δικαιοσυνη* to righteousness; *τω μωλωπι* by the scourging *ου αυτου* of whose self *ιαθητε* ye were healed. 25. *Ητε γαρ* for ye were *ως* as *προβατα* sheep *πλανωμενι* going astray: *αλλα* but *επιστραφητε* ye have been turned *νυν* now *επι τον ποιμενα* to the shepherd *και* and

ἐπισκοπον bishop των ψυχων ὑμων of your souls.

CHAPTER III.

1. Ὅμοιως likewise, αἱ γυναῖκες O wives, ὑποτασσομεναι [be ye] submitting yourselves τοις ἰδιοῖς ἀνδράσι to your own husbands, ἵνα that και also, εἰ if τινες any ἀπειθουσιν obey not τῷ λόγῳ reason, κερδηθησονται they may be gained δια της ἀναστροφῆς through the conversation των γυναικων of the wives ἀνευ λόγου without reason, 2. ἐποπτευσαντες having beheld τὴν ἀγνὴν ἀναστροφὴν ὑμων your chaste conversation ἐν φόβῳ in fear; 3. ὧν of whom κόσμος let the adorning εἶτω be οὐ not ὁ ἐξωθεν the outward ἐμπλοκῆς of plaiting τριχων of hair, και and περιθεσεως of the placing round χρυσιων of golden ornaments, ἢ or ἐνδυσεως of the putting on ἱματιων of garments: 4. ἀλλὰ but ὁ κρυπτος ἀνθρωπος the hidden man της καρδιας of the heart ἐν τῷ ἀφθάρτῳ in the incorruptible [ornament] του πραεος of the meek και and ἡσυχίου πνευματος quiet spirit, ὁ which ἐστίν is ἐνώπιον in the sight του Θεου of God πολυτελες of great price. 5. Οὕτω γὰρ for thus ποτε once on a time και also αἱ ἁγίαι γυναῖκες the holy women, αἱ ἐλπίζουσαι who trusted ἐπὶ τον Θεον on God, ἐκοσμουν adorned ἑαυτας themselves, ὑποτασσομεναι submitting themselves ταις ἰδιοῖς ἀνδράσι to their own husbands: 6. ὥς like as Σαρρα Sara ἡπηκουσεν obeyed τῷ Ἀβρααμ Abraham, καλουνσα call-

ing αὐτον him κυριον lord ; ἧς of whom ἐγενή-
θητε ye became τέκνα the children, ἀγαθοποιου-
σαι doing well και and μη φοβουμεναι not
fearing μηδεμίαν πτοησιν [with] any conster-
nation. 7. Ὀμοίως likewise, οἱ ἄνδρες O
husbands, συνοικουντες [be ye] dwelling with
[them] κατὰ γινωσκιν according to knowledge,
ἀπονεμουντες giving τιμὴν honour τῷ γυναικειῷ
σκευεῖ to the vessel of the wife ὥς as ἀσθενεσ-
τερῷ the weaker, και and ὥς as [being] συγ-
κληρονομοι co-heirs χάριτος of the grace ζωῆς
of life, εἰς τὸ to the [end] τὰς προσευχὰς ὑμῶν
that your prayers μὴ ἐκκοπτεσθαι be not cut
short.

8. Τὸ δὲ τέλος and [as to] the end, πάντες
[be ye] all ὁμοφρονες of one mind, συμπαθεῖς
compassionate, φιλαδελφοι loving the brethren,
εὐσπλαγχνοι pitiful, φιλοφρονες friendly-mind-
ed. 9. μὴ ἀποδιδοντες not giving back κακὸν
evil ἀντι κακοῦ in return for evil, ἢ or λοιδόριαν
reviling ἀντι λοιδόριας in return for reviling :
τουναντίον δὲ but on the contrary εὐλογουντες
blessing ; εἰδοτες knowing ὅτι that ἐκληθῆτε ye
were called εἰς τοῦτο for this, ἵνα that κληρονομη-
σητε ye might inherit εὐλογίαν blessing. 10. Ὁ
γὰρ θέλων for let [him] who wishes ἀγαπᾶν to
love ζωὴν life, και and ἰδεῖν to see ἀγαθὰς
ἡμέρας good days παύσατω restrain τὴν γλῶσ-
σαν αὐτοῦ his tongue ἀπο κακοῦ from evil,
και and χεῖλῃ αὐτοῦ his lips τοῦ μὴ λαλῆσαι
that he should not speak δόλογον guile. 11.

Εκκλινατω let him turn *απο κακου* from evil, *και* and *ποιησατω* let him do *αγαθου* good : *ζητησατω* let him seek *ειρηνην* peace, *και* and *διωξατω* let him pursue *αυτην* it. 12. *Οτι* because *οι οφθαλμοι* the eyes *Κυριου* of the Lord *επι δικαιους* are upon the just, *και* and *ωτα αυτου* his ears [are open] *εις δεησιν αυτων* to their prayer; *προσωπον δε* but the face *Κυριου* of the Lord *επι ποιουντας* [is] against those who do *κακα* evil [things]. 13. *Και* and *τις* who *ο κακωσων* [is] he who will injure *υμας* you, *εαν* if *γενησθε* you be *μιμηται* followers *του αγαθου* of good ? 14. *Αλλα* but *και* also *ει* if *πασχοιτε* ye suffer *δια δικαιοσυνην* on account of righteousness, *μακαριοι* happy [are ye] ; *μη δε φοβηθητε* and be not afraid of *τον φοβον αυτων* their terror, *μηδε* nor *ταραχθητε* be troubled : 15. *αγιασατε δε* but sanctify *τον Κυριον* the Lord *Θεον* God *εν ταις καρδιαις υμων* in your hearts : *ετοιμοι δε* but [be] ready *αιε* always *προς απολογιαν* for an answer, *παντι* to every one *τω αιτουντι* who asks *υμας* you *λογον* a reason *περι της ελπιδος* concerning the hope *εν υμιν* in you, *μετα πραυτητος* with meekness *και* and *φοβου* fear : 16. *εχοντες* having *αγαθην συνειδησιν* a good conscience, *ινα* that, *εν ω* at what [time] *καταλαλωσι* they may speak against *υμων* you *ως* as *κακοποιων* evil doers, *οι επηρεαζοντες* those who falsely accused *την αγαθην αναστροφην υμων* your good conversation *εν Χριστω* in Christ *καταισχυνθωσι* may be ashamed. 17. *Κρειττον γαρ* for [it is] better,

ει if το θελημα the will του Θεου of God
 θελει wills it, αγαθοποιουντας doing good
 πασχειν to suffer, η than κακοποιουντας doing
 evil: 18. οτι because και also Χριστος Christ
 απαξ once επαθε suffered περι αμαρτιων on
 account of sins, δικαιος the just υπερ αδικων
 on behalf of the unjust, ινα that προσαγαγη
 he might bring ημας us τω Θεω to God,
 θανατωθεις μεν having been indeed put to
 death σαρκι in the flesh, ζωοποιηθεις δε but
 made alive τω πνευματι by the spirit: 9. εν ω
 in which και also πορευθεις having gone εκηρυ-
 ξεν he preached τοις πνευμασι to the spirits εν
 φυλακη in prison, 20. απειθησασι [which]
 disobeyed ποτε once on a time, οτε when απαξ
 once η μακροθυμια the long-suffering του
 Θεου of God εξεδεχετο waited εν ημεραις in
 the days Νωε of Noh, κιβωτου κατασκευαζο-
 μενης the ark being made ready, εις ην into
 which ολιγαι ψυχαι a few souls, τουτεστι
 that is οκτω eight, διεσωθησαν were preserved
 δι' υδατος through water, 12. αντιτυπον an
 antitype ω to which και also βαπτισμα baptism
 νυν now σωζει saves ημας us, (ου not αποθεις
 the putting away ρυπου of the filth σαρκος of
 the flesh, αλλα but επερωτημα the question
 αγαθης συνειδησεως of a good conscience εις
 Θεον towards God,) δι' αναστασεως through the
 resurrection Ιησου Χριστου of Jesus Christ:
 22. ος who, πορευθεις having gone εις ουρανον
 into heaven, εστιν is εν δεξια on the right hand
 του Θεου of God, αγγελων angels και and

ἐξουσιων authorities και and δυναμεων powers ὑποταγετων having been made subject αὐτῷ to him.

CHAPTER IV.

1. Χριστου οὖν Christ therefore παθοντος having suffered ὑπὲρ ἡμῶν on behalf of us σαρκι in the flesh, ὑμεῖς do ye και also ὅπλισασθε arm yourselves with την αὐτην ἐννοιαν the same mind : ὅτι because ὁ παθὼν he who suffered ἐν σαρκι in the flesh πεπαυται hath ceased ἁμαρτίας from sin : 2. εἰς τὸ βιωσαι to the [end] that he should live τον ἐπιλοιπον χρονον [his] remaining time ἐν σαρτι in the flesh μηκετι no longer ἐπιθυμiais to the lusts ἀνθρώπων of men αλλα but θεληματι to the will Θεου of God. 3. Ὁ γὰρ παρεληλυθως χρονος for the past time του βιου of life αρκετος [is] sufficient ἡμῖν to us κατεργασασθαι to have worked τὸ θελημα the will των ἐθνων of the gentiles, πεπορευομενους having walked ἐν ἀσελγειαῖς in lasciviousnesses, ἐπιθυμiais lusts, οἰνοφλυγiais debaucheries, κωμοῖς revellings, ποτοις drunkennesses, και and ἀθεμιτοις εἰδωλολατρεiais abominable idolatries : 4. ἐν ᾧ in which [matter], ὑμῶν you μη συντρεχοντων not running together with [them] εἰς την αὐτην ἀναχυσιν into the same profusion ἀσωτίας of rioting, ξειζονται they think it strange, βλασφημουντες speaking evil [of you]. 5. Οἱ who ἀποδωσουσι shall render λογον account τῷ εχοντι to him who holds [himself] ἑτοιμως

in readiness κριναι to judge ζοντας the living και and νεκρους the dead. 6. Εις τουτο γαρ for to this end ευηγγελισθη the gospel was preached και also νεκροις to the dead, ινα that κριθωσι μεν they might be judged indeed κατα ανθρωπους according to men σαρκι in the flesh, ζωσι δε but might live κατα Θεον according to God πνευματι in the spirit.

7. Το δε τελος but the end παντων of all things ηγγικεν hath drawn near. Σωφρονησατε ουν be therefore of sober mind, και and νηψατε be watchful εις τας προσευχας unto prayers : 8. προ δε παντων but before all [things] εχοντες having εκτενη αγαπην strong love εις εαυτους to yourselves, οτι because αγαπη charity καλυψει shall cover πληθος a multitude αμαρτιων of sins. 9. Φιλοξενοι hospitable εις αλληλους to each other ανευ γογγυσμων without murmurings. 10. Καθως according as εκαστος each one ελαβεν hath received χαρισμα the gift, διακονουντες ministering αυτο it εις εαυτους to yourselves, ως as καλοι οικονομοι good stewards ποικιλης χαριτος of the manifold grace Θεου of God. 11. Ει if τις any one λεγει speaks, [let him speak] ως as λογια the oracles Θεου of God : ει if τις any one διακονει ministers, [let him do so] ως as εξ ισχυος from the strength ης of which ο Θεος God χορηγει gives the supply, ινα that ο Θεος God δοξαζεται may be glorified εν πασιν in all things δια Ιησου Χριστου through Jesus Christ, ω to whom εστιν is η δοξα the glory

και and το κρατος the power εις τους αιωνας to the eternities. Αμην Amen.

12. Αγαπησοι beloved, μη ξενιζεσθε think it not strange τη πυρωσει at the fiery trial γενομενη [which] is made προς πειρασμον for a trial υμιν to you, ως as if ξενου of a strange [thing] συμβαινοντος happening υμιν to you : 13. αλλα but χαιρετε rejoice, καθο inasmuch as κοινωνειτε ye become partakers τοις παθημασιν in the sufferings του Χριστου of Christ ; ινα that αγαλλιωμενοι rejoicing χαρητε ye may rejoice και also εν τη αποκαλυψει at the revelation της δοξης αυτου of his glory. 14. Ει if ονειδιζεσθε ye are reproached εν ονοματι in the name Χριστου of Christ, μακαριοι happy [are ye]: οτι because το Πνευμα the spirit της δοξης of glory και and το that του Θεου of God αναπauεται resteth εφ' υμας on you: κατα μεν αυτους according to them indeed βλασφημειται he is evilly spoken off, κατα δε υμας but according to you δοξαζεται he is glorified. 15. Μη γαρ τις for let not any one υμων of you πασχετω suffer ως as φονευς a murderer, η or κλεπτης a robber, η or κακοποιος an evil-doer, η or ως as αλλοτριοεπισκοπος an inspector of other men's affairs. 16. Ει δε but if [any one suffer] ως as Χριστιανος a Christian, μη αισχυνεσθω let him not be ashamed, δοξαζετω δε but let him glorify τον Θεον God εν τω τουτω μερει in this particular : 17. Οτι because ο καιρος the time [is come] του το κριμα αρξασθαι of the judgment beginning απο του οικου from the

house του Θεου of God : ει δε but if [it is] πρωτον first αφ' ημων from us, τι what [is] το τελος the end των απειθουντων of those who are disobedient τω ευαγγελιω to the gospel του Θεου of God ? 18. και and ει if ο δικαιος the just [man] μολις scarcely σωζεται is saved, που where ο ασεβης will the ungodly one και and αμαρτωλος sinner φανειται appear ? 19. 'Ωστε so that και also οί πασχοντες let those suffering κατα το θελημα according to the will του Θεου of God παρατιθεσθωσαν commit τας ψυχας εαυτων their souls εν αγαθοποιια in well doing [to him] ως as πιστω κτιστη to a faithful creator.

CHAPTER V.

1. 'Ο συμπρεσβυτερος the fellow-elder και and μαρτυς witness των παθηματων of the sufferings του Χριστου of Christ, ο και who [am] also κοινωνος a sharer δοξης of the glory της μελλουσης which is about αποκαλυπτεσθαι to be revealed, παρακαλω I exhort τους πρεσβυτερους the elders εν υμιν amongst you : 2. ποιμανατε feed το ποιμνιον the flock του Θεου of God εν υμιν among you, επισκοπουντες taking the oversight [of it] μη not αναγκαστως by constraint αλλα but εκουσιως willingly : μηδε nor αισχροκερδως for sake of vile gain, αλλα but προθυμως with a ready mind : 3. μηδε nor ως as κατακυριευοντες lording it over των κληρων the allotments [allotted congregations] αλλα but γινομενοι as being τυποι ensamples του ποιμνιου of the flock : 4. και

and του αρχιποιμενος φανερωθεντος the chief shepherd having appeared, κομεισθε ye shall obtain τον αμαραντινον στεφανον the incorruptible crown της δοξης of glory.

5. Ὅμοιως likewise, νεωτεροι ye younger, ὑποταγητε submit yourselves πρεσβυτεροις to the elder: παντες δε and all ὑποτασσομενοι submitting yourselves αλληλοις to each other εγκομβωσασθε clothe yourselves round with την ταπεινοφροσυνην humility: ὅτι because ὁ Θεος God αντιτασσεται resisteth ὑπερηφάνοις the proud, δίδωσι δε but giveth χάριν grace ταπεινοῖς to the humble. 6. ταπεινωθητε οὖν humble yourselves therefore ὑπο την κραταιαν χεῖρα under the mighty hand του Θεου of God, ἵνα that ὑψωση he may exalt ὑμᾶς you ἐν καιρῷ in season; 7. ἐπιρριψαντες having cast πᾶσαν την μεριμνᾶν ὑμῶν all your anxiety ἐπ' αὐτον on him, ὅτι because μέλει it is a care αὐτῷ to him περὶ ὑμῶν concerning you.

8. Νηψατε be sober, γρηγορεῖτε watch, ὅτι because ὁ αντιδικὸς ὑμῶν your adversary διάβολος the devil, ὥς as ὠρυόμενος λέων a roaring lion, περιπατεῖ walks about ζητῶν seeking τινὰ whom καταπιῇ he may swallow: 9. ᾧ to whom ἀντιστήτε set yourselves in resistance, στερεοὶ steadfast τῇ πίστει in the faith, εἰδότες knowing τὰ αὐτὰ that the same τῶν παθημάτων of sufferings ἐπιτελεῖσθαι are accomplished τῇ ἀδελφοτῇ ὑμῶν to your brotherhood ἐν κόσμῳ in the world.

10. Ο δε Θεός but may the God *πάσης* *χαριτος* of all grace, *ὁ καλεσας* who has called *ἡμας* us *εις την αιωνιον δοξαν* to the eternal glory *αὐτου* of himself, *εν Χριστῳ Ἰησου* in Christ Jesus, *αυτος* himself *καταρτισαι* perfect *ὑμας* you, *παθοντας* having suffered *ολιγον* for a little [time], *στηριξαι* establish [you], *σθενωσαι* strengthen [you], *θεμελιωσαι* firmly settle [you]: 11. *αυτῳ* to him *ἡ δόξα* [be] the glory *και* and *το κρατος* the power *εις τους αιωνας* to the eternities *των αιωνων* of eternities. *Αμην* Amen.

12. *Δια Σιλουανου* by Silvanus *του πιστου αδελφου* the faithful brother *ὑμιν* to you, *ὡς* as *λογιζομαι* I suppose, *εγραψα* I wrote *δι' ολιγων* by few words, *παρακαλων* exhorting *και* and *ἐπιμαρτυρων* testifying *ταυτην* that this *ειναι* is *αληθη χαριν* the true grace *του Θεου* of God, *εις ἣν* on which *ἐστηκατε* ye have stood. 13. *Ἡ εν Βαβυλωνι* the [church] in Babylon *συνεκλεκτη* chosen together with you *ασπάζεται* salutes *ὑμας* you, *και* and *Μαρκος* Marcus *ὁ υἱος μου* my son. 14. *Ασπασασθε* salute *αλληλους* each other *εν φιληματι* in the kiss *αγαπης* of love. *Ειρηνη* pence [be] *ὑμιν* *πασι* with you all *τοις* who [are] *εν Χριστῳ Ἰησου* in Christ Jesus. *Αμην* Amen.

III.

SECOND GENERAL EPISTLE OF
SAINT PETER.

Δευτερα επιστολη καθολικη second general epistle *Πετρον* of Peter *του Αποστολου* the Apostle.

CHAPTER 1.

1. *Συμεων Πετρος* Symeon Peter *δουλος* a servant *και* and *αποστολος* apostle *Ιησου Χριστου* of Jesus Christ *τοις λαχουσι* to those who have obtained *ισοτιμον πιστιν* equally precious faith *ημιν* with us *εν δικαιοσυνη* in the righteousness *του Θεου* of God *και* and *Σωτηρος ημων* our Saviour *Ιησου Χριστου* Jesus Christ :
 2. *χαρις* may grace *και* and *ειρηνη* peace *πληθυνθειη* be multiplied *υμιν* to you *εν επιγνωσει* in the knowledge *του Θεου* of God, *και* and *Ιησου* of Jesus *του Κυριου ημων* our Lord *ως* as *της θειας δυναμεως αυτου* his divine power *δεδωρημενης* having given *ημιν* to us *παντα* all things *τα* that [are necessary] *προς ζων* to life *και* and *ευσεβειαν* godliness, *δια της επιγνωσεως* through the knowledge *του καλεσαντος* of

him who has called ἡμᾶς us δια δόξης by means of glory και and ἀρετῆς virtue : 4. δι' ὧν by which τα μέγιστα the greatest και and τιμια ἐπαγγέλματα precious promises δέδωρηται have been given ἡμῖν to us, ἵνα that δια τούτων through these γένησθε ye might become κοινωνοὶ participators θείας φύσεως of the divine nature ἀποφύγοντες having fled from τῆς φθορᾶς the corruption ἐν κόσμῳ in the world ἐν ἐπιθυμίᾳ in lust. 5. Καὶ αὐτο τοῦτο δὲ but in this same thing also παρεισενεγκαντες having contributed πᾶσαν σπουδὴν all diligence ἐπιχορησατε supply τὴν ἀρετὴν virtue ἐν τῇ πίστει ἡμῶν on your faith, ἐν δὲ τῇ ἀρετῇ and on virtue τὴν γνῶσιν knowledge, 6. ἐν δὲ τῇ γνῶσει and on knowledge τὴν ἐγκρατείαν temperance, ἐν δὲ τῇ ἐγκρατείᾳ and on temperance τὴν ὑπομονὴν patience, ἐν δὲ τῇ ὑπομονῇ and on patience τὴν εὐσεβειαν godliness, 7. ἐν δὲ τῇ εὐσεβείᾳ and on godliness τὴν φιλαδελφίαν brotherly love, ἐν δὲ τῇ φιλαδελφίᾳ and on brotherly love τὴν ἀγάπην charity. 8. ταῦτα γὰρ for these [things] ὑπαρχοντα existing ὑμῖν in you και and πλεοναζοντα abounding καθίστησι constitute [you] οὐ not ἀργους idle οὐδὲ nor ἀκαρπους fruitless εἰς τὴν ἐπιγνώσιν to the recognition τοῦ Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ. 9. Ὡς γὰρ for to whom ταῦτα these [things] μὴ παρῆσιν are not present, ἐστὶν he is τυφλὸς blind, μωπάζων closing his eyes, λαβὼν having received ληθὴν oblivion τοῦ καθαρισμοῦ of the cleansing

των ἁμαρτιῶν αὐτοῦ from his sins παλαι of old.
 10. Διο wherefore, ἀδελφοί O brethren, μαλλον rather σπουδασατε give diligence ποιεισθαι to make for yourselves τὴν κλησιν your calling και and ἐκλογὴν election βεβαιαν sure: ποιουντες γαρ for doing ταυτα these [things] ου μη πταισητε ye shall not fall ποτε at any time:
 11. οὕτω γαρ for thus ἡ εἰσοδος the entrance ἐπιχορηγηθησεται shall be supplied πλουσιως abundantly ὑμιν to you εἰς τὴν αἰωνιον βασιλειαν into the eternal kingdom του Κυριου ἡμῶν of our Lord και and Σωτηρος Saviour Ἰησου Χριστου Jesus Christ.

12. Διο wherefore ουκ ἀμελησω I will not neglect αει always ὑπομινησκειν to remind ὑμας you περὶ τούτων concerning these things, καιπερ although εἰδοτας knowing them, και and ἐστηριγμένους having been confirmed ἐν τῇ παρουσίᾳ ἀληθείᾳ in the present truth. 13. Ἐγουμεναι δε but I think it δίκαιον just, ἐφ' ὅσον for as much [time] as εἰμι I am ἐν τούτῳ τῷ σκηνωματι in this tabernacle, διεγείρειν to arouse ὑμας you ἐν ὑπομνήσει by reminding;
 14. εἰδως knowing ὅτι that ἡ ἀποθεσις the putting off του σκηνωματος μου of my tabernacle ἐστίν is ταχυνη speedy, καθως as και also ὁ Κύριος ἡμῶν our Lord Ἰησους Χριστος Jesus Christ ἐδηλώσε showed μοι to me. 15. σπουδασω δε but I will earnestly endeavour, ὑμας for you εχειν to have it in your power, μετὰ τὴν ἐμὴν ἐξοδον after my departure, και ἐκάστοτε

always also ποιεῖσθαι to practise τὴν μνημὴν the recollection τούτων of these things.

16. Οὐ γὰρ ἐξακολουθήσαντες for not having followed σεσοφισμένοις μυθοῖς cunningly devised fables, ἐγνωρίσαμεν we made known ὑμῖν to you τὴν δύναμιν the power καὶ and παρουσίαν coming τοῦ Κυρίου ἡμῶν of our Lord Ἰησοῦ Χριστοῦ Jesus Christ, ἀλλὰ but γεννηθέντες having been ἐποπταὶ eye-witnesses τῆς μεγαλειότητος of the majesty ἐκείνου of him. 17. Λαβὼν γὰρ for having received παρὰ Θεοῦ from God πατρός the father τιμὴν honour καὶ and δόξαν glory, τοιαύδε φωνῆς such a voice ἐνεχθείσης having been borne αὐτῷ to him ὑπὸ τῆς μεγαλοπρεποῦς δόξης by the magnificent glory, "Οὗτος this ἐστὶν is ὁ υἱός μου my son ὁ ἀγαπητός the beloved, εἰς ὃν in whom εὐδόκησα I was well pleased." 18. Καὶ and ἡμεῖς we ἤκουσαμεν heard ταύτην τὴν φωνὴν this voice ἐνεχθείσαν borne ἐξ οὐρανοῦ from heaven, οὐτε being συν αὐτῷ with him ἐν τῷ ὁρῷ τῷ ἁγίῳ in the holy mount. 19. Καὶ and ἐχομεν we have τὸν λόγον προφητικόν the word of prophecy βεβαιότερον more sure, ᾧ to which ποιεῖτε ye do καλῶς well προσεχόντες giving heed, ὡς as λυχνῷ to a light φαίνοντι shining ἐν ἀρχμῇ τοπῷ in a desert place, ἕως οὐ until what time ἡμέρα the day διαυγασθῇ should dawn, καὶ φωσφόρος the morning star ἀνατελλῇ should rise ἐν ταῖς καρδίαις ὑμῶν in your hearts: 20. γινώσκοντες knowing τοῦτο this πρώτου first, ὅτι that πᾶσα προφητεία every prophecy

γραφης of scripture ου γινεται is not ιδίας επι-
 λυσως of a private interpretation. 21. προφη-
 τεια γαρ for the prophecy ου ηνεχθη was not
 brought ποτε of old time θεληματι by the will
 ανθρωπου of man, αλλα but οι άγιοι ανθρωποι
 the holy men Θεου of God φερομενοι influenced
 ύπο Άγιου Πνευματος by the Holy Ghost
 ελαλησαν spake.

CHAPTER II.

1. Εγενοντο δε-but there were και also
 ψευδοπροφηται false prophets εν τω λαω
 amongst the people, ως as και also εσονται
 there will be ψευδοδιδασκαλοι false teachers εν
 ύμιν amongst you, οίτινες who παρεισαξουσι
 shall privily bring in αίρεσεις heresies απωλ-
 ειαις of destruction, και even αρνουμενοι deny-
 ing δεσποτην the master τον αγορασαντα
 who bought αυτους them, επαγοντες bringing
 on έαυτοις themselves ταχυνην απωλειαν speedy
 destruction. 2. Και and πολλοι many εξακο-
 λουθησουσι shall follow ταις απωλειαις the
 destructive ways αυτων of them, δι' ούς on
 account of whom ή όδος the way αληθειας of
 truth βλασφημηθησεται shall be evilly spoken
 of. 3. Και and εν πλεονεξία in covetousness
 πλαστοις λογοις with artful words εμπορευον-
 ται they shall make trade of ύμας you ; οίς for
 whom το κριμα the judgment εκ παλαι from
 of old ουκ αργει loitereth not, και and ή απω-
 λεια the destruction αυτων of them ου νυσταζει
 slumbereth not. 4. Ει γαρ for if ό Θεος God

ουκ ἐφείσατο did not spare ἀγγέλων angels
 ἁμαρτησαντων [who] sinned, ἀλλὰ but τάρτα-
 ρωσας having sent them down to hell, παρέδωκε
 delivered them σειραῖς to the chains ζοφου of
 darkness τετηρημενους reserved εἰς κρίσιν for
 judgment : 5. καὶ and οὐκ ἐφείσατο spared
 not ἀρχαίου κόσμου the old world, ἀλλὰ but
 ἐφυλάξε preserved Νωε Noah ογδοον the
 eighth man κηρυκα a preacher δικαιοσύνης of
 righteousness, ἐπαξας having brought κατα-
 κλυσμον a flood κόσμῳ on the world ἀσεβων
 of the ungodly : 6. καὶ and τεφρώσας having
 reduced to ashes πόλεις the cities Σοδομων of
 Sodom καὶ Γομορρας and Gomorrha, κατέκρινε
 condemned [them] καταστροφήν with an over-
 throw, τεθεικώς having set [them] ὑποδειγμα
 as an example μέλλοντων for those about
 ἀσεβεῖν to live ungodly : 7. καὶ and ἐρρυσάτο
 delivered δίκαιον Λωτ just Lot, καταπονουμέν-
 ον grievously afflicted ὑπὸ τῆς ἀναστροφῆς by
 the conversation ἐν ἀσέλγειᾳ in lewdness τῶν
 ἀθεσμων of lawless men. 8. (Ὁ γὰρ δικ-
 αῖος for that just [man] ἐγκατοικῶν dwelling
 ἐν αὐτοῖς among them, βλέμματι by sight καὶ
 ἀκοῇ hearing ἐβασάνιζε tormented δίκαιαν
 ψυχὴν his just soul ἡμέραν day ἐξ ἡμέρας after
 day ἀνομίαις ἐργοῖς with [their] lawless deeds.
 9. Κύριος the Lord οἶδε knows ῥυεσθαι to
 deliver εὐσεβεῖς the godly ἐκ πειρασμον out of
 temptation, τηρεῖν δὲ and to keep ἀδίκους the
 unjust εἰς ἡμέραν to the day κρίσεως of judg-
 ment κολαζομένους punished : 10. μάλιστα

δε but mostly *τους πορευομενους* those who walk *οπισω σαρκος* after the flesh *εν επιθυμια* in the lust *μιασμου* of pollution, *και* and *καταφρονουντας* [who] despise *κυριοτητας* government. *Τολμηται* presumptuous, *αυθαδεις* self-willed, *βλασφημουντες* speaking evil of *δοξας* dignities, *ου τρεμουσι* they tremble not. 11. *Οπου* whereas *αγγελοι* angels, *οντες* being *μειζονες* greater *ισχυι* in might *και* and *δυναμει* power *ου φερουσι* do not bring *βλασφημον κρισιν* railing accusation *κατ' αυτων* against them *παρα Κυριω* before the Lord. 12. *Ουτοι δε* but these, *ως* as *φυσικα αλογα ζωα* natural brute beasts *γεγεννημενα* [which have been] made *εις αλωσιν* for capture *και* and *φθοραν* destruction, *εν οις* in what [things] *αγνοουσι* they are ignorant *βλασφημουντες* speaking evil *καταφθαρησονται* shall be utterly destroyed *εν τη φθορα αυτων* in their own corruption. 13. *κομιουμενοι* about to receive *μισθον* the wages *αδικιας* of unrighteousness: *ηγουμενοι* thinking *την τρυφην* luxurious living *εν ημερα* in the day *ηδονην* a pleasure. *Σπιλοι* spots *και* and *μωμοι* blemishes, *εντρυφωντες* revelling *εν ταις απатаις αυτων* in their own deceits, *συνευχουμενοι* feasting together *υμιν* with you, 14. *εχοντες* having *οφθαλμους* eyes *μεστους* full *μοιχαλιδος* of adultery *και* and *ακαταπαυστους* not ceasing *αμαρτιας* from sin, *δελεαζοντες* beguiling *αστηρικτους ψυχας* unstable souls: *τεκνα* children *καταρας* of a curse: 15.

καταλιποντες having left την ευθειαν ὁδον the straight way ἐπλανηθησαν they went astray, ἐξακολουθησαντες having followed τη ὁδῳ the way του Βαλααμ of Balaam του the [son] Βοσορ of Bosor, ὅς who ἠγαπησε loved μισθον the wages ἀδικίας of unrighteousness ; 16. εσχέ δε but he had ἐλεῆξιν a rebuke ἰδίας παρανομίας of his own transgression : ἀφῶνον ὑπόζυγιον the dumb ass, φθεγξαμενον speaking ἐν φωνῇ with the voice ἀνθρώπου of a man, ἐκώλυσεν opposed την παραφρονίαν the madness του προφήτου of the prophet. 17. Οὔτοι these εἰσιν are πηγαὶ ἀνυδροὶ wells without water, νεφέλαι clouds ἐλαυνόμεναι driven ὑπὸ λαίλαπος by the tempest, οἷς for whom ὁ ζοφος the mist του σκοτους of darkness τετηρηται has been kept εἰς αἰῶνα to eternity. 18. Φθεγγομενοι γὰρ for speaking ὑπερογκὰ swelling [words] ματαιότητος of vanity, δελεάζουσι they allure ἐν ἐπιθυμίαις in the lusts σαρκὸς of the flesh, ἀσελγείαις in wantonnesses, τοὺς ἀποφυγόντας those who have fled οὕτως entirely τοὺς ἀναστρεφόμενους from those who lived ἐν πλάνῃ in error ; 19. ἐπαγγελλόμενοι promising αὐτοῖς to them ἐλευθερίαν freedom, ὑπαρχόντες being αὐτοὶ themselves δούλοι servants τῆς φθορᾶς of corruption ; ᾧ γὰρ for by whomsoever τις any one ἡττῆται is overcome, τούτῳ to him καὶ also δεδουλωται he has become a slave. 20. Εἰ γὰρ for if ἀποφυγόντες having escaped τὰ μiasmata the defilements του κόσμου of the world ἐν ἐπιγνώσει through

the knowledge του Κυριου of the Lord και and Σωτηρος Saviour Ιησου Χριστου Jesus Christ, εμπλακεντες δε and having been entangled τουτοις in them παλιν again ήττωνται they are overcome, τα εσχατα the last [state] γεγονεν has become αυτοις to them χειρονα worse των πρωτων than the first. 21. Ην γαρ for it were κρειττον better αυτοις for them, μη επεγνωκεναι that they had not known την οδον the way της δικαιοσυνης of righteousness, η than, επιγνουσι for them having known [it], επιστρεψαι to turn themselves away εκ της αγιας εντολης from the holy commandment παραδοθεισης [which has been] delivered αυτοις to them. 22. Το δε but the [fact] της αληθους παροιμιας of the true proverb συμβεβηκεν has happened αυτοις to them, Κυων the dog επιστρεψας having turned [himself] επι το ιδιον εξεραμα to his own vomit: και and 'Τς the sow λουσαμενη having washed herself, εις κυλισμα to wallowing βορβορου in the mire.

CHAPTER 3.

1. Ηδη now γραφω I write ταυτην δευτεραν επιστολην this second epistle υμιν to you, αγαπητοι beloved; εν αις in which [letters] διεγειρω I stir up την ειλικρινη διανοιαν pure understanding εν υπομνησει in remembrance; 2. μνησθηναι that ye may remember των ρημάτων the words προειρημενων before spoken υπο των αγιων προφητων by the holy prophets, και and της εντολης the commandments ημων οι

us των αποστολων the apostles του Κυριου of
 the Lord και and σωτηρος Saviour : 3. γνωσκ-
 οντες knowing πρωτον first τουτο this, οτι that
 εμπαικται scoffers ελευσονται shall come επ'
 εσχατου at the end των ημερων of days, πορευο-
 μενοι proceeding κατα τας ιδιαις επιθυμιας
 αυτων according to their peculiar lusts, 4. και
 λεγοντες saying, "Που where εστιν is η
 επαγγελια the promise της παρουσιας αυτου of
 his coming ? αφ' ης γαρ for from what time οι
 πατερες the fathers κοιμηθησαν went to sleep,
 παντα all [things] διαμενει remain ουτω thus
 απ' αρχης from the beginning κτισεως of crea-
 tion. 5. Τουτο γαρ for this λανθανει lies hidden
 from αυτους them θελοντας willing οτι namely
 that ουρανοι the heavens ησαν were [formed] εκ
 παλαι of old τω λογω by the word του Θεου of
 God, και and γη the earth συνεστωσα consisting
 εξ υδατος of water και and δι' υδατος by [the
 agency of] water, 6. δι'ων by which things ο τοτε
 κοσμος the then world κατακλυσθεις having been
 overwhelmed υδατι with water απωλετο was
 destroyed. 7. Οι δε ουρανοι but the heavens
 και and η γη the earth νυν now εισιν are λογω αυ-
 του by his word τεθησαυρισμενοι kept in store
 τηρουμενοι preserved πυρι for fire εις ημεραν
 for the day κρισεως of jndgmt and απωλειαις
 destruction των ασεβων ανθρωπων of wicked
 men. 8. Τουτο δε εν but let this one [thing]
 μη λανθανετω not lie hidden from υμας you,
 αγαπητοι beloved, οτι that μια ημερα one day

παρα Κυριῳ with the Lord is ὥς as *χιλία ετη* a thousand years, *και* and *χιλία ετη* a thousand years ὥς as *μία ἡμερα* one day. 9. Ὁ *Κυριος* the Lord *ου βραδυνει* is not slow *της επαγγελιας* of [his] promise, ὥς as *τινες* some *ἡγουνται* consider *βραδυτητα* slowness; *αλλα* but *μακροθυμει* is of long endurance *εις ἡμας* towards us, *μη βουλομενος* not wishing *τινας* that any *απολεσθαι* should perish, *αλλα* but *παντας* that all *χωρησαι* should come *εις μετανοιαν* to repentance. 10. Ἡ *δε ἡμερα* but the day *Κυριου* of the Lord *ἥξει* will come ὥς as *κλεπτης* a thief *εν νυκτι* in the night; *εν ἣ* in which *οἱ ουρανοι* the heavens *παρελευσονται* shall pass away *ροιζηδον* with a rushing sound, *στοιχεια δε* and the elements *καυσουμενα* being set on fire *λυθησονται* shall be dissolved, *και* and *γη* the earth *και* and *τα εργα* the works *εν αυτη* in it *κατακαησεται* shall be burned up. 11. *Παντων ουν τουτων* all these things [then] *λυομενων* being destroyed, *ποταπεις* what sort of [persons] *δει* does it behove *υμας* you *ιπαρχειν* to be *εν ἁγiais αναστροφαις* in holy conversation *και* and *ευσεβειαις* godlinesses, 12. *προσδοκωντας* expecting *και* and *σπευδοντας* hastening on *την παρουσιαν* the coming *της ἡμερας* of the day *του Θεου* of God, *δι' ἣν* on account of which *ουρανοι* the heavens *πυρουμενοι* being set on fire *λυθησονται* shall be dissolved, *και* and *στοιχεια* the elements *καυσουμενα* being fervently heated *τηκεται* are melted away? 13. *Κατα δε το επαγγελμα αυτου* but accord-

ing to his promise προσδοκωμεν we expect καινους ουρανους new heavens και καινην γην a new earth εν οἷς in which δικαιοσυνη righteousness κατοικει dwelleth. 14. Διὸ wherefore, αγαπητοι beloved προσδοκωντες expecting ταυτα these things σπουδασατε be diligent εὑρεθηναι to be found αὐτῷ by him εν ειρηνῇ in peace, ασπιλοι without spot και and αμωμητοι blameless. 15. Και and ἡγεισθε reckon την μακροθυμian the long-endurance του Κυριου ἡμων of our Lord σωτηριαν as salvation ; καθως even as και also ὁ αγαπητος ἡμων αδελφος our beloved brother Παυλος Paul, κατα την σοφian according to the wisdom δοθεισαν given αὐτῷ to him εγραψε wrote ὑμιν to you ; 16. λαλων speaking εν αυταις in them ὡς as και also εν πασαις ταις επιστολαις in all his epistles περι τουτων about these things ; εν οἷς in which εστιν are τινα some [things] δυσνοητα hard to be understood, ἃ which οἱ αμαθεις the unlearned και and αστηρικτοι unconfirmed στρεβλουσι distort, ὡς και as [they do] also τας λοιπας γραφας the rest of the scriptures, προς την ιδian απωλειαν αυτων to their own destruction. 17. Ὑμεις ουν do ye therefore, αγαπητοι beloved, προγινωσκοντες knowing [these things] beforehand φυλασσεσθε beware ινα that μη εκπεσητε ye may not fall του ιδιου στηριγμου from [your] own steadfastness συναπαχθεντες led away τη πλανη by the error των αθεσμων of the wicked, 18. αυξανετε δε but may grow εν χαριτι in

grace και and γνωσει knowledge του Κυριου
ημων of our Lord και and Σωτηρος Saviour
Ιησου Χριστου Jesus Christ. Αυτω to him
η δοξα [be] the glory και νυν both now και
and εις ημεραν to the day αιωνος of eternity.
Αμην Amen.

IV.

FIRST GENERAL EPISTLE OF
SAINT JOHN.

Πρωτη επιστολη καθολικη first epistle general
Ιωαννου of John του *Αποστολου* the Apostle.

CHAPTER I.

1. 'Ο that which ην was απ' αρχης from the beginning, ὁ which ἀκηκοαμεν we have heard, ὁ which ἑώρακαμεν we have seen τοις ὀφθαλμοις ἡμων with our eyes, ὁ which εθεασαμεθα we looked upon, και and [which] αἱ χειρες ἡμων our hands ἐψηλαφησαν handled περι του λογου concerning the word της ζωης of life: 2. και and ἡ ζωη the life ἐφανερωθη was manifested, και and ἑώρακαμεν we have seen [it], και and μαρτυρουμεν we bear witness και and απαγγελλομεν we declare ὑμιν to you την ζωην the life την αιωνιον which [is] eternal, ἥτις which ην was προς τον πατερα with the father, και and ἐφανερωθη was manifested ἡμιν to us: 3. ὁ that which ἑώρακαμεν we

have seen *και* and *ακηκοαμεν* have heard, *απαγγελλομεν* we declare *υμιν* to you, *ινα* that *και* also *υμεις* you *εχητε* may have *κοινωνιαν* fellowship *μεθ' ημων* with us : *και η κοινονια δε η ημετερα* but our fellowship also *μετα του πατρος* [is] with the father, *και* and *μετα του υιου αυτου* with his son *Ιησου Χριστου* Jesus Christ. 4. *Και* and *γραφομεν* we write *ταυτα* these things *υμιν* to you, *ινα* that *η χαρα υμων* your joy *η* may be *πεπληρωμενη* full. 5. *Και* and *αυτη* this *εστιν* is *η επαγγελια* the message *ην* which *ακηκοαμεν* we have heard *απ' αυτου* from him, *και* and *αναγγελλομεν* declare *υμιν* to you, *οτι* that *ο Θεος* God *εστιν* is *φως* light, *και* and *ουκ εστιν* there is not *ουδεμια σκοτια* any darkness *εν αυτω* in him. 6. *Εαν* if *ειπωμεν* we say *οτι* that *εχομεν* we have *κοινωνιαν* fellowship *μετ' αυτου* with him *και* and *περιπατωμεν* walk *εν τω σκοτει* in darkness, *ψευδομεθα* we lie, *και ου ποιουμεν* we do not *την αληθειαν* the truth. 7. *Εαν δε* but if *περιπατωμεν* we walk *εν τω φωτι* in the light, *ως* as *αυτος* he himself *εστιν* is *εν τω φωτι* in the light, *εχομεν* we have *κοινωνιαν* fellowship *μετ' αλληλων* with each other, *και* and *το αιμα* the blood *Ιησου Χριστου* of Jesus Christ, *του υιου αυτου* his son, *καθαριζει* purifies *ημας* us *απο πασης αμαρτιας* from all sin. 8. *Εαν* if *ειπωμεν* we say *οτι* that *ουκ εχομεν* we have not *αμαρτιαν* sin, *πλανωμεν* we deceive *εαυτους* ourselves, *και η αλη*

θεια the truth *ουκ εστιν* is not *εν ημιν* in us ; 9. *Εαν* if *ομολογωμεν* we confess *τας αμαρτίας ημων* our sins, *εστιν* he is *πιστος* faithful *και* and *δικαιος* just, *ινα* that *αφη* he should forgive *ημιν* to us *τας αμαρτίας* our sins, *και* and *καθαριση* cleanse *ημας* us *απο πασης αδικίας* from all unrighteousness. 10. *Εαν* if *ειπωμεν* we say *οτι* that *ουχ ημαρτηκαμεν* we have not sinned, *ποιουμεν* we make *αυτον* him *ψευστην* a liar, *και* and *ο λογος αυτου* his word *ουκ εστιν* is not *εν ημιν* in us.

CHAPTER II.

1. *Τεκνια μου* my little children, *γραφω* I write *ταυτα* these things *υμιν* to you *ινα* that *μη αμαρτητε* ye may not sin. *Και* and *εαν* if *τις* any one *αμαρτη* sin, *εχομεν* we have *παρ-ακλητον* an advocate *προς τον πατερα* with the father, *Ιησουν Χριστον* Jesus Christ *δικαιον* the righteous. 2. *Και* and *αυτος* he *εστιν* is *ιλασμος* a propitiation *περι των αμαρτιων ημων* for our sins ; *ου δε* and not *περι των ημετερων* for ours *μονον* only, *αλλα* but *και* also *περι του ολου κοσμου* for the whole world. 3. *Και* and *εν τουτω* in this *γινωσκομεν* we know *οτι* that *εγνωκαμεν* we have known *αυτον* him, *εαν* if *τηρωμεν* we keep *τας εντολας αυτου* his commandments. 4. *Ο λεγων* he who says, "*Εγνωκα* I have known *αυτον* him," *και* and *μη τηρων* does not keep *τας εντολας αυτου* his commandments, *εστιν* is *ψευστης* a liar, *και* and *η αληθεια* the truth *ουκ εστιν* is

not *εν τούτῳ* in him: 5. *ὃς δε αν* but whoever *τηρη* shall keep *τον λογον αυτου* his word, *αληθως* truly *ἡ αγαπη* the love *του Θεου* of God *τετελειωται* has been perfected *εν τούτῳ* in him: *εν τούτῳ* in this *γινωσκομεν* we know *ὅτι* that *εσμεν* we are *εν αυτῳ* in him. 6. *Ὁ λεγων* he who says *μενειν* that he abideth *εν αυτῳ* in him *οφειλει* ought *αυτος* himself *και* also *οὕτως* so *περιπατειν* to walk, *καθως* as *εκεινος* he *περιεπατησε* walked. 7. *Αδελφοι* brethren, *ου γραφῶ* I write not *καινην εντολην* a new commandment *ὑμιν* to you, *αλλα* but *παλαιαν εντολην* an old commandment, *ἣν* which *ειχετε* ye had *απ' αρχης* from the beginning. *Ἡ εντολη ἡ παλαια* the old commandment *εστιν* is *ὁ λογος* the word *ὃν* which *ηκουσατε* ye heard *απ' αρχης* from the beginning. 8. *Παλιν* again *γραφω* I write *καινην εντολην* a new commandment *ὑμιν* to you, *ὃ* which [thing] *εστιν* is *αληθες* true *εν αυτῳ* in him *και* and *εν ὑμιν* in you; *ὅτι* because *ἡ σκοτια* the darkness *παραγεται* passes away, *και* and *το φως το αληθινον* the true light *ἡδη* now *φαινει* shineth. 9. *Ὁ λεγων* he who says *ειναι* that he is *εν τῳ φωτι* in the light, *και* and *μισων* [who] hates *τον αδελφον αυτου* his own brother *εστιν* is *εν τη σκοτια* in darkness *ἕως αρτι* even until now. 10. *Ὁ αγαπων* he who loveth *τον αδελφον αυτου* his brother *μενει* abideth *εν τῳ φωτι* in the light, *και* and *ουκ εστι* there is not *σκανδαλον* a cause of stumbling *εν αυτῳ* in him. 11. *Ὁ δε μισωι*

but he that hateth *του αδελφου αυτου* his brother *εστιν* is *εν τη σκοτια* in darkness, *και* and *περιπατει* walketh *εν τη σκοτια* in darkness, *και* and *ουκ οιδε* knoweth not *που* where *υπαγει* he goeth, *οτι* because *η σκοτια* the darkness *ετυφλωσεν* hath blinded *τους οφθαλμους αυτου* his eyes. 12. *Γραφω* I write *υμιν* to you, *τεκνια* little children, *οτι* because *αι αμαρτιαι* [your] sins *αφεωνται* are forgiven *υμιν* to you *δια το ονομα αυτου* for his name's sake. 13. *Γραφω* I write *υμιν* to you, *πατερες* O fathers, *οτι* because *εγνωκατε* ye have known *τον* him [who is] *απ' αρχης* from the beginning. *Γραφω* I write *υμιν* to you, *νεανισκοι* young men, *οτι* because *νενικηκατε* ye have conquered *τον ποιηρον* the evil one. *Γραφω* I write *υμιν* to you, *παιδια* children, *οτι* because *εγνωκατε* ye have known *τον πατερα* the father. 14. *Εγραψα* I wrote *υμιν* to you, *πατερες* fathers, *οτι* because *εγνωκατε* ye have known *τον* him [who is] *απ' αρχης* from the beginning. *Εγραψα* I wrote *υμιν* to you, *νεανισκοι* young men, *οτι* because *εστε* ye are *ισχυροι* strong, *και* and *ο λογος* the word *του Θεου* of God *μενει* abideth *εν υμιν* in you, *και* and *νενικηκατε* ye have conquered *τον ποιηρον* the evil one. 15. *Μη αγαπατε* love not *τον κοσμον* the world, *μηδε* nor *τα* the [things] *εν τω κοσμω* in the world. *Εαν* if *τις* any one *αγαπα* loves *τον κοσμον* the world, *η αγαπη* the love *του πατρος* of the father *ουκ εστιν* is not *εν αιτω* in him. 19. *Οτι* because *παν* every thing *το*

which [is] *εν τῷ κόσμῳ* in the world, *ἡ ἐπιθυμία* the lust *τῆς σαρκὸς* of the flesh, *καὶ* and *ἡ ἐπιθυμία* the lust *τῶν ὀφθαλμῶν* of the eyes, *καὶ* and *ἡ ἀλαζονεία* the pride *τοῦ βίου* of life, *οὐκ ἐστὶν* is not *ἐκ τοῦ πατρὸς* from the father *ἀλλὰ* but *ἐστὶν* is *ἐκ τοῦ κόσμου* from the world. 17. *Καὶ* and *ὁ κόσμος* the world *παραγεται* is passing away, *καὶ* and *ἡ ἐπιθυμία αὐτοῦ* its lust; *ὁ δὲ ποιῶν* but he who doeth *τὸ θέλημα* the will *τοῦ Θεοῦ* of God *μένει* abideth *εἰς τὸν αἰῶνα* to eternity. 18. *Παιδία* children, *ἐστὶν* it is *ἐσχατὴ ὥρα* the last hour: *καὶ* and *καθὼς* as *ἠκούσατε* ye have heard *ὅτι* that *ὁ Ἀντιχριστὸς* Antichrist *ἐρχεται* cometh, *καὶ νῦν* even now *γεγονας* there have been *πολλοὶ ἀντιχριστοὶ* many Antichrists; *ὅθεν* whence *γινώσκουμεν* we know *ὅτι* that *ἐστὶν* it is *ἐσχατὴ ὥρα* the last hour. 19. *Ἐξῆλθον* they went out *ἐξ ἡμῶν* from us, *ἀλλὰ* but *οὐκ ἦσαν* they were not *ἐξ ἡμῶν* of us; *εἰ γὰρ* for if *ἦσαν* they were *ἐξ ἡμῶν* of us *μεμνηκείσαν* *αν* they would have remained *μεθ' ἡμῶν* with us: *ἀλλὰ* but [they went] *ἵνα* that *φανερῶθωσι* they might be made manifest *ὅτι* that *οὐκ εἰσὶ* they are not *πάντες* all *ἐξ ἡμῶν* of us. 20. *Καὶ* and *ὑμεῖς* you *ἐχετε* have *χρίσμα* an unction *ἀπο τοῦ ἁγίου* from the holy one, *καὶ* and *οἰδατε* ye know *πάντα* all things. 21. *Οὐκ ἐγραψα* I have not written *ὑμῖν* to you *ὅτι* because *οὐκ οἰδατε* ye know not *τὴν ἀλήθειαν* the truth, *ἀλλὰ* but *ὅτι* because *οἰδατε* ye know *αὐτὴν* it, *καὶ* and *ὅτι* that *πάν ψευδὸς* every lie *οὐκ ἐστὶν* is not *ἐκ τῆς ἀληθείας* of the

truth. 22. *Τις* who *εστιν* is *ὁ ψευστης* the liar *ει μη* if not *ο αρνουμενος* he who denyingly says *ὅτι* that *ὁ Ἰησους* Jesus *ουκ εστιν* is not *ὁ Χριστος* the Christ? *Οὗτος* he *εστιν* is *ὁ Αντιχριστος* the Antichrist *ὁ αρνουμενος* who denies *τον πατερα* the father *και* and *τον υιον* the son. 23. *Πας* every one *ὁ αρνουμενος* who denies *τον υιον* the son *ουδε εχει* has not even *τον πατερα* the father. 24. *Ὁ ουν* what therefore *ηκουσατε* ye have heard *απ' αρχης* from the beginning, *μενετω* let it abide *εν υμιν* in you. *Εαν* if *ὁ* that which *ηκουσατε* ye have heard *απ' αρχης* from the beginning *μεινη* abide *εν υμιν* in you, *και υμεις* you also *μενειτε* shall abide *εν τῷ υίῳ* in the son, *και* and *εν τῷ πατρι* in the father. 25. *Και* and *αὕτη* this *εστιν* is *ἡ επαγγελια* the promise, *ἣν* which *αυτος* he himself *επηγγειλατο* promised *ἡμιν* to us, *την ζωην την αιωνιον* eternal life. 26. *Εγραψα* I have written *ταυτα* these things *υμιν* to you *περι των πλανωντων* about those who lead astray *υμας* you. 27. *Και* and *το χρισμα* the anointing *ὁ* which *υμεις* you *ελαβετε* have received *απ' αυτου* from him *μενει* abideth *εν υμιν* in you, *και* and *ουκ εχετε* ye have not *χρειαν* need *ινα* that *τις* any one *διδασκη* should teach *υμας* you, *αλλα* but *ὡς* as *το αυτο χρισμα* the same anointing *διδασκει* teaches *υμας* you *περι παντων* concerning all [things], *και* and *εστιν* is *αληθης* true, *και* and *ουκ εστιν* is not *ψευδος* a lie; *και* and *καθως* as *εδιδαξεν* it taught *υμας* you, *μενειτε* ye shall abide *εν αυτω*

in him. 28. *Και* and *νυν* now, *τεκνια* little children, *μενετε* abide *εν αυτω* in him, *ινα* that, *otan* whenever *φανερωθη* he may appear, *εχωμεν* we may have *παρρησιαν* confidence, *και* and *μη αισχυνθωμεν* may not be ashamed *απ' αυτου* away from him, *εν τη παρουσια αυτου* at his coming. 29. *Εαν* if *ειδητε* ye know *oti* that *εστιν* he is *δικαιος* righteous, *γινωσκετε* ye know *oti* that *πας* every one *o ποιων* who does *την δικαιοσυνην* righteousness, *γεγεννηται* has been born *εξ αυτου* of him.

CHAPTER III.

1. *Ιδετε* behold *ποταπην αγαπην* what manner of love *o πατηρ* the father *δεδωκεν* hath given *ημιν* to us, *ινα* that *κληθωμεν* we should be called *τεκνα* children *Θεου* of God. *Δια τουτο* on this account *o κοσμος* the world *ου γινωσκει* does not know *ημας* us, *oti* because *ουκ εγνω* it did not know *αυτον* him. 2. *Αγαπητοι* O beloved, *νυν* now *εσμεν* we are *τεκνα* the children *Θεου* of God, *και* and *ουπω εφανερωθη* it has not yet been made manifest *τι* what *εσομεθα* we shall be: *οιδαμεν δε* but we know *oti* that *εαν* if *φανερωθη* he appear, *εσομεθα* we shall be *ομοιοι* like *αυτω* to him, *oti* because *οψομεθα* we shall see *αυτον* him *καθως* as *εστιν* he is. 3. *Και* and *πας* every one *o εχων* who has *την ελπιδα ταυτην* this hope *επ' αυτω* on him *αγνιζει* purifies *εαυτον* himself *καθως* as *εκεινος* he *εστιν* as *αγνος* pure. 4. *Πας* every one *o*

ποιων who doeth την ἁμαρτιαν sin ποιεῖ doeth
 καὶ also την ανομιαν transgression of the law :
 καὶ and ἡ ἁμαρτία sin ἐστὶν is ἡ ανομία the trans-
 gression of the law. 5. Καὶ and οἰδατε ye
 know ὅτι that ἐκεῖνος he ἐφανερώθη was mani-
 fested ἵνα that ἀρῇ he might take away τὰς
 ἁμαρτίας ἡμῶν our sins καὶ and ἁμαρτία sin οὐκ
 ἐστὶν is not ἐν αὐτῷ in him. 6. Πᾶς every
 one ὁ μένων who abides ἐν αὐτῷ in him οὐχ ἁμαρ-
 τανεῖ sins not : πᾶς every one ὁ ἁμαρτανῶν
 who sins οὐχ ἑώρακεν hath not seen αὐτὸν him,
 οὐδὲ nor ἐγνώκεν hath known αὐτὸν him. 7.
 Τέκνια little children, μηδεὶς let no one πλαν-
 ατῶ deceive ὑμᾶς you : ὁ ποιων he who doeth
 την δικαιοσύνην righteousness ἐστὶν is δίκαιος
 righteous, καθὼς even as ἐκεῖνος he ἐστὶν is
 δίκαιος righteous. 8. Ὁ ποιων he who doeth
 την ἁμαρτιαν sin ἐστὶν is ἐκ τοῦ διαβόλου of
 the devil ; ὅτι because ὁ διαβόλος the devil
 ἁμαρτανεῖ sins ἀπ' ἀρχῆς from the beginning.
 Εἰς τοῦτο for this purpose ὁ υἱὸς the son τοῦ
 Θεοῦ of God ἐφανερώθη was manifested ἵνα
 that λύσῃ he might destroy τὰ ἔργα the works
 τοῦ διαβόλου of the devil. 9. Πᾶς every one
 ὁ γεγεννημένος who has been born ἐκ τοῦ Θεοῦ
 of God, οὐ ποιεῖ doeth not ἁμαρτιαν sin, ὅτι
 because σπέρμα αὐτοῦ his seed μένει remains
 ἐν αὐτῷ in him : καὶ and οὐ δύναται he cannot
 ἁμαρτανεῖν sin, ὅτι because γεγεννηται he is born
 ἐκ τοῦ Θεοῦ of God. 10. Ἐν τούτῳ in this τὰ
 τέκνα the children τοῦ Θεοῦ of God ἐστὶν are
 φανερά manifest καὶ and τὰ τέκνα the children

του διαβολου of the devil. Πας every one
 ὁ μὴ ποιῶν who doeth not δικαιοσύνην
 righteousness οὐκ ἐστὶν is not ἐκ τοῦ Θεοῦ
 of God, καὶ and ὁ μὴ ἀγαπῶν he who loveth not
 τὸν ἀδελφὸν αὐτοῦ his brother. 11. Ὅτι be-
 cause αὕτη this ἐστὶν is ἡ ἀγγελία the message
 ἣν which ἠκούσατε ye heard ἀπ' ἀρχῆς from the
 beginning, ἵνα that ἀγαπῶμεν we should love
 ἀλλήλους each other: 12. οὐ not καθὼς as
 Καὶν Cain ἦν was ἐκ τοῦ πονηροῦ of the evil
 one, καὶ and ἐσφάξε slew τὸν ἀδελφὸν αὐτοῦ
 his brother. Καὶ and χάριν for the sake τίνος
 of what ἐσφάζε did he slay αὐτὸν him? Ὅτι
 because τὰ ἔργα αὐτοῦ his works ἦν were
 πονηρὰ evil, τὰ δὲ but those τοῦ ἀδελφοῦ αὐτοῦ
 of his brother δίκαια [were] righteous. 13.
 Μὴ θαυμάζετε do not wonder, ἀδελφοὶ μου my
 brethren, εἰ if ὁ κόσμος the world μισεῖ hates
 ὑμᾶς you. 14. Ἡμεῖς we οἰδαμεν know ὅτι
 that μεταβεβηκαμεν we have passed over ἐκ
 τοῦ θανάτου from death εἰς τὴν ζωὴν into life,
 ὅτι because ἀγαπῶμεν we love τοὺς ἀδελφούς
 the brethren: ὁ μὴ ἀγαπῶν he who loves not
 τὸν ἀδελφὸν his brother μένει abideth ἐν τῷ θά-
 νατῳ in death. 15. Πας every one ὁ μισῶν who
 hates τὸν ἀδελφὸν αὐτοῦ his brother ἐστὶν is ἀνθ-
 ρωποκτονός a murderer, καὶ and οἰδατε ye know
 ὅτι that πᾶς ἀνθρωποκτονός every murderer οὐκ
 ἔχει has not ζωὴν αἰωνίου eternal life μένου-
 σαν abiding ἐν αὐτῷ in him. 16. Ἐν τούτῳ
 in this ἐγνώκαμεν we have known τὴν ἀγάπην
 love ὅτι because ἐκεῖνος he ἐθήκε laid down

την ψυχην αὐτου his life ὑπερ ἡμῶν no behalf of us; και and ἡμεῖς we οφειλομεν ought τιθεναι to lay down τας ψυχας [our] lives ὑπερ των αδελφων on behalf of the brethren. 17. Ὅς δε αν but whosoever εχη may have τον βιον the substance του κοσμου of the world, και and θεωρη see τον αδελφον αὐτου his brother εχοντα having χρειαν need και and κλειση shut τα σπλαγχνα αὐτου his bowels [of compassion] απ' αὐτου from him, πως how ἡ αγαπη does the love του Θεου of God μενει abide εν αὐτῳ in him? 18. Τεκνια μου my little children, μη αγαπωμεν let us not love λογῳ in word μηδε nor γλωσση in tongue, αλλα but εργῳ in deed και and αληθεια in truth. 19. Και and εν τούτῳ in this γνωσκομεν we know ὅτι that εσμεν we are εκ της αληθειας of the truth, και and πεισομεν shall assure τας καρδιας ἡμῶν our hearts εμπροσθεν αὐτου before him: 20. ὅτι because εαν if ἡ καρδια ἡμῶν our heart καταγινωσκη condemn ἡμῶν us, ὅτι that ὁ Θεος God εστιν is μειζων greater της καρδιας ἡμῶν than our heart και and γνωσκει knoweth παντα all [things]. 21. Αγαπητοι beloved, εαν if ἡ καρδια ἡμῶν our heart μη καταγινωσκη should not condemn ἡμῶν us, εχομεν we have παρρησιαν confidence προς τον Θεον towards God. 22. Και and ὁ εαν whatsoever αιτωμεν we should ask λαμβανομεν we receive παρ' αὐτου from him, ὅτι because τηρουμεν we keep τας εντολας αὐτου his commandments, και and ποιουμεν do τα αρεστα the

[things] pleasing *ενωπιον αυτου* in the sight of him. 23. *Και* and *αυτη* this *εστιν* is *η εντολη αυτου* his commandment, *ινα* that *πιστευσωμεν* we should believe *τω ονοματι* on the name *του υιου αυτου* of his son *Ιησου Χριστου* Jesus Christ : *και* and *αγαπωμεν* that we love *αλληλους* each other, *καθως* as *εδωκεν* he gave *εντολην* commandment *ημιν* to us. 24. *Και* and *ο τηρων* he who keepeth *τας εντολας αυτου* his commandments, *μενει* abideth *εν αυτω* in him, *και* and *αυτος* he *εν αυτω* in him. *Και* and *εν τουτω* in this *γνωσκομεν* we know *οτι* that *μενει* he abideth *εν ημιν* in us, *εκ του Πνευματος* from the Spirit *ου* which *εδωκεν* he hath given *ημιν* to us.

CHAPTER IV.

1. *Αγαπητοι* beloved, *μη πιστευετε* do not believe *παντι πνευματι* every spirit, *αλλα* but *δοκιμαζετε* try *τα πνευματα* the spirits, *ει* if *εστιν* they are *εκ του Θεου* from God ; *οτι* because *πολλοι ψευδοπροφηται* many false prophets *εξεληλυθασιν* have gone out *εις τον κοσμον* into the world. 2. *Εν τουτω* in this *γνωσκετε* know ye *το Πνευμα* this Spirit *του Θεου* of God : *παν πνευμα* every spirit *ο* which *ομολογει* confesses *Ιησουν Χριστον* Jesus Christ *εληλυθота* having come *εν σαρκι* in the flesh, *εστιν* is *εκ του Θεου* of God : 3. *και* and *παν πνευμα* every spirit *ο* which *μη ομολογει* confesseth not *τον Ιησουν Χριστον* Jesus Christ *εληλυθота* having come *εν σαρκι* in the flesh

ουκ εστιν is not εκ του Θεου of God : και and
 τουτο this εστιν is το the [spirit] του αντιχρισ-
 του of Antichrist, ό [as to] which ακηκοατε ye
 have heard ότι that ερχεται it is coming, και
 and νυν now ηδη already εστιν is εν τω κοσμω
 in the world. 4. Τρεις ye εστε are εκ του
 Θεου from God, τεκνια little children, και and
 νενικηκατε have conquered αυτους them ; ότι
 because ό he who is εν υμιν among you εστιν is
 μειζων greater η than ό he who is εν τω κοσμω
 in the world. 5. Αυτοι they εισιν are εκ του
 κοσμου from the world : δια τουτο on this
 account λαλουσιν they speak εκ του κοσμου of
 the world, και and ό κοσμος the world ακουει
 hears αυτων them. 6. Ημεις we εσμεν are
 εκ του Θεου of God : ό γνωσκων he who
 knoweth τον Θεον God ακουει heareth ημων us :
 ός he who ουκ εστιν is not εκ του Θεου of God
 ουκ ακουει heareth not ημων us. Εκ τουτου
 from this γνωσκομεν we know το πνευμα the
 spirit της αληθειας of truth, και and το πνευμα
 the spirit της πλानης of error. 7. Αγαπητοι
 beloved, αγαπωμεν let us love αλληλους each
 other, ότι because ή αγαπη love εστιν is εκ του
 Θεου of God ; και and πας every one ό αγαπων
 who loves γεγεννηται has been born εκ του Θεου
 of God και and γνωσκει knoweth τον Θεον
 God. 8. Ο μη αγαπων he who loveth not ουκ
 εγνω has not known τον Θεον God, ότι because ό
 Θεος God εστιν is αγαπη love. 9. Εν τούτῳ in
 this ή αγαπη the love του Θεου of God εφανερω-
 θη was manifested εν ημιν among us ότι because ό

Θεός God ἀπεσταλκε sent τον υἱόν αὐτοῦ his son τον μονογενῆ the only begotten εἰς τον κόσμον into the world, ἵνα that ζῶμεν we should live δι' αὐτοῦ through him. 10. Ἐν τούτῳ in this ἐστὶν is ἡ ἀγάπη love, οὐ not ὅτι that ἡμεῖς we ἠγαπήσαμεν loved τον Θεόν God ἀλλὰ but ὅτι that αὐτός he ἠγαπήσε loved ἡμᾶς us, καὶ and ἀπεστείλε sent τον υἱόν αὐτοῦ his son ἱλασμόν as a propitiation περὶ τῶν ἁμαρτιῶν ἡμῶν for our sins. 11. Ἀγαπητοὶ beloved, εἰ if ὁ Θεός God οὕτως thus ἠγαπήσε loved ἡμᾶς us, καὶ ἡμεῖς we also οφειλομέν ought ἀγαπᾶν to love ἀλλήλους each other. 12. Οὐδεὶς no one τεθεαταὶ hath seen Θεοῦ God πώποτε at any time: εἰ if ἀγαπῶμεν we love ἀλλήλους each other, ὁ Θεός God μένει abideth ἐν ἡμῖν in us, καὶ and ἡ ἀγάπη αὐτοῦ his love τετελειωμένη ἐστὶν has been perfected ἐν ἡμῖν in us. 13. Ἐν τούτῳ in this γινώσκομεν we know ὅτι that μένομεν we abide ἐν αὐτῷ in him, καὶ and αὐτός he ἐν ἡμῖν in us, ὅτι because δέδωκεν he hath given ἡμῖν to us ἐκ τοῦ Πνεύματος αὐτοῦ of his spirit.

14. Καὶ and ἡμεῖς we τεθεαμεθα have seen καὶ and μαρτυροῦμεν bear witness, ὅτι that ὁ πατήρ the Father ἀπεσταλκεν hath sent τον υἱόν the son Σωτήρα [to be] the Saviour του κόσμου of the world. 15. Ὃς ἂν whosoever ὁμολογήσῃ shall confess ὅτι that Ἰησοῦς Jesus ἐστὶν is ὁ υἱός the son του Θεοῦ of God ὁ Θεός God μένει abideth ἐν αὐτῷ in him, καὶ and αὐτός he ἐν τῷ Θεῷ in God. 16. Καὶ and

ἡμεῖς we ἐγνώκαμεν have known καὶ and πεπιστευκαμεν have believed τὴν ἀγαπὴν the love ἣν which ὁ Θεὸς God ἔχει has ἐν ἡμῖν in us. Ὁ Θεὸς God ἐστὶν is ἀγαπὴ love ; καὶ and ὁ μὲνων he who abideth ἐν τῇ ἀγαπῇ in love, μένει abideth ἐν τῷ Θεῷ in God, καὶ and ὁ Θεὸς God ἐν αὐτῷ in him.

17. **Εἰ** τοῦτῳ in this ἡ ἀγαπὴ love τετελειώται has been perfected μεθ' ἡμῶν with us, ἵνα that ἔχωμεν we may have παρρησίαν boldness ἐν τῇ ἡμέρᾳ in the day τῆς κρίσεως of judgment : ὅτι because καθὼς as ἐκεῖνος he ἐστὶν is καὶ ἡμεῖς we also ἐσμεν are ἐν τῷ κόσμῳ τοῦτῳ in this world. 18. **Οὐκ** ἐστὶ there is not φόβος fear ἐν τῇ ἀγαπῇ in love, ἀλλὰ but ἡ τέλεια ἀγαπὴ perfect love βάλλει casts ἐξω out τὸν φόβον fear ; ὅτι because ὁ φόβος fear ἔχει has κολάσιν torment. Ὁ δὲ φοβούμενος but he who feareth οὐ τετελειώται has not been perfected ἐν τῇ ἀγαπῇ in love. 19. **Ἡμεῖς** we ἀγαπῶμεν love αὐτὸν him, ὅτι because αὐτὸς he πρῶτος first ἠγάπησε loved ἡμᾶς us. 20. **Εἰ**αν if τις any one εἴπῃ should say ὅτι that, " **Ἀγαπῶ** I love τὸν Θεόν God," καὶ and μισῇ should hate τὸν ἀδελφὸν αὐτοῦ his brother, ἐστὶν he is ψευστής a liar ; ὁ γὰρ μὴ ἀγαπῶν for he who loveth not τὸν ἀδελφὸν αὐτοῦ his brother, ὃν whom ἑώρακεν he hath seen, πῶς how δυνατόν can he ἀγαπᾶν love τὸν Θεόν God ὃν whom οὐχ ἑώρακεν he hath not seen? 21. **Καὶ** and ἔχομεν we have ταύτην τὴν ἐντολὴν this commandment ἀπ' αὐτοῦ from him ἵνα

that *ὁ ἀγαπων* he who loveth *τον Θεον* God *ἀγαπα* should love *και* also *τον αδελφον αυτου* his brother.

CHAPTER 5.

1. *Πας* every one *ὁ πιστευων* who believeth *ὅτι* that *Ιησους* Jesus *εστιν* is *ὁ Χριστος* the Christ *γεγεννηται* has been born *εκ του Θεου* of God, *και* and *πας* every one *ὁ ἀγαπων* who loveth *τον γεννησαντα* him who begat, *ἀγαπα* loveth *και* also *τον γεγεννημενον* him begotten *εξ αυτου* of him. 2. *Εν τουτω* by his *γινωσκωμεν* we know *ὅτι* that *ἀγαπωμεν* we love *τα τεκνα* the children *του Θεου* of God, *ὅται* when *ἀγαπωμεν* we love *τα τεκνα* the children *του Θεου* of God, *και* and *τηρωμεν* keep *τας εντολας αυτου* his commandments. 3. *Αυτη γαρ* for this *εστιν* is *ἡ ἀγαπη* the love *του Θεου* of God, *ἵνα* that *τηρωμεν* we should keep *τας εντολας αυτου* his commandments: *και* and *αἱ εντολαι αυτου* his commandments *ουκ εισιν* are not *βαρειαι* grievous. 4. *Ὅτι* because *παν* every thing *το γεγεννημενον* which has been born *εκ του Θεου* of God, *νικα* conquereth *τον κοσμον* the world; *και* and *αυτη* this *εστιν* is *ἡ νικη* the victory *ἡ νικησασα* which has conquered *τον κοσμον* the world, *ἡ πιστις ἡμων* our faith. 5. *Τις* who *εστιν* is *ὁ νικων* he that conquereth *τον κοσμον* the world, *ει μη* if not *ὁ πιστευων* he who believeth *ὅτι* that *Ιησους* Jesus *εστιν* is *ὁ υἱος* the son *του Θεου* of God?

6. Οὕτως this *εστιν* is ὁ *ελθων* he who came δι' *ύδατος* by water *και* and *αίματος* blood, *Ιησους* Jesus ὁ *Χριστος* the Christ: *ου* not *εν* τῷ *ύδατι* by water *μονον* only, *αλλα* but *εν* τῷ *ύδατι* by water *και* and τῷ *αίματι* by blood. *Και* and *εστιν* it is *το* *πνευμα* the spirit *το* *μαρτυρουν* which beareth witness, *οτι* because *το* *πνευμα* the spirit *εστιν* is ἡ *αληθεια* the truth. 7. Ὅτι because *εισι* there are *τρεις* three οἱ *μαρτυρουντες* who bear witness, [*εν* τῷ *ουρανῳ* in heaven, ὁ *Πατηρ* the Father, ὁ *Λογος* the Word, *και* and *το* Ἅγιον *Πνευμα* the Holy Ghost: *και* and οὗτοι οἱ *τρεις* these three *εισιν* are ἐν one. 8. *Και* and *εστι* there are *τρεις* three οἱ *μαρτυρουντες* who bear witness | *εν* τῇ *γῇ* on earth, *το* *πνευμα* the spirit, *και* and *το* *ύδωρ* the water, *και* and *το* *αἷμα* the blood: *και* and οἱ *τρεις* the three *εισιν* are *εις* *το* ἐν to one and the same end. 9. *Εἰ* if *λαμβάνομεν* we receive *την* *μαρτυριαν* the testimony *των* *ανθρωπων* of men, ἡ *μαρτυρια* the testimony *του* *Θεου* of God *εστιν* is *μειζων* greater: *οτι* because *αὕτη* this *εστιν* is ἡ *μαρτυρια* the testimony *του* *Θεου* of God ἣν which *μεμαρτυρηκεν* he has testified *περι* *του* *υἱου* *αὐτου* concerning his son. 10. Ὁ *πιστευων* he who believes *εις* *τον* *υἱον* on the son *του* *Θεου* of God *εχει* has *την* *μαρτυριαν* the testimony *εν* *ἑαυτῷ* in himself: ὁ *μη* *πιστευων* he who believeth not τῷ *Θεῷ* in God *πεποιηκεν* hath made *αυτον* him *ψευστην* a liar: *οτι* because *ου* *πεπιστευκεν* he has not believed *εις* *την* *μαρτυριαν* in the testimony ἣν

which ὁ Θεός God μεμαρτυρηκεν hath testified περι του υἱου αὐτου concerning his own son. 11. Καὶ and αὕτη this ἐστὶν is ἡ μαρτυρία the testimony, ὅτι that ὁ Θεός God ἔδωκε gave ζῶν αἰωνιον eternal life ἡμιν to us; καὶ and αὕτη ἡ ζῶη this life ἐστὶν is ἐν τῷ υἱῷ αὐτου in his son. 12. Ὁ ἐχων he who hath τον υἱόν the son ἐχει hath την ζῶν life : ὁ μὴ ἐχων he who hath not τον υἱόν the son του Θεου of God οὐκ ἐχει hath not την ζῶν life.

13. Ἐγραψα I have written ταῦτα these things ὑμιν to you τοῖς πιστευουσιν who believe εἰς το ονομα on the name του υἱου of the son του Θεου of God; ἵνα that εἰδητε ye may know ὅτι that ἐχετε ye have ζῶν αἰωνιον eternal life καὶ and ἵνα that πιστευητε ye may believe εἰς το ονομα on name του υἱου of the son του Θεου of God. 14. Καὶ and αὕτη this ἐστὶν is ἡ παρρησία the confidence ἣν which ἐχομεν we have προς αὐτον towards him, ὅτι that εἰαν if αἰτωμεθα we ask τι anything κατα το θελημα αὐτου according to his will, ἀκουει he heareth ἡμῶν us : 15. καὶ and εἰαν if οἶδαμεν we know ὅτι that ἀκουει he heareth ἡμῶν us, ὁ ἂν [as to] whatsoever αἰτωμεθα we may ask, οἶδαμεν we know ὅτι that ἐχομεν we have τα αἰτήματα the petitions & which ἠτήκαμεν we have asked παρ' αὐτου from him. 16. Ἐὰν if τις any one ἰδῇ should see τον ἀδελφον αὐτου his brother ἁμαρτανοντα sinning ἁμαρτιαν a sin μὴ not προς θάνατον unto death, αἰτησεί he shall ask, καὶ and δώσει he shall give αὐτῷ to him ζῶν life, τοῖς ἁμαρ-

τανουσι to those who sin μη not προς θανατοι to death. *Εστι* there is *ἀμαρτια* a sin προς θανατον to death—ου λεγω I do not say *ἵνα* that *ερωτηση* he shall ask *περι* *εκεινης* concerning that. 17. *Πασα* *αδικια* all unrighteousness *εστιν* is *ἀμαρτια* a sin ; — *και* and *εστι* there is *ἀμαρτια* a sin ου not προς θανατον unto death. 18. *Οιδαμεν* we know *ὅτι* that *πας* every one, *ὁ γεγεννημενος* who has been born *εκ του Θεου* of God *ουχ* *ἀμαρτανει* sinneth not : *αλλα* but *ὁ γεννηθεις* he who has been begotten *εκ του Θεου* of God *τηρει* keepeth *ἑαυτον* himself, *και* and *ὁ πονηρος* the evil one *ουχ* *ἄπτεται* doth not touch *αυτου* him. 19. *Οιδαμεν* we know *ὅτι* that *εσμεν* we are *εκ του Θεου* of God, *και* and *ὁ κοσμος* *ὅλος* the whole world *κειται* lies *εν τῷ πονηρῷ* in that [which is] wicked. 20. *Οιδαμεν* *δε* and we know *ὅτι* that *ὁ υἱος* the son *του Θεου* of God *ἦκει* is come, *και* and *δεδωκεν* hath given *ἡμιν* to us *διανοιαν* an understanding, *ἵνα* that *γινωσκωμεν* we may know *τον αληθινον* him [who is] true : *και* and *εσμεν* we are *εν τῷ υἱῷ αυτου* in his son *Ιησου Χριστῷ* Jesus Christ. *Οὗτος* this *εστιν* is *ὁ αληθινος Θεος* the true God, *και* and *ἡ ζωη αιωνιος* eternal life.

21. *Τεκνια* little children, *φυλαξατε* keep *ἑαυτους* yourselves *απο των ειδωλων* from idols. *Αμην* Amen.

V

SECOND GENERAL EPISTLE OF SAINT JOHN.

Δευτερα επιστολη καθολικη second epistle
general *Ιωαννου* of John *του Αποστολου* the
Apostle.

CHAPTER I.

1. 'Ο *πρεσβυτερος* the elder, *εκλεκτη κυρια* to the elect lady *και* and *τοις τεκνοις αυτης* her children, *ους* whom *εγω* I *αγαπω* love *εν αληθεια* in truth, *και* and *ουκ εγω* not I *μονος* alone, *αλλα* but *και* also *παντες* all *οι εγνωκοτες* who have known *την αληθειαν* the truth : 2. *δια την αληθειαν* for the sake of the truth *την μενουσαν* which dwelleth *εν ημιν* in us, *και* and *εσται* it shall be *μεθ' ημων* with us *εις τον αιωνα* to eternity : 3. *εστω* let there be *μεθ' υμων* with you *χαρις* grace, *ελεος* mercy, *ειρηνη* peace *παρα Θεου* from God *Πατρος* the Father, *και* and *παρα Κυριου* from the Lord *Ιησου Χριστου* Jesus Christ *του υιου* the son *του Πατρος* of

the Father, *εν αληθεια* in truth *και* and *αγαπη* love.

4. *Εχαρην* I rejoiced *λιαν* greatly, *οτι* because *ειρηκα* I found *εκ των τεκνων σου* [some] of thy children *περιπατοντας* walking *εν αληθεια* in truth, *καθως* as *ελαβομεν* we received *εντολην* commandment *παρα του Πατρος* from the Father. 5. *Και* and *νυν* now *ερωτω* I beseech *σε* thee, *κυρια* lady, *ου* not *ως* as if *γραφων* writing *καινην εντολην* a new commandment *σοι* to thee, *αλλα* but *ην* that which *ειχομεν* we had *απ' αρχης* from the beginning *ινα* that *αγαπωμεν* we love *αλληλους* each other. 6. *Και* and *αυτη* this *εστιν* is *η αγαπη* love, *ινα* that *περιπατωμεν* we should walk *κατα τας εντολας αυτου* according to his commandments. *Αυτη* this *εστιν* is *η εντολη* the commandment, *ινα* that *περιπατητε* ye should walk *εν αυτη* in it, *καθως* as *ηκουσατε* ye heard *απ' αρχης* from the beginning. 7. *Οτι* because *πολλοι πλανοι* many deceivers *εισηλθον* have come *εις τον κοσμον* into the world, *οι μη ομολογουντες* who do not confess *Ιησουν Χριστον* Jesus Christ *ερχομενον* coming *εν σαρκι* in the flesh. *Ουτος* this *εστιν* is *ο πλανος* the deceiver, *και* and *ο αντιχριστος* the antichrist. 8. *Βλεπετε* look to *εαυτους* yourselves, *ινα* that *μη απολεσωμεν* we lose not *α* what [things] *ειργασαμεθα* we have wrought, *αλλα* but *απολαβωμεν* receive *πληρη μισθον* full hire. 9. *Πας* every one *ο παραβαιων* who transgresses, *και* and *μη μενων* who abideth not

εν τη διδαχῇ in the doctrine του Χριστου of Christ, ουκ εχει has not Θεον God: ο μενων he who abideth εν τη διδαχῇ in the doctrine του Χριστου of Christ, ουτος he εχει has και both τον Πατερα the Father και and τον υιον the Son. 10. *Ει* if τις any one ερχεται cometh προς υμας to you, και and ου φερει bringeth not ταυτην την διδαχην this doctrine, μη λαμβανετε do not receive αυτον him εις οικιαν into your house, και and μη λεγετε do not say 'χαιρειν God speed' αυτω to him: 11. ο γαρ λεγων for he who says 'χαιρειν God speed' αυτω to him, κοινωνει becomes participator τοις εργοις τοις πονηροις αυτου in his evil deeds.

12. *Εχων* having πολλα many things γραφειν to write υμιν to you, ουκ ηβουληθην I was not willing [to write] δια χαρτου by means of paper και and μελανος ink: αλλα but ελπιζω I hope ελθειν to come προς υμας to you, και and λαλησαι to speak στομα mouth προς στομα to mouth, ινα that η χαρα ημων our joy πεπληρωμενη may be fulfilled. 13. Τα τεκνα the children της αδελφης σου of thy sister τη εκλεκτης the elect ασπαζεται salute σε thee *Αμην* Amen.

VI.
 THIRD GENERAL EPISTLE OF
 SAINT JOHN.

Τριτη επιστολη καθολικη third general epistle
Ιωαννου of John *του Αποστολου* the Apostle.

CHAPTER I.

1. Ὁ πρεσβυτερος the elder Γαῖω to Gaius
 τῷ αγαπητῷ the beloved, ὃν whom ἐγώ I αγαπῶ
 love ἐν ἀληθείᾳ in truth. 2. Αγαπητε beloved,
 περὶ πάντων over all things εὐχομαι I pray
 σε that thou εὐδοῦσθαι mayst prosper καὶ and
 ὑγιαίνειν be in health καθὼς even as ἡ ψυχὴ
 σου thy soul εὐδοῦται prospers. 3. Ἐχαρην
 γὰρ for I rejoiced λίαν greatly, ἀδελφῶν ἐρχο-
 μένων the brethren coming καὶ and μαρτυροῦν-
 των testifying τῇ ἀληθείᾳ σου to thy truth
 καθὼς even as σὺ thou περιπατεῖς walkest ἐν
 ἀληθείᾳ in truth. 4. Οὐκ ἔχω I have not
 μείζοτεράν χαρὰν greater joy τούτων than these
 ἵνα that ἀκούω I hear τὰ ἐμὰ τέκνα that my
 children περιπατοῦντα [are] walking ἐν ἀληθείᾳ

in truth. 5. *Αγαπήτε* beloved, *ποιεις* thou doest *πιστον* the faithful [thing], *ὅ εαν* whatsoever *εργαση* thou mayest do *εις τους αδελφους* towards the brethren, *και* and *εις τους ξενους* towards strangers. 6. *Οί* who *εμαρτυρησαν* testified *τη αγαπη σου* to thy love *ενωπιον* in the sight *της εκκλησιας* of the church, *ους* whom *προπεμψας* having sent forth *αξιως* in a manner worthy *του Θεου* of God *ποιησεις* thou wilt do *καλως* well. 7. *Ὑπερ γαρ* for on account *του ονοματος* of [his] name *εξηλθον* they went forth, *λαμβάνοντες* receiving *μηδεν* nothing *απο των εθνων* from the gentiles. 8. *Ἡμεεις ουν* we therefore *οφειλομεν* ought *απολαμβάνειν* to receive *τους τοιουτους* such, *ἵνα* that *γινωμεθα* we may become *συνεργοι* fellow-workers *τη αληθεια* to the truth. 9. *Εγραψα* I have written *τη εκκλησια* to the church, *αλλα* but *Διοτρεφης* Diotrephes *ὁ φιλοπρωτευων* who loveth preeminence *αυτων* of them *ουκ επιδεχεται* doth not receive *ἡμας* us. 10. *Δια τουτο* on account of this, *εαν* if *ελθω* I come *ὑπομνησω* I will remind him of *τα εργα αὐτου* his works *ἃ* which *ποιει* he doeth, *φλυαρων* prating against *ἡμας* us *πονηροις λόγοις* with evil words; *και* and *μη αρκουμενος* not being satisfied *επι τουτο* with these [things], *αυτος τε* both himself *ουκ επιδεχεται* doth not receive *τους αδελφους* the brethren, *και* and *κωλνει* preventeth *τους βουλομενους* those who will, *και* and *εκβαλλει* casteth [them] out *εκ της εκκλησιας* from the church. 11. *Αγαπήτε*

Ο beloved, μη μιμου imitate not το κακον the evil, αλλα but το αγαθον the good. 'Ο αγαθοποιων he who doeth good εστιν is εκ του Θεου of God : ο δε κακοποιων but he who doeth evil ουχ εωρακεν hath not seen τον Θεον God. 12. Μεμαρτυρηται good report hath been given Δημητριω to Demetrius υπο παντων by all men και and υπο' αυτης της αληθειας by the truth itself ; και ημεις δε but we also μαρτυρουμεν bear record, και and οιδετε ye know οτι that η μαρτυρια ημων our testimony εστιν is αληθης true.

13. Ειχον I had πολλα many things γραφει to write, αλλα but ου θελω I am not willing γραψαι to write σοι to thee δια μελανος by ink και and καλαμον pen : 14. ελπιζω δε but I hope ευθεως straightway ιδειν to see σε thee, και and λαλησομεν we will speak στομα προς στομα mouth to mouth. 15. Ειρηνη pcease σοι to thee. Οί φίλοι the friends ασπαζονται salute σε thee ; ασπαζου salute τους φίλους the friends κατ' ονομα by name.

VII.

GENERAL EPISTLE OF SAINT

JUDE.

Επιστολη καθολικη general epistle *Ιουδα* of
Jude *του Αποστολου* the Apostle.

CHAPTER I.

1. *Ιουδας* Jude *δουλος* a servant *Ιησου*
Χριστου of Jesus Christ, *αδελφος δε* and brother
Ιακωβου of James *τοις ἡγιασμενοις* to those
who have been sanctified *εν Θεω* in God *πατρι*
the father *και* and *τετηρημενοις* preserved *Ιησου*
Χριστω for Jesus Christ *κλητοις* and called ;
ελεος mercy *υμιν* to you, *και* and *ειρηνη* peace
και and *αγαπη* love *πληθυνθειη* be multiplied.

3. *Αγαπητοι* O beloved. *ποιουμενος* making
πασαν σπουδην all diligence *γραφειν* to write
υμιν to you *περι της κοινης σωτηριας* concern-
ing the common salvation, *εσχον* I had *αναγκη*
necessity *γραφαι* to write *υμιν* to you,
παρακαλων exhorting [you] *επαγωνιζεσθαι* to
earnestly contend *τη πιστει* for the faith *παρα-*

δοθειση delivered ἀπαξ once τοῖς ἁγίοις to the saints. 4. Παρεισεδυσαν γὰρ for there have slipped in among you ἀνθρώποι τινες certain men, οἱ προγεγραμμένοι who were foreordained παλαι of old εἰς τούτο τὸ κρίμα to this condemnation, ἀσεβεις ungodly men, μετατιθεντες changing τὴν χάριν the grace τοῦ Θεοῦ ἡμῶν of our God εἰς ἀσελγείαν into lasciviousness, καὶ and ἀρνούμενοι denying τὸν μόνον δεσποτὴν the only master Θεοῦ ἡμῶν our God καὶ and Κυρίον Lord Ἰησοῦν Χριστὸν Jesus Christ. 5. Βούλομαι δὲ but I wish ὑπομνησαι to remind ὑμᾶς you, ὑμᾶς you εἰδοτας who knew τούτο this ἀπαξ once, ὅτι that ὁ Κύριος the Lord σῶσας having saved λαὸν his people ἐκ τῆς Αἰγύπτου out of Egypt, τὸ δεύτερον the second time ἀπώλειτε destroyed τοὺς μὴ πιστευσαντας those who believed not. 6. Ἀγγέλους τε and the angels τοὺς μὴ τηρησαντας who kept not τὴν ἑαυτῶν ἀρχὴν their first estate, ἀλλὰ but ἀπολιπόντας who left τὸ ἰδίον οἰκητήριον their own dwelling, τετήρηκεν he has kept εἰς κρίσιν for the judgement μεγάλης ἡμέρας of the great day δεσμοῖς αἰδίοις in everlasting chains: 7. ὥς as Σόδομα Sodom καὶ and Γομορρα Gomorrha, καὶ and αἱ πόλεις the cities περὶ αὐτάς round them ἐκπορνεύσαι having committed fornication τὸν ὁμοῖον τρόπον in the like manner τούτοις to these, καὶ and ἀπελθούσαι having gone ὀπίσω ἑτέρας

σαρκος after other flesh, *προκεινται* are set forth *δειγμα* an example, *υπεχουσai* undergoing *δικην* the judgment *αιωνιου πυρος* of eternal fire. 8. *Ομοιως μεντοι* likewise indeed *και* also *ουτοι* these *ενυπνιαζομενοι* dreaming *μιαινουσι μεν* defile indeed *σαρκα* the flesh, *αθετουσι δε* and despise *κυριοτητα* dominion, *βλασφημουσι δε* and speak evil of *δοξας* dignities. 9. *Ο δε Μιχαηλ* but Michael *ο αρχαγγελος* the archangel, *οτε* when *διακρινομενος* contending *τω διαβολω* with the devil *διελεγετο* he disputed *περι του σωματος* concerning the body *Μωσεως* [of Moses], *ουκ ετολμησε* dared not *επενεγκειν* to bring against [him] *κρισιν* the judgment *βλασφημιας* of blasphemy, *αλλα* but *ειπε* said, "*Ο Κυριος* may the Lord *επιτιμηςαι* rebuke *σοι* thee." 10. *Ουτοι δε* but these *βλασφημουσι* speak ill of *οσα μεν* whatever things *ουκ οιδασι* they know not : *οσα δε* but whatever things *επιστανται* they know *φυσικως* naturally, *ως* as *τα αλογα ζωα* the brute beasts, *εν τουτοις* in these *φθειρονται* they corrupt themselves. 11. *Ουαι* woe *αυτοις* to them : *οτι* because *επορευθησαν* they went *τη οδω* in the way *του Καϊν* of Cain, *και* and *εξεχυθησαν* were spread abroad *τη πλανη* after the error *του Βαλααμ* of Balaam *μισθον* [for] reward, *και* and *απωλοντο* were destroyed *τη αντιλογια* in the gainsaying *του Κορε* of Core.

12. *Ουτοι* these *εισιν* are *σπιλαδες* spots *ενταις αγαπαις υμων* in your charity-feasts, *συνευωχουμενοι* feasting with you, *ποιμαινοντες*

feeding *ἐαυτοὺς* themselves *ἀφοβῶς* without fear : *νεφελαι* [they are] clouds *ἀνυδροὶ* without water, *περιφερομεναι* carried about *ὑπο ἀνέμων* by winds : *δενδρα* trees *φινωπωρινα* whose fruit withereth, *ἀκαρπα* fruitless, *δις* twice *ἀποθανοντα* having died, *ἐκριζωθεντα* plucked up by the roots ; 13. *αγρια κυματα* wild waves *θαλασσης* of the sea, *επαφριζοντα* foaming out *τας ἐαυτῶν αἰσχυνας* their own shame : *πλανηται ἀστερες* wandering stars, *οἷς* for whom *ὁ ζυφος* the blackness *του σκοτους* of darkness *εις τον αιωνα* to eternity *τετηρηται* has been reserved. 14. *Ενωχ* δε and Enoch, *ἑβδομος* seventh *απο Αδαμ* from Adam, *και* also *προεφητευσε* prophesied *τούτοις* to these *λεγων* saying, “ *Ἴδου* behold, *ὁ Κυριος* the Lord *ἦλθε* came *εν μυριασιν ἁγiais αὐτου* with his holy tens of thousands. 15. *ποιησαι* to execute *κρισιν* judgment *κατα παντων* on all, *και* and *ἐξελεγξαι* to convince *παντας τοὺς ἀσεβεις* all the ungodly *αὐτων* of them *περι παντων των εργαων αὐτων* concerning all their deeds *ἀσεβειας* of ungodliness *ὧν* which *ἡσεβησαν* they impiously committed, *και* and *περι παντων των σκληρων* concerning all the hard [speeches] *ὧν* which *ἀσεβεις ἁμαρτωλοι* ungodly sinners *ἐλάλησαν* spoke *κατ’ αὐτον* against him.

16. *Οὗτοι* these *εισιν* are *γογγυσται* murmurers, *μεμψιμοιροι* complainers, *πορευομενοι* walking *κατα τας ἐπιθυμιας αὐτων* according to their own lusts : *και* and *το στομα αὐτων* their mouth *λαλει* speaketh *ὑπερογκα* swelling

words θαυμαζοντες admiring πρόσωπα [mens'] persons χάριν for the sake ωφελειας of advantage. 17. Ὑμεῖς δε but do ye, αγαπητοι beloved, μνησθητε remember των ῥημάτων the words των προειρημενων which have been before spoken ὑπο των αποστολων by the Apostles του Κυριου ἡμων of our Lord Ἰησου Χριστου Jesus Christ; 18. ὅτι how ελεγον they said ὑμιν to you, ὅτι that εσονται there shall be εμπαικται mockers εν εσχάτῳ χρόνῳ in the last time πορευομενοι walking κατα τας επιθυμίας according to the lusts των ασεβειων ἑαυτων of their own ungodlinesses.

19. Οὗτοι these εισιν are οἱ αποδιοριζοντες they who separate themselves, ψυχικοι sensual, μη εχοντες not having πνεῦμα the spirit. 20. Ὑμεῖς δε but do ye, αγαπητοι beloved, εποικοδομουντες building up ἑαυτους yourselves τη ἁγιωτάτῃ πιστει ὑμων on your most holy faith, προσευχομενοι praying εν Πνευματι Ἁγίῳ in the Holy Ghost, 21. τηρησατε keep ἑαυτους yourselves εν αγαπῇ in the love Θεου of God, προσδεχομενοι expecting το ελεος the mercy του Κυριου ἡμων of our Lord Ἰησου Χριστου Jesus Christ εις ζωην αιωνιον to life eternal. 22. Και and ελεειτε have compassion οὓς μω on some, διακρινουμενοι making a difference: οὓς δε but others σωζετε save εν φοβῳ in fear, ἄρπαζοντες seizing [them] εκ του πυρος out of the fire, μισουντες hating και even τον χιτωνα the garment εσπιλωμενον spotted απο της σαρκος from the flesh.

24. Τῷ δε δυναμένῳ but to him who is able
 φυλαξαι to keep αὐτοὺς them ἀπταιστοὺς free
 from falling, καὶ and στησαι to place [them]
 ἀμώμους faultless κατενώπιον in the presence
 τῆς δόξης αὐτοῦ of his glory ἐν ἀγαλλιασεὶ in
 great joy, 25. μόνῳ σοφῷ Θεῷ to the only wise
 God, σωτηρι ἡμῶν our Saviour, δόξα [be]
 glory καὶ and μεγαλῶσυνη majesty, κρατος
 dominion καὶ and ἐξουσία power, καὶ νῦν both
 now καὶ and εἰς πάντας τοὺς αἰῶνας to all eter-
 nities. Ἀμην Amen.

VIII.
 REVELATION OF SAINT
 JOHN.

Αποκαλυψις Revelātion **Ιωαννου** of **John του**
Θεολογου the Divine.

CHAPTER I.

1. **Αποκαλυψις** the Revelation **Ιησου Χριστου** of Jesus Christ, **ην** which **ὁ Θεος** God **εδωκε** gave **αυτω** to him **δειξαι** to show **τοις δουλοις** **αυτου** to his servants **α** what things **δει** it is necessary **γενεσθαι** to come to pass **εν ταχει** in a short [time], **και** and **αποστειλας** having sent **σημανεν** he signified **τω δουλω αυτου** to his servant **Ιωαννη** John, 2. **ὅς** who **εμαρτυρησε** bore record of **τον λογον** the word **του Θεου** of God **και** and **την μαρτυριαν** the testimony **Ιησου Χριστου** of Jesus Christ, **ὅσα τε** and what [things] **ειδεν** he saw. 3. **Μακαριος** blessed **ὁ αναγινωσκων** is he who reads, **και** and **οἱ ακουοντες** those who hear **τους λογους** the words

της προφητειας of the prophecy, και and τηρουντες who keep τα γεγραμμενα the things written εν αυτη in it ; ο γαρ καιρος for the time εγγυς [is] near.

4. Ιωαννης John ταις επτα εκκλησιαις to the seven churches ταις which are εν τη Ασια in Asia ; χαρις grace υμιν [be] to you, και and ειρηνη peace απο του from the [being] ο ων he who is και and ο ην he who was και and ο ερχομενος he who is coming : και and απο των επτα πνευματων from the seven spirits α which εστιν are ενωπιον before του θρονου αυτου his throne : και and απο Ιησου Χριστου from Jesus Christ, ο πιστος μαρτυς the faithful witness, ο πρωτοτοκος the first begotten εκ των νεκρων from the dead, και and ο αρχων the prince των βασιλεων of the kings της γης of the earth. Τω αγαπησαντι to him who loved ημας us, και and λουσαντι who washed ημας us απο των αμαρτιων ημων from our sins εν τω αιματι in the blood αδτου of himself, 5. και and [who] εποιησε made ημας us βασιλεις kings και and ιερεις priests τω Θεω to God και and πατρι αυτου to his Father : αυτω to him η δοξα [be] glory και and το κρατος dominion εις νουν αιωνας to the ages των αιωνων of ages. εμην Amen.

7. Ιδου behold, ερχεται he cometh μετα των νεφελων with the clouds, και and πας οφθαλμος every eye οψετασθαι shall see αυτον him, και and οιτινες those who εξεκεντισσαν pierced αυτον him : και and πασαι αι φυλαι all the tribes

της γης of the earth *κοψονται* shall wail *επ αυτον* over him. *Ναι* even so, *Αμην* Amen. 8. “*Εγω* I *ειμι* am *το Α* the Alpha *και* and *το Ω* the Omega, *αρχη* beginning *και* and *τελος* end, *λεγει* says *ο Κυριος* the Lord, *ο ων* which is, *και* and *ο* which *ην* was *και* and *ο ερχομενος* which is coming, *ο παντοκρατωρ* the Almighty.”

9. *Εγω* I *Ιωαννης* John, *και* also *ο αδελφος* the brother *υμων* of you, *και* and *συγκοινωνος* companion *εν τη θλιψει* in tribulation *και* and *εν τη βασιλεια* in the kingdom *και* and *υπομοιη* patience *Ιησου Χριστου* of Jesus Christ, *εγενομην* was *εν τη νησω* in the island *τη καλουμενη* which is called *Πατμω* Potmos *δια τον λογον* for the sake of the word *του Θεου* of God *και* and *δια την παρτυριαν* for the testimony *Ιησου Χριστου* of Jesus Christ. 10. *Εγενομην* I was *εν Πνευματι* in the Spirit *εν τη κυριακη ημερα* on the Lord's day : *και* and *ηκουσα* I heard *οπισω μου* behind me *φωνην* *μεγαλην* a loud voice *ως* as if *σαλπιγγος* of a trumpet, 11. *λεγουσης* saying “*Εγω* I *ειμι* am *το Α* the Alpha *και* and *το Ω* the Omega, *ο πρωτος* the first *και* and *ο εσχατος* the last : ” *και* and, “*Ο* what *βλεπεις* thou seest *γραφον* write *εις βιβλιον* into a book, *και* and *πεμψον* send *ταις επτα εκκλησιας* to the seven churches *ταις* which [are] *εν Ασια* in Asia, *εις Εφεσον* to Ephesus, *και* and *εις Σμυρναν* to Smyrna, *και* and *εις Περγαμον* to Pergamus, *και* and *εις Θυατειραν* to Thyateira, *και* and *εις Σαρδεις*

to Sardis, *και* and *εις Φιλαδελφειαν* to Philadelphia, *και* and *εις Λαοδικειαν* to Laodicea. 12. *Και* and *επεστρεψα* I turned *βλεπειν* to see *την φωνην* the voice *ητις* which *ελαλησε* spake *μετ' εμου* with me ; *και* and *επιστρεψας* having turned *ειδον* I saw *επτα λυχνειας χρυσας* seven golden lamps ; 13. *Και* and *εν μεσω* in the midst *των επτα λυχνιων* of the seven lamps *ομοιον* [one] like *υιω* to the son *ανθρωπου* of man, *ενδεδυμενον* clad in *ποδηρη* [a garment] reaching to the feet, *και* and *περιεξωσμενον* girded round *ζωνην χρυσην* with a golden girdle *προς τοις μαστοις* at the paps : 14. *η δε κεφαλη αυτου* and his head *και* and *αι τριχες* his hairs *λευκαι* were white *ωσει* as *εριον λευκον* white wool, *ως* as *χιων* snow : *και* and *οι οφθαλμοι αυτου* his eyes *ως* as *φλοξ* a flame *πυρος* of fire. 15. *Και* and *οι ποδες αυτου* his feet *ομοιοι* like *χαλκολιβανω* to fine brass, *ως* as if *πεπυρωμενοι* burned *εν καμινω* in a furnace ; *και* and *η φωνη αυτου* his voice *ως* as *φωνη* the voice *υδατων πολλωι* of many waters. 26. *Και* and *εχων* having *εν τη δεξια χειρι αυτου* in his right hand *αστερας επτα* seven stars ; *και* and *εκ του στοματος αυτου* out of his mouth *οξεια ρομφαια* [was] a sharp sword *διστομος* having two edges : *και* and *η οψις αυτου* his countenance *ως* as *ο ηλιος* the sun *φαινει* shineth *εν τη δυναμει αυτου* in its strength. 17. *Και* and *οτε* when *ειδον* I saw *αυτον* him, *επεσα* I fell *προς τους ποδας αυτου* at his feet *ως* as

νεκρος dead. *Και* and *επεθηκεν* he placed *την δεξιαν αὐτου χειρα* his right hand *επ' εμε* on me, *λεγων* saying *μοι* to me, "*Μη φοβου* fear not. *Εγω* I *ειμι* am *ὁ πρωτος* the first *και* and *ὁ εσχατος* the last: 18. *και* and *ὁ ζων* he who liveth, *και* and *εγενομην* I became *νεκρος* dead, *και* and *ιδου* behold *ειμι* I am *ζων* living *εις τους αιωνας* to the eternities *των αιωνων* of eternities. *Αμην*. *Και* and *εχω* I have *τας κλεις* the keys *του αδου* of hell *και* and *του θανατου* of death. 19. *Γραψον* write *ἃ* the [things] which *ειδες* thou didst see, *και* and *ἃ* the [things] which *εισιν* are, *και* and *ἃ* the [things] which *μελλει* are about *γινεσθαι* to happen *μετα ταυτα* after these; 30. *το μυστηριον* the mystery *των ἑπτα αστερων* of the seven stars *ὧν* which *ειδες* thou sawest *επι της δεξιας μου* on my right hand *και* and *τας ἑπτα λυχνias* the seven candlesticks *τας χρυσας* of gold. *Οἱ ἑπτα αστερες* the seven stars *εισιν* are *αγγελoi* angels *των ἑπτα εκκλησιων* of the seven churches; *και* and *αἱ ἑπτα λυχνιαι* the seven candlesticks *ἃς* which *ειδες* thou sawest *εισιν* are *ἑπτα εκκλησiai* seven churches.

CHAPTER II.

1. *Γραψον* write *τω αγγελῳ* to the angel *της Εφεσεινης εκκλησιας* of the church at Ephesus, *Ταδε* these things *λεγει* saith *ὁ κρατων* he who holdeth *τους ἑπτα αστερας* the seven stars *εν τη δεξια αὐτου* in his right

hand, ὁ περιπατῶν who walketh ἐν μέσῳ in the midst τῶν ἑπτά λυχνίων τῶν χρυσοῦν of the seven candlesticks of gold : 2. Οἶδα I know τὰ ἔργα σου thy works, καὶ and τὸν κόπον σου thy labour, καὶ and τὴν ὑπομονὴν σου thy endurance, καὶ and ὅτι that οὐ δύνηθι thou canst not βαστάσαι bear κακοὺς evil men ; καὶ and ἐπειράσω thou didst try τοὺς φασκοντας those who assert εἶναι that they are ἀποστόλους apostles καὶ and οὐκ εἰσιν are not, καὶ and εὗρες thou didst find αὐτοὺς them ψευδεῖς liars : 3. καὶ and ἐβαστάσας thou didst bear, καὶ and ἔχεις hast ὑπομονὴν patience, καὶ and διὰ τὸ ὄνομα μου for sake of my name κεκοπίακας thou hast laboured, καὶ and οὐ κεκμηκας hast not fainted. 4. Ἀλλὰ but ἔχω I have κατὰ σου against thee ὅτι that ἀφήκας thou didst leave τὴν ἀγάπην σου τὴν πρώτην thy first love. 5. Μνημονεύε οὖν remember therefore ποθεν whence ἐκπεπτώκας thou hast fallen, καὶ and μετανόησον repent καὶ and ποιήσον do τὰ πρῶτα ἔργα thy first works : εἰ δὲ μὴ but if not, ἐρχομαι I am coming σοὶ to thee ταχύ quickly, καὶ and κινήσω I will move τὴν λυχνίαν σου thy candlestick ἐκ τοῦ τοποῦ αὐτῆς out of its place, εἰ μὴ if μὴ μετανόησης thou should not repent. 6. Ἀλλὰ but ἔχεις thou hast τοῦτο this, ὅτι that μισεῖς thou hatest τὰ ἔργα the works τῶν Νικολαϊτῶν of the Nicolaitanes, ἃ which καγὼ I also μισῶ hate. 7. Ὁ ἔχων let him who hath οὖς an ear ἀκούσῃ hear τι what τὸ Πνεῦμα the Spirit λέγει

says *ταῖς ἐκκλησίαις* to the churches. *Τῷ νικῶντι* to him who overcometh *δωσω* I will give *αὐτῷ* to him *φαγεῖν* to eat *ἐκ τοῦ ξύλου* from the tree *τῆς ζωῆς* of life, *ὃ* which *ἐστίν* is *ἐν μέσῳ* in the middle *τοῦ παραδείσου* of the paradise *τοῦ Θεοῦ* of God.

8. *Και* and *γραφῶν* write *τῷ ἀγγέλῳ* to the angel *τῆς ἐκκλησίας* of the church *Σμυρναίων* of the Smyrneans, *Ὁ πρῶτος* the first *καὶ* and *ὁ ἐσχάτος* the last, *ὅς* who *ἐγενετο* was *νεκρός* dead *καὶ* and *ἐξησεν* came to life, *λέγει* says *ταδε* these things: 9. *Οἶδα* I know *τα ἐργα σου* thy works *καὶ* and *τὴν θλίψιν* tribulation *καὶ* and *τὴν πτωχείαν* poverty: *εἰ δέ* but thou art *πλουσιος* rich: *καὶ* and [I know] *τὴν βλασφημίαν* the blasphemy *τῶν λεγόντων* of those who say *ἐαυτοὺς* that they *εἶναι* are *Ἰουδαίους* Jews, *καὶ* and *οὐκ εἰσὶν* are not, *ἀλλὰ* but *συναγωγὴ* the synagogue *τοῦ Σατανα* of Satan. 10. *Φοβου* fear *μηδεν* nothing *ἃ* [of the things] which *μελλεῖς* thou art about *πάσχειν* to suffer: *ἰδου* behold, *ὁ διαβολος* the devil *μελλεῖ* is about *βαλεῖν* to cast *ἐξ ὑμῶν* [some] of you *εἰς φυλάκην* into prison, *ἵνα* that *πειρασθῆτε* ye may be tried: *καὶ* and *ἐξετε* ye shall have *θλίψιν* trouble *δέκα ἡμερῶν* of ten days: *γινου* be thou *πιστος* faithful *ἀχρι θανάτου* until death, *καὶ* and *δωσω* I will give *σοι* to thee *τὸν στέφανον* the crown *τῆς ζωῆς* of life." 11. *Ὁ ἐχων* let him who hath *ὄψιν* a ear, *ἀκουσατω* hear *τι* what *τὸ Πνεῦμα* the Spirit *λέγει* saith

ταῖς ἐκκλησίαις to the churches. Ὁ νικῶν he who overcometh οὐ μὴ ἀδικηθῇ shall not be injured ἐκ τοῦ θανάτου τοῦ δευτέρου of the second death.

12. Καὶ and γράψον write τῷ ἀγγέλῳ to the angel τῆς ἐκκλησίας of the church ἐν Περγαμῷ in Pergamos, Ὁ ἐχὼν he who hath τὴν ῥομφαίαν τὴν ὀξείαν the sharp sword τὴν δις-τομον which is of two edges λέγει saith ταῦτα these things: 13. Οἶδα I know τὰ ἔργα σου thy works, καὶ and ποῦ where κατοικεῖς thou dwellest ὅπου where ὁ θρόνος [is] the seat τοῦ Σατανᾶ of Satan: καὶ and κρατεῖς thou holdest fast τὸ ὄνομα μου my name, καὶ and οὐκ ἡρνήσω thou hast not denied τὴν πίστιν μου my faith, καὶ even ἐν ταῖς ἡμέραις in the days ἐν αἷς in which Ἀντίπας Antipas ὁ μάρτυς μου ὁ πιστός [was] my faithful martyr, ὃς who ἀπεκτανθῇ was slain παρ' ὑμῖν among you, ὅπου where ὁ Σατανᾶς Satan κατοικεῖ dwelleth. 14. Ἀλλὰ but ἐγὼ I have ὀλίγα a few [things] κατὰ σου against thee, ὅτι because ἔχεις thou hast ἐκεῖ there κρατοῦντας [some] holding fast τὴν διδαχὴν the doctrine Βαλαάμ of Balaam, ὃς who ἐδίδασκε taught τῷ Βαλακ to Balak βαλεῖν to cast σκανδαλὸν a stumbling-block ἐνώπιον before τῶν υἱῶν the sons Ἰσραὴλ of Israel, φαγεῖν to eat εἰδωλοθῦτα things sacrificed to idols καὶ and πορνεύσαι to commit fornication. 15. Οὕτως thus καὶ σὺ thou also ἔχεις hast κρατοῦντας those who hold fast τὴν διδαχὴν the doctrine τῶν Νικολαΐτων of the

Nicolaitans, *ὁ* which [thing] *μισῶ* I hate. 16. *Μετανοήσον* repent: *εἰ δὲ μὴ* but if not, *ἐρχομαι* I am coming *σοι* to thee *ταχύ* quickly, *καὶ* and *πολεμήσω* I will wage war *μετ'* *αὐτῶν* with them *ἐν τῇ ῥομφαίᾳ* with the sword *τοῦ στόματος μου* of my mouth. *Ὁ ἐχὼν* let him who hath *οὖς* an ear, *ἀκουσάτω* hear *τι* what *τὸ Πνεῦμα* the Spirit *λέγει* says *ταῖς ἐκκλησίαις* to the church: *Τῷ νικῶντι* to him who overcometh *δώσω* I will give *αὐτῷ* to him *φαγεῖν* to eat *ἀπο τοῦ μάννα* from the manna *τοῦ κεκρυμμένου* which has been hidden, *καὶ* and *δώσω* I will give *αὐτῷ* to him *λευκὴν ψῆφον* a white stone, *καὶ* and *καίνον ὄνομα* a new name *γεγραμμένον* written *ἐπὶ τὴν ψῆφον* on the stone, *ὁ* which *οὐδεὶς* no one *ἐγνώ* has known *εἰ μὴ* except *ὁ λαμβανὼν* he who receiveth it.

18. *Καὶ* and *γράφον* write *τῷ ἀγγέλῳ* to the angel *τῆς ἐκκλησίας* of the church *ἐν Θυατείροις* in Thyateira, *Ὁ υἱὸς* the son *τοῦ Θεοῦ* of God, *ὁ ἐχὼν* who hath *τοὺς ὀφθαλμοὺς αὐτοῦ* his eyes *ὥς* as *φλόγα* a flame *πυρός* of fire, *καὶ* and *οἱ πόδες αὐτοῦ* his feet *ὅμοιοι* like *χαλκολίβανῳ* to fine brass, *λέγει* says *ταῦτα* these things: 19. *Οἶδα* I know *τὰ ἔργα σου* thy works *καὶ* and *τὴν ἀγάπην* thy love *καὶ* and *τὴν διακονίαν* thy service *καὶ* and *τὴν πίστιν σου* thy faith *καὶ* and *τὴν ὑπομονήν* endurance, *καὶ* and *τὰ ἔργα σου* thy works, *καὶ* and *τὰ ἐσχάτα* the last *πλεονα* more *τῶν πρώτων* than the first. 20. *Ἀλλὰ* but *ἐγὼ* I have *ὀλίγα* a few

[things] *κατα σου* against thee *ὅτι* because *εἰς* thou sufferest *την γυναῖκα* the woman *Ἰεζαβηλ* Jezebel, *την λεγουσαν* who calleth *ἑαυτην* herself *προφητιν* a prophetess, *διδασκειν* to teach *και* and *πλανασθαι* to seduce *εμους* my servants, *πορνευσαι* to commit fornication *και* and *φαγειν* to eat *ειδωλοθυτα* [things] sacrificed to idols. 21. *Και* and *εδωκα* I have given *αυτη* to her *χρονον* time *ἵνα* that *μετανοηση* she should repent *εκ της πορνειας* *αύτης* from her fornication, *και* and *ου μετενοησε* she repented not. 22. *Ιδου* behold, *εγω* I *βαλλω* cast *αυτην* her *εις κλινην* into a bed, *και* and *τους μοιχευοντας* those who commit adultery *μετ' αυτης* with her *εις θλιψιν* *μεγαλην* into great tribulation *εαν μη* unless *μετανοησωσι* they should repent *εκ των εργαυ* *αύτων* from their deeds. 23. *Και* and *αποκτενω* I will kill *τα τεκνα αυτης* her children *εν θανατω* in death; *και* and *πασαι αι εκκλησιαι* all the churches *γνωσονται* shall know *ὅτι* that *εγω* I *ειμι* am *ὁ ερευνων* he who searches *νεφρους* the reins *και* and *καρδιας* the hearts, *και* and *δωσω* I will give *ὑμιν* to you, *ἕκαστω* to each one *κατα τα εργα ὑμων* according to your works. 24. *Λεγω δε* but I say *ὑμιν* to you *και* and *τοις λοιποις* to the rest *εν Θυατειροις* in Thyateira, *ὅσοι* as many as *ουκ εχουσιν* have not *την διδαχην ταυτην* this doctrine, *και* and *οἵτινες* who *ουκ εγνωσαν* have not known *τα βαθη* the depths *του Σατανα* of Satan, *ὥς ας* *λεγουσι* they speak: *Ου βαλω* I will not put

ἐφ' ὑμᾶς on you **αλλο βαρος** another burden. 25. **πλην** but **κρατησατε** hold fast **ὁ** that which **εχετε** ye have **αχρις οὔ** until what [time] **ἤξω** **αυ** I shall come. 26. **Και** and **ὁ νικων** he who overcometh **και** and **ὁ τηρων** he who keepeth **τα εργα μου** my works **αχρι τελους** until the end, **αυτω** to him **δωσω** I will give **εξουσιαν** power **επι των εθνων** over the nations : 27. **και** and **ποιμανει** he will rule **αυτους** them **εν ραβδῳ σιδηρα** with a rod of iron : **ὡς** as **τα σκευη τα κεραμικα** vesseis of potters'clay **συντριβεται** are crushed, **ὡς** as **καγω** I also **ειληφα** have received **παρα του πατρος μου** from my Father. 28. **Και** and **δωσω** I will give **αυτω** to him **τον αστερα τον πρωϊνον** the star of the morning. 29. **Ὁ** **εχων** let him who hath **ους** an ear **ακουσατω** hear **τι** what **το Πνευμα** the Spirit **λεγει** saith **ταις εκκλησιαις** to the churches."

CHAPTER III.

1. **Και** and **γραφον** write **τω αγγελῳ** to the angel **της εκκλησιας** of the church **εν Σαρδεσιν** in Sardis, **Ὁ** **εχων** he who hath **τα ἑπτα πνευματα** the seven Spirits **του Θεου** of God **και** and **τους ἑπτα αστερας** the seven stars, **λεγει** says **ταδε** these things, **Οιδα** I know **τα εργα σου** thy works, **ὅτι** that **εχεις** thou hast **το ονομα** the name **ὅτι** that **ζης** thou livest, **και** and **ει** art **νεκρος** dead. 2. **Γινου** be **γρηγορων** watching, **και** and **στηριξον** strengthen **τα λοιπα** the remaining things

ἀ which μέλλει are about ἀποθάνειν to die ;
 ου γαρ εὑρηκα for I have not found τα έργα
 σου thy works πεπληρωμένα fulfilled ἐνώπιον
 in the sight του Θεου of God. 3. Μνημονεύε
 ουν remember then πως how εἰληφας thou
 didst receive και and ἤκουσας hear, και and
 τηρεῖ keep και and μετανοήσον repent. Εαν
 ουν if therefore μη γρηγορήσης thou shouldst
 not watch, ἤξω I will come ἐπὶ σε upon thee
 ὡς as κλεπτῆς a thief, και and ου μη γνῶς
 thou dost not know ποίαν ὥραν at what hour
 ἤξω I shall come ἐπὶ σε upon thee. 4. Εχεις
 thou hast ὀλίγα ὀνόματα a few names και also
 ἐν Σαρδεσιν in Sardis, ἀ which οὐκ ἐμολύναν
 have not polluted τα ἱμάτια αὐτῶν their gar-
 ments : και and περιπατήσουσι they shall walk
 μετ' ἐμὸν with me ἐν λευκοῖς in white ones,
 ὅτι because εἰσι they are ἀξιοὶ worthy. 5. Ὁ
 νικῶν he who overcometh, οὗτος he περιβαλει-
 ται shall be clothed ἐν λευκοῖς ἱματίοις in white
 garments : και and ου μη ἐξαιψῶ I will not
 blot out το ὄνομα αὐτοῦ his name ἐκ της βιβ-
 λου from the book της ζωῆς of life, και and
 ἐξομολογήσομαι I will confess το ὄνομα αὐτοῦ
 his name ἐνώπιον in the presence του Πατρος
 μου of my Father, και and ἐνώπιον in the
 presence των ἀγγέλων αὐτοῦ of his angels. 6. Ὁ
 ἐχων let him who hath οὖς an ear ἀκουσατω
 hear τι who το Πνεῦμα the Spirit λέγει says
 ταῖς ἐκκλησίαις to the churches.

7. Καὶ and γράψον write τῷ ἀγγέλῳ to the
 angel της ἐκκλησίας of the church ἐν Φιλαδελ-

φεια in Philadelphia, Ὁ ἅγιος the holy one, ὁ ἀληθινός the true one, ὁ ἔχων he who hath
 τὴν κλεῖδα the key τοῦ Δαβὶδ of David, ὁ ἀνοίγων he who openeth καὶ and οὐδεὶς no
 one κλείει closeth, καὶ and κλείει closeth καὶ and οὐδεὶς no one ἀνοίγει openeth, λέγει
 says ταῦτα these things: 8. Οἶδα I know τὰ ἔργα σου thy works: ἰδοὺ behold, δέδωκα I
 have given ἐνώπιόν σου before thee ἀνεῳγμένην θύραν an opened door, καὶ and οὐδεὶς no one
 δύναται can κλείσαι close αὐτήν it; ὅτι because ἔχεις thou hast μικρὰν δύναμιν a little strength
 καὶ and ἐτήρησας hast kept τὸν λόγον μου my word καὶ and οὐκ ἡρνήσω hast not denied τὸ
 ὄνομα μου my name. 9. Ἰδοὺ behold, δίδωμι I give ἐκ τῆς συναγωγῆς from the synagogue
 τοῦ Σατοῦνα of Satan τῶν λεγόντων [some] of those who say ἑαυτοὺς that they εἶναι are Ἰου-
 δαίους Jews καὶ and οὐκ εἰσὶν are not ἀλλὰ but ψευδονται lie: ἰδοὺ behold, ποιήσω I will
 make αὐτοὺς them ἵνα that ἡξώσι they shall come καὶ and προσκυνήσωσι shall worship ἐν-
 ὡπιόν των ποδῶν σου before thy feet, καὶ γνώωσι may know ὅτι that ἠγαπήσα I have loved
 σε thee. 10. Ὅτι because ἐτήρησας thou hast kept τὸν λόγον the word τῆς ὑπομονῆς μου of
 my patience, καὶ γὰρ I also τηρήσω will keep σὺ thee ἐκ τῆς ὥρας from the hour τοῦ πει-
 ρασμοῦ of temptation τῆς μελλουσης which is about ἐρχέσθαι to come ἐπὶ τῆς ὅλης οἰκου-
 μένης on the whole inhabited [world] πει-
 οῦσάσθαι to try τοὺς κατοικοῦντάς those who

dwell *ἐπι τῆς γῆς* on the earth. 11. *Ἰδου* behold, *ἐρχομαι* I am coming *ταχὺ* quickly : *κρατεῖ* hold fast *ὅ* what *ἔχεις* thou hast *ἵνα* that *μηδείς* no one *λάβῃ* may take *τὸν στεφανὸν σου* thy crown. 12. *Ὁ νικῶν* he who overcometh, *ποιήσω* I will make *αὐτὸν* him *στύλον* a pillar *ἐν τῷ ναῷ* in the temple *τοῦ Θεοῦ μου* of my God, *καὶ* and *οὐ μὴ ἐξέλθῃ* he shall not go out *ἐτι* any more : *καὶ* and *γράψω* I will write *ἐπ' αὐτὸν* on him *τὸ ὄνομα* the name *τοῦ Θεοῦ μου* of my God, *καὶ* and *τὸ ὄνομα* the name *τῆς πόλεως* of the city *τοῦ Θεοῦ μου* of my God, *τῆς καινῆς Ἱερουσαλὴμ* the new Jerusalem, *ἣ καταβαίνουσα* which cometh down *ἐκ τοῦ οὐρανοῦ* from heaven *ἀπο τοῦ Θεοῦ μου* from my God ; *καὶ* and *τὸ ὄνομα μου τὸ καινὸν* my new name. 13. *Ὁ ἔχων* let him who hath *ὄ*us an ear *ἀκουσατὼ* hear *τι* what *τὸ Πνεῦμα* the Spirit *λέγει* says *ταῖς ἐκκλησίαις* to the churches.

14. *Καὶ* and *γράψον* write *τῷ ἀγγέλῳ* to the angel *τῆς ἐκκλησίας* of the church *Λαοδικέων* of the Laodiceans, *Ὁ Ἀμήν* the Amen, *ὁ μαρτυρῶν* the witness *ὁ πιστὸς* faithful *καὶ* and *ἀληθινός* true, *ἡ ἀρχὴ* the beginning *τῆς κτίσεως* of the creation *τοῦ Θεοῦ* of God, *λέγει* says *ταῦτα* these things : 15. *Οἶδα* I know *τὰ ἔργα σου* thy works, *ὅτι* that *εἰ* thou art *οὔτε* neither *ψυχρὸς* cold *οὔτε* nor *ζεστός* hot. *οφελόν* I would have wished *εἰς* [that] thou wert *ψυχρὸς* cold *ἢ* or *ζεστός* hot : 16. *Οὕτως* thus *ὅτι* because *εἰ* thou art *χλιαρὸς* lukewarm, *καὶ* and

οὔτε neither ψυχρος cold οὔτε nor ζεστος hot, μέλλω I am about ἐμεσαι to vomit σε thee ἐκ του στοματος μου out of my mouth. 17. Ὅτι because λεγεις thou sayest, ὅτι that εἰμι I am πλουσιος rich και and πεπλουτηκα have grown wealthy, και and ἐχω have χρεϊαν need οὐδενος of nothing, και and οὐκ οιδας knowest not ὅτι that συ thou εἰ art ὁ ταλαιπωρος the wretched και and ἐλεεινος miserable και and πτωχος poor, και and τυφλος blind, και and γυμνος naked; 18. συμβουλευω I advise σοι thee αγορασαι to purchase παρ' ἐμου from me χρυσιον gold πεπυρωμενον burned ἐκ πυρος by the fire, ἵνα that πλουτησης thou shouldest be wealthy; και and λευκα ἱματια white garments ἵνα that περιβαλη thou shouldest be clothed και and [that] ἡ αἰσχυνη the shame της γυμνοτητος σου of thy nakedness μη φανερωθῇ might not be made manifest: και and ἐγχρισον anoint τους οφθαλμους σου thy eyes κολλουριον with eye-salve, ἵνα that βλεπης thou may see. 19. Ἐγώ I ἐλεγχω rebuke και and παιδευω instruct ὅσους εαν whomsoever φιλω I love: ζηλωσον ουν be zealous then και and μετανοησον repent. 20. Ἰδου behold, ἐστηκα I have placed [myself] ἐπι την θυραν at the door και and κρουω I knock: εαν if τις any one ακουσῃ should hear της φωνης μου my voice και and ανοιξῇ should open την θυραν the door, εἰσελευσομαι I will come in προς αυτον to him και and δειπνησω will sup μετ' αυτου with him, και and αυτος he μετ' ἐμου with me. 21. Ὁ

νικων he who overcometh, δωσω I will give αυτω to him καθισαι to sit μετ' εμου with me εν τω θρονω μου on my throne, ως as καγω I also ενικησα have overcome, και and εκαθισα have sat μετα του πατρος μου with my Father εν τω θρονω αυτου on his throne. 22. 'Ο εχων let him who hath ους an ear ακουσατω hear τι what το Πνευμα the Spirit λεγει saith ταις εκκλησιαις to the churches."

CHAPTER IV.

1. Μετα ταυτα after these things ειδον I saw, και and ιδου beheld, θυρα a door ηνεωγμενη [was] opened εν τω ουρανω in heaven, και and η φωνη η πρωτη the first voice, ην which ηκουσα I heard ως [was] as if σαλπιγγος of a trumpet λαλουσης speaking μετ' εμου with me, λεγουσα saying, "Αναβα come up ωδε hither, και and δειξω I will show σοι to thee α what things δει it is necessary γενεσθαι shou'd happen μετα ταυτα after these." 2. Και and ευθεως immediately εγενομην I was εν πνευματι in the spirit : και and ιδου behold θρονος a throne εκειτο was set εν τω ουρανω in heaven, και and καθημενος one sitting επι του θρονου on the throne. 3. Και and ο καθημενος he who sat ην was ορασει to the sight ομοιος like ιασπιδι to a jasper και and σαρδινω λιθω sardine stone : και and ιρις [there was] a rainbow κυκλοθεν round about του θρονου the throne ορασει to the sight ομοιος like σμαραγδιω to an emerald. 4. Και and κυκλοθεν

round about του θρονου the throne *εικοσι* [were] twenty *και* and *τεσσαρες θρονοι* four seats ; *και* and *επι τους θρονους* upon the seats *ειδον* I saw *τους εικοσι* the twenty *και* and *τεσσαρας πρεσβυτερους* four elders *καθημενους* sitting, *περιβεβλημενους* clothed *εν λευκοις ιματιοις* in white garments. *Και* and *εσχον* they had *στεφανους χρουςους* crowns of gold *επι τας κεφαλας αυτων* on their heads. 5. *Και* and *αστραπαι* lightnings *και* and *βρονται* thunderings *και* and *φωναι* voices *εκπορευονται* go forth *εκ του θρονου* from the throne : *και* and *επτα λαμπαδες* seven lamps *πυρος* of fire *καιομεναι* burning *ενωπιον του θρονου* before the throne, *αι* which *εισιν* are *τα επτα πνευματα* the seven spirits *του Θεου* of God. 6. *Και* and *ενωπιον του θρονου* before the throne *θαλασσα υαλινη* [was] a sea of glass, *ομοια* like *κρυσταλλω* to crystal. *Και* and *εν μεσω* in the midst *του θρονου* of the throne *και* and *εν κυκλω* in a circle *του θρονου* of the throne *τεσσαρα ζωα* four beasts *γεμοντα* full *οφθαλμων* of eyes *εμπροσθεν* before *και* and *οπισθεν* behind. 7. *Και* and *το ζων το πρωτον* the first beast *ομοιον* [was] like *λεοντι* to a lion, *και* and *το δευτερον ζων* the second beast *ομοιον* like *μοσχω* to a calf, *και* and *το τριτον ζων* the third beast *εχον* having *το προσωπον* the face *ως* like as *ανθρωπος* a man, *και* and *το τεταρτον ζων* the fourth beast *ομοιον* [was] like *αετω πετωμενω* to a flying eagle. 8. *Και* and *τεσσαρα ζωα* the four beasts, *εν* each *ονο*

καθ' ἑαυτο by itself, εἶχον had ἀνα πτερύγαις
 ἕξ six wings a piece κυκλοθεν round about;
 καὶ and ἐσώθεν within γέμοντα [they were]
 full ὀφθαλμῶν of eyes; καὶ and οὐκ ἔχουσι
 they have not ἀναπαύσιν rest ἡμέρας by day
 καὶ and νυκτός by night, λέγοντα saying,
 “ Ἅγιος holy, ἅγιος holy, ἁγιος holy Κύριος
 Lord ὁ Θεός God ὁ παντοκράτωρ the Almighty,
 ὅς who ἦν was καὶ and ὁ ὢν who is καὶ and ὁ
 ἐρχόμενος who is coming.” 9. Καὶ and ὅταν
 whenever τα ζῶα the beasts δώσουσι shall give
 δόξαν glory καὶ and τιμὴν honour καὶ and
 εὐχαριστίαν thanks τῷ καθήμενῳ to him who
 sitteth ἐπὶ τοῦ θρόνου on the throne, τῷ ζῶντι
 to him who liveth εἰς τοὺς αἰῶνας for ages τῶν
 αἰώνων of ages, 10. οἱ εἰκοσι the twenty καὶ
 and τεσσαρὲς πρεσβύτεροι four elders πεσύν-
 ται shall fall down ἐνώπιον τοῦ καθήμενου
 before him who sitteth ἐπὶ τοῦ θρόνου on the
 throne, καὶ and προσκυνοῦσι shall worship τῷ
 ζῶντι him who liveth εἰς τοὺς αἰῶνας for ages
 τῶν αἰώνων of ages, καὶ and βαλλοῦσι cast
 τοὺς στεφάνους αὐτῶν their crowns ἐνώπιον
 τοῦ θρόνου before the throne, λέγοντες saying,
 11. “ Εἰ thou art ἄξιος worthy, Κυριε O Lord,
 λαβεῖν to receive τὴν δόξαν glory καὶ and τὴν
 τιμὴν honour καὶ and τὴν δύναμιν power; ὅτι
 because σὺ thou ἐκτίσας didst create τα πάντα
 all [things], καὶ and διὰ τὸ θέλημα σου on
 account of thy will εἰσι they are καὶ and ἐκτι-
 σθησαν were created.

CHAPTER V.

1. *Και* and *ειδον* I saw *επι την δεξιαν* in the right hand *του καθημενου* of him who sat *επι του θρονου* on the throne *βιβλιον* a book *γεγραμμενον* written *εσωθεν* inside *και* and *οπισθεν* at the back *κατεσφραγισμενον* sealed *επτα σφραγισι* with seven seals. 2. *Και* and *ειδον* I saw *ισχυρον αγγελον* a strong angel *κηρυσσοντα* proclaiming *φωνη μεγαλη* with a loud voice, "*Τις* who *εστιν* is *αξιος* worthy *ανοιξαι* to open *το βιβλιον* the book, *και* and *λυσαι* to loose *τας σφραγιδας* the seals *αυτου* of it?" 3. *Και* and *ουδεις* no one *εν τω ουρανω* in heaven, *ουδε* nor *επι της γης* upon the earth, *ουδε* nor *υποκατω της γης* under the earth *ηδυνατο* was able *ανοιξαι* to open *το βιβλιον* the book *ουδε* nor *βλεπειν* to look at *αυτο* it. 4. *Και* and *εγω* I *εκλαιον* wept *πολλα* much, *οτι* because *ουδεις* no one *ευρεθη* was found *αξιος* worthy *ανοιξαι* to open *και* and *αναγνωναι* to read *το βιβλιον* the book *ουτε* nor *βλεπειν* to look at *αυτο* it. 5. *Και* and *εις* one *εκ των πρεσβυτερων* of the elders *λεγει* says *μοι* to me, "*Μη κλαιε* do not weep: *ιδου* behold, *ο λεων* the lion *ο ων* which is *εκ της φυλης* of the tribe *Ιουδα* of Juda, *η ριζα* the root *Δαβιδ* of David, *ενικησεν* hath prevailed *ανοιξαι* to open *το βιβλιον* the book, *και* and *λυσαι* to loose *τας επτα σφραγιδας* the seven seals *αυτου* of it." 6. *Και* and *ειδον* I saw, *και* and *ιδου* lo, *εν μεσω* in the midst *του θρονου* of the throne *και* and *των τεσσαρων ζωνων* of the four

beasts, *και* and *εν μεσῳ* in the midst *των πρεσβυτερων* of the elders *αρνιον* [was] a lamb *ἑστηκός* standing *ὥς* as *εσφαγμενον* slain, *εχον* having *ἑπτα κερατα* seven horns *και* and *ἑπτα οφθαλμους* seven eyes, *οἱ* which *εισιν* are *τα ἑπτα πνευματα* the seven spirits *του Θεου* of God *τα απεσταλμενα* which have been sent *εις πασαν την γην* into all the earth. 7. *Και* and *ἦλθεν* he came *και* and *ειληφε* received *το βιβλιον* the book *εκ της δεξιας* from the right hand *του καθημενου* of him who sat *επι του θρονου* on the throne. 8. *Και* and *ὅτε* when *ελαβεν* he received *το βιβλιον* the book, *τα τεσσαρα ζωα* the four beasts *και* and *οἱ εικοσιτεσσαρες πρεσβυτεροι* the twenty four elders *επεσον* fell down *ενωπιον του αρνιου* before the lamb, *εχοντες* having *ἕκαστος* each *κιθαρας* harps *και* and *φιαλας χρυσας* phials of gold *γεμουσας* filled *θυμιαματων* with incense, *αἱ* which *εισιν* are *αἱ προσευχαι* the prayers *των ἁγιων* of the saints. 9. *Και* and *αδουσι* they sing *ῶδην καινην* a new song, *λεγοντες* saying, “*Εἰ* thou art *αξιός* worthy *λαβειν* to receive *το βιβλιον* the book, *και* and *ανοιξαι* to open *τας σφραγιδας* the seals *αυτου* of it : *ὅτι* because *εσφαγης* thou wast slain, *και* and *ἠγορασας* hast purchased *ἡμας* us *τω Θεῳ* to God *εν τῷ αἵματι σου* by thy blood *εκ πασης φυλης* out of every kindred *και* and *γλωσσης* tongue *και* and *λαου* people *και* and *εθνους* nation : 10. *και* and *εποιησας* hast made *ἡμας* us *βασιλεις* kings *και* and *ἱερεῖς* priests *τω Θεῳ*

ἡμῶν to our God: *και* and βασιλευτομεν we shall reign *επι της γης* upon the earth. 11. *Και* and *ειδον* I beheld *και* and *ηκουσα* I heard *φωνην* the voice *πολλων αγγελων* of many angels *κυκλοθεν* round about *του θρονου* the throne *και* and *των ζων* the beasts *και* and *των πρεσβυτερων* the elders: *και* and [they were] *χιλιαδες* thousands *χιλιαδων* of thousands, 12. *λεγοντες* saying *φωνη μεγαλη* with a loud voice, *Αξιον* worthy *εστιν* is *το αρνιον* the lamb *το εσφαγμενον* which has been slain *λαβειν* to receive *την δυναμιν* power *και* and *πλουτον* wealth *και* and *σοφian* wisdom *και* and *ισχυν* strength *και* and *τιμην* honour *και* and *δοξαν* glory *και* and *ευλογian* blessing. 13. *Και* and *ηκουσα* I heard *παν κτισμα* every creation *ο* which *εστιν* is *εν τω ουρανῳ* in the heaven, *και* and *εν τη γη* on the earth, *και* and *υποκατω της γης* under the earth, *και* and *α* [those] which *εστιν* are *επι της θαλασσης* in the sea, *και* and *τα παντα* all things *εν αυτοις* in them, *λεγοντας* saying, *Η ευλογια* blessing *και* and *η τιμη* honour *και* and *η δοξα* glory *και* and *το κρατος* power [be] *τω καθημενω* to him who sitteth *επι του θρονου* upon the throne *και* and *τω αρνιω* to the lamb *εις τους αιωνας* for ages *των αιωνων* of ages. 14. *Και* and *τα τεσσαρα ζωα* the four beasts *ελεγον* said, *Αμην* Amen. *Και* and *οι εικοσιτεσσαρες πρεσβυτεροι* the twenty four elders *επεσαν* fell down, *και* and *προσεκυνησαν* worshipped *ζωντι* him who

liveth εις τους αιωνας for ages των αιωνων of ages.

CHAPTER VI.

1. *Και* and *ειδον* I beheld *ότε* when *το αρνιον* the lamb *ηνοιξεν* opened *μιαν* one *εκ των σφραγιδων* of the seals, *και* and *ηκουσα* I heard *ένος* one *εκ των τεσσαρων ζων* of the four beasts, *ως* as if *φωνης* the sound *βροντης* of thunder, *λεγοντος* saying, "*Ερχου* come *και* and *βλεπε* see." 2. *Και* and *ειδον* I beheld, *και* and *ιδου* lo, *ίππος λευκος* a white horse, *και* and *ό καθημενος* he who sat *επ' αυτω* on him *εχων* having *τοξον* a bow: *και* and *στεφανος* a crown *εδοθη* was given *αυτω* to him, *και* and *εξηλθεν* he went forth *νικων* conquering, *και* and *ινα* that *νικηση* he should conquer.

3. *Και* and *ότε* when *ηνοιξεν* he opened *την δευτεραν σφραγιδα* the second seal, *ηκουσα* I heard *του δευτερου ζου* the second beast *λεγοντος* saying, "*Ερχου* come *και* and *βλεπε* see." 4. *Και* and *αλλος ίππος* another horse *πυρρος* red *εξηλθε* went forth, *και* and *τω καθημενω* to him who sat *επ' αυτω* on it *εδοθη* it was given *αυτω* to him *λαβειν* to take *την ειρηνην* pence *απο της γης* from the earth, *και* and *ινα* that *σφαξωσι* they should kill *αλληλους* each other: *και* and *μεγαλη μαχαира* a great sword *εδοθη* was given *αυτω* to him.

5. *Και* and *ότε* when *ηνοιξεν* he opened *την τριτην σφραγιδα* the third seal, *ηκουσα* I heard *του τριτου ζου* the third beast *λεγοντος* say-

ing, “*Ερχου* come *και* and *βλεπε* see.” *Και* and *ειδον* I beheld, *και* and *ιδου* lo, *ἵππος* *μελας* a black horse, *και* and *ὁ καθήμενος* he that sat *ἐπ’ αὐτῷ* on it *εχων* having *ζυγον* a [scale] beam *ἐν τῇ χειρὶ αὐτοῦ* in his hand. 6. *Και* and *ηκουσα* I heard *φωνὴν* a voice *ἐν μέσῳ* in the midst *τῶν τεσσαρῶν ζώων* of the four beasts *λεγουσαν* saying, “*Χοινίξ* a measure *σιτοῦ* of wheat *δηνარიου* for a penny: *και* and *τρεις χοινικες* three measures *κριθης* of barley *δηνარიου* for a penny: *και* and *μη ἀδικησῃς* thou shalt not injure *τὸ ἐλαιον* the oil *και* and *τὸν οἶνον* the wine.”

7. *Και* and *ὅτε* when *ἠνοιξεν* he opened *τὴν σφραγίδα τὴν τεταρτὴν* the fourth seal, *ηκουσα* I heard *φωνὴν* the voice *τοῦ τεταρτοῦ ζώου* of the fourth beast *λεγουσαν* saying, “*Ερχου* come *και* and *βλεπε* see.” 8. *Και* and *ειδον* I beheld, *και* and *ιδου* lo, *ἵππος* *χλωρος* a pale horse, *και* and *ὁ καθήμενος* he that sat *ἐπάνω αὐτοῦ* upon it: *ὄνομα αὐτῷ* his name [was] *ὁ Θάνατος* Death, *και* and *ὁ Αἰδῆς* Hell *ἀκολουθεῖ* follows *μετ’ αὐτοῦ* with him: *και* and *ἐξουσία* power *ἐδόθη* was given *αὐτοῖς* to them *ἐπὶ τὸ τεταρτον* over the fourth [part] *τῆς γῆς* of the earth, *ἀποκτείνειν* to slay *ἐν ῥομφαίᾳ* by the sword, *και* and *ἐν λιμῷ* by disease *και* and *ἐν θανάτῳ* by death, *και* and *ὑπο τῶν θηρίων* by the wild beasts *τῆς γῆς* of the earth.

9. *Και* and *ὅτε* when *ἠνοιξεν* he opened *τὴν*

πέμπτην σφραγίδα the fifth seal, ειδον I saw ὑποκατω του θυσιαστηριου beneath the altar τας ψυχας the souls των εσφαγμενων of those who have been slain δια τον λογον for sake of the word του Θεου of God, και and δια την μαρτυριαν for sake of the testimony ην which ειχον they held. 10. Και and εκραζον they cried φωνη μεγαλη with a loud voice, λεγοντες saying, “Εως ποτε until how long, ο δεσποτης the Lord ο αγιος the holy και and ο αληθινος the true, ου κρινεις dost thou not judge και and εκδικεις take vengeance for το αιμα ημων our blood απο των κατοικουντων from those who dwell επι της γης on the earth?” 11. Και and στολαι λεukai white robes εδοθησαν were given εκαστοις to each of them, και and ερρεθη it was said αυτοις to them ινα that ανα-
 παυσωνται they should wait επι yet μικρον χρονον a little time, εως ου until what [time] και also οι συνδουλοι αυτων their-fellow servants και and οι αδελφοι αυτων their brethren, οι μελλοντες who were about αποκτεινεσθαι to be killed, ως as και αυτοι they also [were], πλη-
 ρωσονται shall be fulfilled.

12. Και and ειδον I beheld, οτε when ηνοιξεν he opened την σφραγίδα την έκτην the sixth seal : και and ιδου lo, εγενετο there was σεισμος megas a great earthquake, και and ο ηλιος the sun εγενετο became μελας black ως as σακκος τριχινος sackcloth of hair, και and η σεληνη the moon εγενετο became ως as αιμα blood, 13. Και and οι αστερες the stars του ουρανου

of heaven *επεσαν* fell *εις την γην* to the earth, *ὥς* like as *συκη* a fig-tree *βαλλει* casts *τους ολυνθους αὐτης* its unripe figs, *σειομενη* being shaken *ὑπο ανεμου μεγαλου* by a great wind. 14. *Και* and *ὁ ουρανός* the heaven *απεχωρισθη* departed *ὥς* like 'as *βιβλιον* a book *επισσισσομενον* rolled up, *και* and *παν ορος* every mountain *και* and *νησος* island *εκινήθησαν* were moved *εκ των τοπων αυτων* out of their places: 15. *και* and *οί βασιλεις* the kings *της γης* of the earth, *και* and *οί μεγιστανες* the great men, *και* and *οί πλουσιοι* the rich *και* and *οί χιλιαρχοι* the chief captains, *και* and *οί δυνατοι* the mighty [men], *και* and *πας δουλος* every bond man *και* and *πας ελευθερος* every free [man] *εκρυψαν* hid *ἑαυτους* themselves *εις τα σπηλαια* in the caves *και* and *εις τας πετρας* in the rocks *των ορειων* of the mountains. 16. *Και* and *λεγουσι* they say *τοις ορεσι* to the mountains *και* and *ταις πετραις* to the rocks, "*Πεσετε* fall *ἐφ' ἡμας* on us, *και* and *κρυφατε* hide *ἡμας* us *ἀπο προσωπου* from the face *του καθημενου* of him who sitteth *ἐπι του θρονου* on the throne, *και* and *ἀπο της οργης* from the wrath *του αρνιου* of the Lamb: 17. *ὅτι* because *ἡ ἡμερα ἡ μεγαλη* the great day *της οργης αυτου* of his wrath *ἦλθεν* has come, *και* and *τις* who *δυναται* can *σταθηναι* stand?

CHAPTER VII.

1. *Και* and *μετα ταυτα* after these things

εἶδον I saw τεσσαρας αγγελους four angels
 ἑστωτας standing ἐπὶ τὰς τεσσαρας γωνίας
 on the four corners τῆς γῆς of the earth, κρα-
 τουντας holding fast τοὺς τεσσαρας ἀνεμους
 the four winds τῆς γῆς of the earth, ἵνα that
 ἀνεμος the wind μὴ πνεῇ may not blow ἐπὶ
 τῆς γῆς on the earth, μὴτε nor ἐπὶ τῆς
 θαλάσσης on the sea, μὴτε nor ἐπὶ παν
 δένδρον on any tree. 2. Καὶ and εἶδον I saw
 ἄλλον ἄγγελον another angel ἀναβάντα hav-
 ing ascended ἀπὸ ἀνατολῆς from the rising
 ἡλίου of the sun, ἔχοντα having σφραγίδα
 the seal Θεοῦ ζώντος of the living God: καὶ
 and ἐκράξεν he cried φωνῇ μεγάλῃ with a loud
 voice τοῖς τεσσαρσιν ἁγγέλοις to the four
 angels, οἷς to whom ἐδόθη it was given αὐτοῖς
 to them ἀδικησαὶ to hurt τὴν γῆν the earth
 καὶ and τὴν θαλάσσαν the sea, 3. λεγὼν
 saying, “Μὴ ἀδικήσητε hurt not τὴν γῆν
 the earth μὴτε nor τὴν θαλάσσαν the sea,
 μὴτε nor τὰ δένδρα the trees ἀχρὶς οὕ until
 what [time] σφραγιζώμεν we may seal τοὺς
 δούλους the servants τοῦ Θεοῦ ἡμῶν of our
 God ἐπὶ τῶν μετώπων αὐτῶν on their fore-
 heads.” 4. Καὶ and ἤκουσα I heard τὸν ἀριθ-
 μὸν the number τῶν ἐσφραγισμένων of those
 sealed: ἐσφραγισμένοι [there were] sealed
 χίλιαδες ρμδ one hundred and forty four
 thousands ἐκ πάσης φυλῆς of all the tribe
 υἱῶν of the children Ἰσραὴλ of Israel. 5. Ἐκ
 φυλῆς of the tribe Ἰουδα of Judah ἐσφραγι-
 σμένοι [were] sealed χίλιαδες ιβ twelve tholi-

sands. *εκ φυλης* of the tribe *Ρουβην* of Reuben *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Γαδ* of Gad *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: 6. *εκ φυλης* of the tribe *Ασηρ* of Aser *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Νεφθαλειμ* of Nephthaliim *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Μανασση* of Manasseli *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: 7. *εκ φυλης* of the tribe *Συμεων* of Simeon *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Λευι* of Levi *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Ισαχαρ* of Isachar *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: 8. *εκ φυλης* of the tribe *Ζαβουλων* of Zabulon *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Ιωσηφ* of Joseph *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands: *εκ φυλης* of the tribe *Βενιαμιν* of Benjamin *εσφραγισμενοι* [were] sealed *χιλιαδες ιβ* twelve thousands.

9. *Μετα ταυτα* after these things *ειδον* I looked, *και ιδου* behold, *οχλος πολυς* a great multitude *ον αυτον* which same *ουδεις* no one *ηδυνατο* could *αριθμησαι* number, *εκ παντος εθνους* from every nation, *και φυλων* tribes, *και λαων* peoples, *και* and

γλωσσων tongues, **ἐστῶτες** standing **ἐνώπιον** του θρονου before the throne, **και** and **ἐνώπιον** του αρνιου before the Lamb, **περιβεβλημενοι** clothed **στολας λευκας** [with] white robes, **και** and **φοινικες** palms **εν ταις χερσιν αυτων** [were] in their hands, 10. **και** and **κραζοντες** crying **φωνη μεγαλη** with a loud voice, " **Ἡ σωτηρια** Salvation **τῷ καθημενῷ** to him who sitteth **ἐπι του θρονου** on the throne **του Θεου ἡμων** of our God, **και** and **τῷ αρνίῳ** to the Lamb. " 11. **Και** and **παντες οἱ αγγελοι** all the angels **ἐστηκεσαν** stood **εν κυκλῳ** in a circuit **του θρονου** of the throne **και** and **των πρεσβυτερων** of the elders **και** and **των τεσσαρων ζων** of the four beasts, **και** and **επεσον** fell down **ἐνώπιον του θρονου** before the throne **ἐπι προσωπον αυτων** on their face, **και** and **προσεκυνησαν** worshipped **τῷ Θεῳ** God, 12. **λεγοντες** saying, " **Ἀμην** Amen. **Ἡ εὐλογία** blessing **και** and **ἡ δόξα** glory **και** and **ἡ σοφία** wisdom **και** and **ἡ εὐχαριστία** thanksgiving, **και** and **ἡ τιμή** honour, **και** and **ἡ δύναμις** power, **και** and **ἡ ἰσχύς** strength **τῷ Θεῳ ἡμων** to our God **εἰς τοὺς αἰῶνας** to ages **των αἰώνων** of ages **Ἀμην** Amen. " 13. **Και** and **εἰς** one **ἐκ των πρεσβυτερων** of the elders **ἀπεκριθῆ** answered, **λεγων** saying **μοι** to me, " **Τινες** who **εἰσιν** are **οὗτοι** these **οἱ περιβεβλημενοι** who are clothed **τας στολας τας λευκας** with the white robes, **και** and **ποθεν** whence **ἦλθον** are they come ? " 14. **Και** and **εἶρηκα** I said **αὐτῷ** to him, " **Κυριε** master, **συ θου οιδας** knowest. " **Και** and **ει-**

πεν he said μοι to me, “Οὗτοι these εἰσιν are οἱ ἐρχόμενοι those who come ἐκ τῆς θλίψεως της μεγάλης out of great tribulation, και and ἐπλυναν have washed τὰς στολάς αὐτῶν their robes, και and ἐλευκάναν whitened στολάς αὐτῶν their robes ἐν τῷ αἵματι in the blood τοῦ ἀρνίου of the lamb. 15. Διὰ τοῦτο for this εἰσι they are ἐνώπιον τοῦ θρόνου before the throne τοῦ Θεοῦ of God, και and λατρεύουσι they serve αὐτῷ him ἡμέρας by day και and νυκτός by night ἐν τῷ ναῷ αὐτοῦ in his temple: και and ὁ καθήμενος he who sitteth ἐπὶ τοῦ θρόνου on the throne σκηνώσει shall fix his dwelling ἐπ’ αὐτοὺς upon them. 16. Οὐ πεινασοῦσι they shall not hunger ἐτι any more, οὐδε nor διψήσουσι shall they thirst ἐτι any more, οὐδε nor ὁ ἥλιος shall the sun μὴ πέσῃ [not] fall ἐπ’ αὐτοὺς on them, οὐδε nor παν καύμα any heat. 17. Ὅτι because το ἀρνίου the lamb το ἀναμέσον which is in the midst τοῦ θρόνου of the throne ποιμαίνει shall feed αὐτοὺς them, και and ὁδηγήσει shall lead αὐτοὺς them ἐπὶ ζώσας πηγὰς to living wells ὕδατων of waters; και and ὁ Θεὸς God ἐξαλείψει shall wipe away παν δακρὺν every tear ἀπο τῶν ὀφθαλμῶν αὐτῶν from their eyes.”

CHAPTER VIII.

1. Και and ὅτε when ἡνοίξεν he opened τὴν σφραγίδα τὴν ἑβδόμην the seventh seal, ἐγένετο there was σιγή silence ἐν τῷ οὐρανῷ in heaven ὡς

about ἡμῶριον half an hour. 2. **Kai** and **ειδον** I saw **τους ἑπτα αγγελους** the seven angels, **οἱ** who **ἑστηκασι** stand **ενωπιον του Θεου** before God, **και** and **ἑπτα σαλπιγγες** seven trumpets **εδοθησαν** were given **αυτοις** to them. 3. **Kai** and **αλλος αγγελος** another angel **ηλθε** came, **και** and **εσταθη** stood **επι το θυσιαστηριον** upon the altar, **εχων** having **λιβανωτον χρυσουν** a censer of gold: **και** and **πολλα θυμιαματα** much incense **εδοθη** was given **αυτω** to him, **ινα** that **δωση** he should give it **ταις προσευχαις** to the prayers **των ἁγιων παντων** of all the saints **επι το θυσιαστηριον το χρυσουν** on the altar of gold **το** which [is] **ενωπιον του θρονου** before the throne. 4. **Kai** and **ο καπνος** the smoke **των θυμιαματων** of the incense **ανεβη** went up **ταις προσευχαις** with the prayers **των ἁγιων** of the saints **εκ χειρος** from the hand **του αγγελου** of the angel **ενωπιον του Θεου** in the presence of God. 5. **Kai** and **ο αγγελος** the angel **ειληφε** took **το λιβανωτον** the censer, **και** and **εγεμισε** filled **αυτο** it **εκ του πυρος** from the fire **του θυσιαστηριου** of the altar, **και** and **εβαλε** cast it **εις την γην** on the earth: **και** and **εγενοντο** there were **φωναι** voices **και** and **βρονται** thunders **και** and **αστραπαι** lightnings **και** and **σεισμος** an earthquake.

6. **Kai** and **οἱ ἑπτα αγγελοι** the seven angels **εχοντες** having **τας ἑπτα σαλπιγγας** the seven trumpets **ἡτοιμασαν** prepared **ἑαυτους** themselves **ινα** that **σαλπισωσι** they should sound.

7. *Και* and *ὁ* *πρῶτος* angelos the first angel *εσαλπισε* sounded, *και* and *εγενετο* there came *χαλαζα* hail *και* and *πυρ* fire *μεμιγμενα* mixed *αίματι* with blood, *και* and *εβληθη* they were cast *εις την γην* to the earth: *και* and *το* *τριτον* the third part *των* *δενδρων* of the trees *κατεκαη* were burned down, *και* and *πας* *χορτος* *χλωρος* all green grass *κατεκαη* was burned. 8. *Και* and *ὁ* *δευτερος* angelos the second angel *εσαλπισε* sounded, *και* and *ὡς* as it were *ορος μεγα* a great mountain *καιομενον* burning *πύρι* with fire *εβληθη* was cast *εις την θαλασσαν* into the sea, *και* and *το* *τριτον* the third [part] *της θαλασσης* of the sea *εγενετο* became *αίμα* blood: 9. *και* and *το* *τριτον* the third [part] *των κτισματων* of the creatures *των* which [were] *εν τη θαλασση* in the sea, *τα εχοντα* which had *ψυχας* lives *απεθανε* died, *και* and *το* *τριτον* the third part *των πλοιων* of the vessels *διεφθαρη* was destroyed. 10. *Και* and *ὁ* *τριτος* angelos the third angel *εσαλπισε* sounded, *και* and *αστηρ* *μεγας* a great star *επεσε* fell *εκ του ουρανου* from heaven, *καιομενος* burning *ὡς* as *λαμπας* a lamp, *και* and *επεσεν* it fell *επι το* *τριτον* on the third [part] *των ποταμων* of the rivers, *και* and *επι τας* *πηγας* on the wells *των υδατων* of water: 11. *και* and *το* *ονομα* the name *του* *αστερος* of the star *λεγεται* is called *αψινθος* wormwood: *και* and *το* *τριτον* the third [part] *γινεται* becomes *εις* *αψινθον* into wormwood, *και* and *πολλοι* many *ανθρωπων* of men *απε-*

θανον died *εκ των υδατων* of the waters, *ὅτι* because *επικρανθησαν* they were made bitter. 12. *Και* and *ὁ τέταρτος ἀγγελος* the fourth angel *ἐσαλπισε* sounded, *και* and *το τρίτον* the third [part] *του ἡλίου* of the sun *ἐπληγη* was smitten *και* and *το τρίτον* the third [part] *της σεληνης* of the moon, *και* and *το τρίτον* the third [part] *των αστερων* of the stars, *ἵνα* that *το τρίτον* the third [part] *αὐτων* of them *σκοτισθῇ* might be darkened, *και* and *ἡ ἡμέρα* the day *μη φαίνῃ* might not show *το τρίτον* the third *αὐτῆς* of itself, *και* and *ἡ νύξ* the night *ὁμοίως* likewise. 13. *Και* and *εἶδον* I saw *και* and *ἤκουσα* heard *ἑνὸς ἀγγέλου* one angel *πετώμενου* flying *ἐν μεσουρανηματι* in mid heaven, *λεγοντος* saying *φωνῇ μεγάλῃ* in a loud voice, "*Ὀυαὶ* woe, *ουαὶ* woe, *ουαὶ* woe *τοῖς κατοικοῦσι* to those who dwell *ἐπὶ τῆς γῆς* upon the earth, *εκ των λοιπων φωνων* from the rest of the voices *της σαλπιγγος* of the trumpet *των τριων ἀγγελων* of the three angels *των μελουντων* which are about *σαλπίζειν* to sound."

CHAPTER IX.

1. *Και* and *ὁ πέμπτος ἀγγελος* the fifth angel *ἐσαλπισε* sounded, *και* and *εἶδον* I saw *αστέρα* a star *πεπτωκοτα* fallen *εκ του ουρανου* from heaven *εἰς τὴν γῆν* to the earth, *και* and *ἡ κλεῖς* the key *του φρεατος* of the pit *της ἀβυσσους* of the abyss *ἐδόθη* was given *αὐτῷ* to him: 2. *και* and *ἠνοιξεν* he opened *το φρεαρ* the pit *της ἀβυσσους* of the abyss. *Και* and *καπνός* smoke

ανεβη went up *εκ του φρεατος* from the pit *ὡς* as *καπνος* the smoke *καμινου μεγαλης* of a great furnace; *και* and *ὁ ἥλιος* the sun *και* and *ὁ αἰρ* the air *εσκοτισθη* were darkened *εκ του καπνου* from the smoke *του φρεατος* of the pit. 3. *Και* and *ακριδες* locusts *εξηλθον* came forth *εκ του καπνου* from the smoke *εις την γην* upon the earth, *και* and *εξουσια* power *εδοθη* was given *αυταις* to them, *ὡς* as *οἱ σκορπιοι* the scorpions *της γης* of the earth *εχουσιν* have *εξουσιαν* power: 4. *και* and *ερρεθη* it was said *αυταις* to-them *ἵνα* that *μη αδικησωσι* they should not injure *τον χορτοι* the grass *της γης* of the earth, *ουδε* nor *παν χλωρον* any green thing, *ουδε* nor *παν δενδρον* any tree; *ει μη* except *τους ανθρωπους μόνους* the men only *οἵτινες* who *ουκ εχουσιν* have not *την σφραγιδα* the seal *του Θεου* of God *επι των μετωπων αυτων* on their foreheads. 5. *Και* and *εδοθη* it was given *αυταις* to them, *ἵνα* that *μη αποκτεινωσι* they should not kill *ουτους* them, *αλλα* but *ἵνα* that *βασανισθωσι* they should be tormented *πεντε μηνas* [during] five months: *και* and *ὁ βασανισμος* the torment *αυτων* of them was *ὡς* as *βασανισμος* the torment *σκορπιου* of a scorpion, *ὅταν* whenever *παιση* it should strike *ανθρωπον* a man. 6. *Και* and *εν ταις ἡμεραις εκειναις* in those days *οἱ ανθρωποι* men *ζητησουσι* shall seek *τον θανατον* death, *και* and *ουκ εῦρησουσι* shall not find *αυτον* it: *και* and *επιθυμησουσι* shall desire *αποθανειν*

to die, *και* and *ὁ θανατος* death *φευξεται* shall flee *απ' αυτων* from them. 7. *Και* and *τα ὁμοιωματα* the semblances *των ακριδων* of the locusts *ὁμοια* [were] like *ἵπποις* to horses *ἡτοιμασμενοις* prepared *εις πολεμον* for battle, *και* and *ἐπι τας κεφαλας αυτων* on their heads [were] *ὡς* as it were *στεφανοι* crowns *ὁμοιοι* like *χρυσῳ* to gold, *και* and *τα προσωπα αυτων* their faces [were] *ὡς* as *τα προσωπα* the faces *ανθρωπων* of men. 8. *Και* and *ειχον* they had *τριχας* hairs *ὡς* as *τριχας* the hairs *γυναικων* of women; *και* and *οἱ οδοντες αυτων* their teeth *ησαν* were *ὡς* like as *λεοντων* of lions. 9. *Και* and *ειχον* they had *θωρακας* breast-plates *ὡς* like as *θωρακας σιδηρους* breast-plates of iron: *και* and *ἡ φωνη* the sound *των πτερυγων αυτων* of their wings [was] *ὡς* as *φωνη* the sound *ἀρματων* of chariots *πολλων ἵππων* of many horses *τρεχοντων* running *εις πολεμον* to war. 10. *Και* and *εχουσι* they have *ουρας* tails *ὁμοιας* like *σκορπιοις* to scorpions, *και* and *κεντρα* stings *ην* were *εν ταις ουραις αυτων* in their tails; *και* and *ἡ εξουσια αυτων* their power [was] *αδικησαι* to hurt *τους ανθρωπους* men *πεντε μηνας* during five months. 11. *Και* and *εχουσι* they have *βασιλεα* as a king *εφ' αὐτων* over them *τον αγγελον* the angel *της αβυσσου* of the abyss: *ονομα αυτω* his name *Ἑβραϊστι* in Hebrew *Αβαδδων* [is] Abaddon, *και* and *εν τη Ἑλληνικῃ* in the Greek [tongue] *εχει* he hath *ονομα* the name *Απολλων* Apol-

¹yon. 12. *Ἡ οὐαὶ ἡ μὴ* the one woe *ἀπηλ-
θεν* is gone: *ιδου* lo, *δυο οὐαὶ* two woes *ἐτι*
yet *ἐρχονται* are coming *μετα ταυτα* after
these things.

13. *Και* and *ὁ ἑκτος ἀγγελος* the sixth
angel *ἐσαλπισε* sounded, *και* and *ἤκουσα* I
heard *φωὴν μίαν* one voice *ἐκ τῶν τεσσάρων
κερατῶν* from the four horns *τοῦ θυσιαστηρίου
τοῦ χρυσοῦ* of the golden altar *τοῦ* which [is]
ἐνώπιον τοῦ Θεοῦ before God, 14. *λεγουσαν*
saying *τῷ ἑκτῷ ἀγγέλῳ* to the sixth, *ὅς* who
εἶχεν had *τὴν σαλπιγγα* the trumpet, "*Λυσον
τοὺς τεσσάρους ἀγγέλους* the four angels
τοὺς δεδεμένους which are bound *ἐπὶ τῷ πο-
ταμῷ τῷ μεγάλῳ* on the great river *Εὐφρατῇ*
Euphrates." 15. *Και* and *οἱ τεσσαρες ἀγγελοι*
the four angels *ἐλυθῆσαν* were loosed, *οἱ ἡτοι-
μασμένοι* who [were] prepared *εἰς τὴν ὥραν*
at the hour, *και* and *ἡμέραν* day *και* and
μῆνα month *και* and *ἐνιαυτον* year, *ἵνα* that
ἀποκτείνωσι they should slay *τὸ τρίτον* the third
[part] *τῶν ἀνθρώπων* of men. 16. *Και* and *ὁ
ἀριθμὸς* the number *τῶν στρατευμάτων* of the
armies *τοῦ ἵππικου* of the cavalry *δυο μυρια-
δες* [was] two thousands *μυριάδων* of thou-
sands: *και* and *ἤκουσα* I heard *τὸν ἀριθμὸν*
the number *αὐτῶν* of them. 17. *Και* and *οὕτως*
thus *εἶδον* I saw *τοὺς ἵππους* the horses *ἐν τῇ
ὁράσει* in the vision, *και* and *τοὺς καθημένους*
those sitting *ἐπ' αὐτῶν* on them, *ἐχοντας* hav-
ing *θώρακας πυρίνους* breast-plates of fire *και*
and *ὑακινθίνους* of jacinth *και* and *θειωδεῖς* of

brimstone: *και* and *αἱ κεφαλαι* the heads *των ἵππων* of the horses [were] *ὥς* as *κεφαλαι* the heads *λεοντων* of lions, *και* and *εκ των στοματων αυτων* out of their mouths *εκπορευεται* goes forth *πυρ* fire *και* and *καπνος* smoke *και* and *θειον* brimstone. 18. *Το τριτον* the third [part] *των ανθρωπων* of men *απεκτανθησαν* were killed *υπο των τριων τουτων* by these three things, *εκ του πυρος* by the fire *και* and *εκ του καπνου* by the smoke *και* and *εκ του θειου* by the brimstone, *τον εκπορευομενου* which issued *εκ των στοματων αυτων* out of their mouths. 19. *Αἱ γαρ εξουσαι αυτων* for their powers *εισιν* are *εν τῷ στοματι αυτων* in their mouth, *αἱ γαρ ουραι αυτων* for their tails *ὅμοιαι* [are] like *οφεσι* to serpents, *εχουσαι* having *κεφαλαις* heads, *και* and *εν αυταις* by means of them *αδικουσι* they injure. 20. *Και* and *οἱ λοιποι* those left *των ανθρωπων* of men *οἱ* who *ουκ απεκτανθησαν* were not killed *εν ταις πληγαις ταυταις* in these plagues, *ουτε μετενοησαν* nor repented *εκ των εργαων* of the works *των χειρων αυτων* of their hands, *ινα* that *μη προσκυνησωσι* they should not worship *τα δαιμονια* devils *και* and *ειδωλα* idols, *τα χρυσα* those of gold *και* and *τα αργυρα* those of silver, *και* and *τα χαλκα* those of brass, *και* and *τα λιθινα* those of stone, *και* and *τα ξυλινα* those of wood, *α* which *δυναται* can *ουτε* neither *βλεπειν* see, *ουτε* nor *ακουειν* hear, *ουτε* nor *περιπατειν* walk. 21. *Και* and *ου μετενοησαν* they did not

repent *εκ των φονων αυτων* of their murders, *ουτε nor εκ των φαρμακειων αυτων* of their sorceries, *ουτε nor εκ της πορνειας αυτων* of their fornication, *ουτε nor εκ των κλεμματος αυτων* of their thefts.

CHAPTER X.

1. *Και* and *ειδον* I saw *αλλον αγγελον ισχυρον* another mighty angel *καταβαινοντα* descending *εκ του ουρανου* out of heaven, *περιβεβλημενον* surrounded *νεφελην* [with] a cloud, *και* and *ιρις* a rainbow *επι της κεφαλης* [was] upon his head, *και* and *το προσωπον αυτου* his face *ως* [was] as *ο ηλιος* the sun, *και* and *οι ποδες αυτου* his feet *ως* [were] as *στυλοι* pillars *πυρος* of fire. 2. *Και* and *ειχεν* he had *εν τη χειρι αυτου* in his hand *βιβλαριδιον* a little book *ανεωγμενον* opened: *και* and *εθηκεν* he placed *τον ποδα αυτου τον δεξιον* his right foot *επι την θαλασσαν* on the sea, *τον δε ευωνυμον* and the left [one] *επι την γην* on the earth, 3. *και* and *εκραξεν* he cried *φωνη μεγαλη* with a loud voice *ωσπερ* as when *λεων* a lion *μυκαται* roareth: *και* and *οτε* when *εκραξεν* he cried out, *αι επτα βρονται* the seven thunders *ελαλησαν* uttered *τας εαυτων φωνας* their voices. 4. *Και* and *οτε* when *αι επτα βρονται* the seven thunders *ελαλησαν* uttered *τας φωνας εαυτων* their voices, *εμελλον* I was about *γραφειν* to write: *και* and *ηκουσα* I heard *φωνην* a voice *εκ του ουρανου* out of heaven *λεγουσαν* saying *μοι* to

me, "Σφραγισον seal up *ἀ* what things *αἱ ἐπτα βρονται* the seven thunders *ἐλαλησαν* spake, *καὶ* and *μὴ γραψῆς* do not write *ταυτα* them." 5. *Καὶ* and *ὁ ἀγγελος* the angel, *ὃν* whom *εἶδον* I saw *ἑστῶτα* standing *ἐπὶ τῆς θαλάσσης* on the sea *καὶ* and *ἐπὶ τῆς γῆς* upon the earth *ᾗ* raised up *τὴν χεῖρα αὐτοῦ* his hand *εἰς τὸν οὐρανόν* to heaven, 6. *καὶ* and *ὠμοσε* swore *ἐν τῷ ζῶντι* by him who liveth *εἰς τοὺς αἰῶνας* to the eternities *τῶν αἰώνων* of eternities, *ὃς* who *ἐκτίσε* created *τὸν οὐρανόν* the heaven *καὶ* and *τὰ* the [things] *ἐν αὐτῷ* in it, *καὶ* and *τὴν γῆν* the earth *καὶ* and *τὰ* the [things] *ἐν αὐτῇ* in it, *καὶ* and *τὴν θαλάσσαν* the sea, *καὶ* and *τὰ* the [things] *ἐν αὐτῇ* in it *ὅτι* that, "Οὐκ ἐστὶ there shall not be *χρόνος* time *ἐτι* any longer: 7. *ἀλλὰ* but *ἐν ταῖς ἡμέραις* in the days *τῆς φωνῆς* of the voice *τοῦ ἑβδόμου ἀγγέλου* of the seventh angel, *ὅταν* when *μελλῇ* he may be about *σαλπίζειν* to sound, *καὶ* and *τὸ μυστήριον* the mystery *τοῦ Θεοῦ* of God *τελεσθῇ* should be accomplished *ὥς* as *εὐαγγελίσεν* he declared *τοῖς δούλοις αὐτοῦ* to his servants *τοῖς προφῆταις* the prophets."

8. *Καὶ* and *ἡ φωνή* the voice, *ἣν* which *ἤκουσα* I heard *ἐκ τοῦ οὐρανοῦ* out of heaven, *παλιν* again *λαλοῦσα* speaking *μετ' ἐμοῦ* with me, *καὶ* and *λεγουσα* saying, "Ἔπαγε **go**, *λαβε* take *τὸ βιβλαρίδιον* the little book *τὸ ἠνεῳγμένον* which is opened *ἐν τῇ χειρὶ* in the hand *ἀγγέλου* of the angel *τοῦ ἑστῶτος* who stands *ἐπὶ τῇ θαλάσῃ* on the sea *καὶ* and *ἐπὶ τῆς γῆς* on

the earth. " 9. *Και* and *απηλθον* I went away *προς τον αγγελον* to the angel, *λεγων* saying *αυτω* to him, "*Δος* give *μοι* to me *το βιβλαριδιον* the little book." *Και* and *λεγει* he says *μοι* to me, "*Λαβε* take *και* and *καταφαγε* eat *αυτο* it: *και* and *πικρανει* it will make bitter *την κοιλιαν σου* thy belly, *αλλα* but *εν τω στοματι σου* in thy mouth *εσται* it shall be *γλυκυ* sweet *ως* as *μελι* honey." 10. *Και* and *ελαβον* I took *το βιβλαριδιον* the little book *εκ της χειρος* from the hand *του αγγελου* of the angel *και* and *κατεφαγον* ate *αυτο* it: *και* and *ην* it was *εν τω στοματι μου* in my mouth *γλυκυ* sweet *ως* as *μελι* honey; *και* and *οτε* when *εφαγον* I ate *αυτο* it, *η κοιλια μου* my belly *επικρανθη* was made bitter. 11. *Και* and *λεγει* he says *μοι* to me, "*Δει* it is necessary *σε* that thou *προφητευσαι* prophecy *παλιν* again *επι πολλοις λαοις* before many peoples, *και* and *εθνεσι* nations, *και* and *γλωσσαις* tongues, *και* and *βασιλευσι* kings."

CHAPTER XI.

1. *Και* and *καλαμος* a reed *ομοιος* like *ραβδω* to a wand *εδοθη* was given *μοι* to me, *λεγων* saying, "*Εγειραι* arise, *και* and *μετρησον* measure *τον ναον* the temple *του Θεου* of God, *και* and *το θυσιαστηριον* the altar, *και* and *τους προσκυνουντας* those who worship *εν αυτω* on it: 2. *και* and *εκβαλε εξω* cast out *την αυλην* the court *την* which [is] *εσωθεν*

within [ἐξωθεν without ?] του ναου the temple, και and μη μετρησης do not measure αυτην it, ὅτι because εδοθη it was given τοις εθνεσι to the gentiles : και and πατησουσι they shall trample on την πολιν την ἁγίαν the holy city τεσσαρακοντα δυο μηνας [during] forty two months. 3. Και and δωσω I will give [power] τοις δυσι μαρτυσι μου to my two witnesses, και and προφητευσουσι they shall prophesy χιλιας a thousand, διακοσιας two hundred ἐξηκοντα ἡμερας [and] sixty days, περιβεβλημενοι clothed with σακκους sackcloths. 4. Οὔτοι these εισιν are αἱ δυο ελαιαι the two olive-trees και and αἱ δυο λυχναι the two candlesticks αἱ ἑστωσαι which stand ἐνώπιον του Θεου before the God της γης of the earth. 5. Και and ει if τις any one θελη wish ἀδικησαι to injure αυτους them, πυρ fire ἐκπορευεται proceedeth out εκ του στοματος from the mouth αυτων of them, και and κατεσθιει devoureth τους εχθρους αυτων their enemies : και and ει if τις any one θελη may wish ἀδικησαι to injure αυτους them, οὕτω thus δει it is necessary αυτον that he ἀποκτανθηναι should be killed. 6. Οὔτοι these εχουσιν have εξουσιαν power κλεισαι to close τον ουρανον the heaven, ἵνα that ὑετος rain μη βρεχη should not rain εν ἡμεραις in the days της προφητειας αυτων of their prophecy : και and εχουσι they have εξουσιαν power επι των ὑδατων over the waters, στρεφειν to turn αυτα them εις αἷμα into blood, και and παταξαι to smite

την γην the earth παση πληγῇ with every plague, ὅσακις as often as εαν if θελήσωσι they shall wish. 7. Καὶ and ὅταν when τελεσωσι they shall fulfil την μαρτυριαν αὐτων their testimony, το θηριον the beast το ἀναβαινον which ascendeth ἐκ της ἀβυσσου out of the abyss ποιησει shall wage πολεμον war μετ' αὐτων with them, καὶ and νικησει shall conquer αὐτους them, καὶ and ἀποκτενει shall slay αὐτους them. 8. Καὶ and τα πτωματα the dead bodies αὐτων of them ἐπι της πλατειας [shall lie] upon the street της μεγαλης πολεως of the great city, ἥτις which καλεῖται is called πνευματικῶς spiritually Σοδομα Sodom καὶ and Αἰγυπτος Egypt, ὅπου where καὶ also ὁ Κύριος ἡμῶν our Lord ἐσταυρωθῇ was crucified. 9. Καὶ and ἐκ των λαων of the peoples καὶ and φυλων tribes καὶ and γλωσσων tongues καὶ and ἐθνων nations βλεψουσι they shall see τα πτωματα αὐτων their dead bodies ἡμερας τρεις during three days καὶ and ἡμισυ an half, καὶ and οὐκ ἀφησουσι they shall not permit τα πτωματα αὐτων their dead bodies τεθῆναι to be placed εἰς μνηματα into tombs. 10. Καὶ and οἱ κατοικουντες those dwelling ἐπι της γης on the earth χαροῦσι shall rejoice ἐπ' αὐτων over them, καὶ and εὐφρανθῶσονται shall make merry: καὶ and πεμψουσι they shall send δωρα gifts ἀλλήλοις to each other, ὅτι because οὗτοι οἱ δυο προφηται these two prophets ἐβασανισαν tormented τους κατοικουντας those who dwell ἐπι της γης

on the earth. 11. *Και* and *μετα τας τρεις* after the three days *και* and *ήμισυ* a half, *πνευμα* the spirit *ζωης* of life *εκ του Θεου* from God *εισηλθεν* entered *επ' αυτους* upon them, *και* and *εστησαν* they stood *επι τους ποδας αυτων* on their feet, *και* and *φοβος* *μεγας* great fear *επεσε* fell *επι τους θεωρουντας* upon those who beheld *αυτους* them. 12. *Και* and *ηκουσαν* they heard *φωνην μεγαλην* a loud voice *εκ του ουρανου* out of heaven, *λεγουσαν* saying *αυτοις* to them "*Αναβητε* come up *ωδε* hither." *Και* and *ανεβησαν* they went up *εις τον ουρανον* into heaven, *εν τη νεφελη* in the cloud, *και* and *οι εχθροι αυτων* their enemies *εθεωρησαν* beheld *αυτους* them. 13. *Και* and *εν εκεινη τη ωρα* in that hour *εγενετο* there was *σεισμος* *μεγας* a great earthquake, *και* and *το δεκατον* the tenth [part] *της πολεως* of the city *επεσε* fell, *και* and *επτα χιλιαδες* seven thousands *ονοματα* names *ανθρωπων* of men *απεκτανθησαν* were killed *εν τω σεισμω* in the earthquake: *και* and *οι λοιποι* the rest *εγενοντο* became *εμφοβοι* affrighted, *και* and *εδωκαν* gave *δοξαν* glory *τω Θεω* to the God *του ουρανου* of heaven. 14. *Η ουαι η δευτερα* the second woe *απηλθεν* has departed: *ιδου* behold *η ουαι η τριτη* the third woe *ερχεται* cometh *ταχυ* quickly.

15. *Και* and *ο έβδομος αγγελος* the seventh angel *εσαλπισε* sounded, *και* and *εγενοντο* there were *φωναι μεγαλαι* loud voices *εν τω ουρανω* in heaven, *λεγουσαι* saying, "*Αι*

βασιλειαί the kingdoms *του κοσμου* of the world *εγενοντο* have become *του Κυριου ημων* our Lord's *και* and *του Χριστου αυτου* his Christ's, *και* and *βασιλευσει* he shall reign *εις τους αιωνας* to the eternities *των αιωνων* of eternities." 16. *Και* and *οι εικοσι και τεσσαρες πρεσβυτεροι* the twenty and four elders *οι καθημενοι* who sat *επι τους θρονους αυτων* upon their thrones *ενωπιον του Θεου* before God *επεσυν* fell *επι τα προσωπα αυτων* upon their faces, *και* and *προσεκυνησαν* worshipped *τω Θεω* God. 17. *λεγοντες* saying, "*Ευχαριστουμεν* we give thanks *σοι* to thee, *Κυριε* O Lord *ο Θεος* God *ο παντοκρατωρ* the Almighty, *ο ων* who is *και* and *ο ην* who was *και* and *ο ερχομενος* who is coming, *οτι* because *ειληφας* thou hast taken *την δυναμιν σου την μεγαλην* thy great power, *και* and *εβασιλευσας* hast reigned. 18. *Και* and *τα εθνη* the nations *ωργισθησαν* were angered, *και* and *η οργη σου* thy anger *ηλθε* came, *και* and *ο καιρος* the season *των νεκρων* of the dead, *κριθηναι* that they should be judged, *ται* and *δουναι* [that] thou shouldst give *μισθον* reward *τοις δουλοις σου* to thy servants *τοις προφηταις* the prophets, *και* and *τοις αγιοις* to the saints *και* and *τοις φοβουμενοις* to those who fear *το ονομα σου* they name, *τοις μικροις* the small *και* and *τοις μεγαλοις* the great, *και* and *διαφθειραι* shoulddest destroy *τους διαφθειροντας* those who destroy *την γην* the earth. 19. *Και* and *ο ναος*

the temple του Θεου of God ηνοιγη was opened εν τω ουρανῳ in heaven, και and ἡ κιβωτος the ark της διαθηκης αυτου of his covenant ωφθη was seen εν τῷ ναῷ αυτου in his temple : και and εγενοντο there were αστραπαι lightnings και and φωναι voices και and βρονται thunders, και and σεισμος an earthquake, και and χαλαξα μεγαλη great hail.

CHAPTER XII.

1. Και and σημειον μεγα a great sign ωφθη was seen εν τῷ ουρανῳ in heaven, γυνη a woman, περιβεβλημενη encircled τον ἥλιον [with] the sun, και and ἡ σεληνη the moon ὑποκατω των ποδων αυτης [was] beneath her feet, και and επι της κεφαλης αυτης on her head στεφανος [was] a crown αστερων δωδεκα of twelve stars : 2 και and εχουσα having [a child] εν γαστρι in her womb κραζει she cries ωδινουσα being in labour, και and βασανιζομενη being tormented τεκειν to bring forth. 3. Και and αλλο σημειον another sign ωφθη was seen εν τῷ ουρανῳ in heaven, και and ιδου behold δρακων μεγας a great dragon πυρρος of a red colour, εχων having ἑπτα κεφαλαις seven heads και and δεκα κερата ten horns : και and επι τας κεφαλαις on the heads αυτου of it ἑπτα διαδηματα [were] seven crowns ; 4. και and ἡ ουρα αυτου its tail συρει draweth to τριτον the third part των αστερων of the stars του ουρανου of heaven, και and εβαλεν it cast αυτους them εις την γην to the earth. Και and

ὁ δρακὼν the dragon ἐστῆκε stood ἐνώπιον της γυναικος before the woman της μελλουσης who was about τεκεῖν to bring forth, ἵνα that, ὅταν when τεκῇ she might bring forth, καταφαγῇ he might devour τὸ τέκνον αὐτης her child. 5. Καὶ and ἐτεκε she brought forth υἱὸν ἀρρενα a male child ὃς who μέλλει is about ποιεῖν to rule πάντα τὰ ἔθνη all nations ἐν ῥάβδῳ σιδηρᾷ with a rod of iron: καὶ and τὸ τέκνον αὐτης her child ἥρπασθη was snatched up πρὸς τὸν Θεὸν to God καὶ and τὸν θρόνον αὐτοῦ his throne. 6. Καὶ and ἡ γυνὴ the woman ἐφυγε fled εἰς τὴν ἐρημον into the wilderness, ὅπου where ἔχει she hath τόπον a place ἡτοιμασμένον prepared ἀπὸ τοῦ Θεοῦ from God, ἵνα that τρέφωσι they might feed αὐτὴν her ἐκεῖ there χίλιας a thousand διακοσίας two hundred ἐξήκοντα ἡμέρας [and] sixty days.

7. Καὶ and ἐγένετο there was πόλεμος war ἐν τῷ οὐρανῷ in heaven: ὁ Μιχαὴλ Michael καὶ and οἱ ἀγγελοὶ αὐτοῦ his angels ἐπολέμησαν made war κατὰ τοῦ δράκοντος against the dragon; καὶ and ὁ δρακὼν the dragon ἐπολέμησε made war, καὶ and οἱ ἀγγελοὶ αὐτοῦ his angels, 8. καὶ and οὐκ ἰσχυσαν prevailed not, οὔτε nor εὑρέθη was there found τόπος αὐτῶν their place ἐτι any more ἐν τῷ οὐρανῷ in heaven. 9. Καὶ and ὁ δρακὼν ὁ μέγας the great dragon ἐβλήθη was cast out, ὁ ὄφις ὁ ἀρχαῖος the old serpent ὁ καλούμενος which is called Διὰβλος

the Devil, *και* and *ὁ Σατανας* Satan, *ὁ πλανων* who leadeth astray *την ὅλην οἰκουμένην* the whole inhabited [earth], *εβληθη* was cast *εις την γην* upon the earth *και* and *οἱ αγγελοι αὐτου* his angels *εβληθησαν* were cast out *μετ' αὐτου* with him. 10. *Και* and *ηκουσα* I heard *φωνην μεγαλην* a loud voice *λεγουσαν* saying *εν τῳ ουρανῳ* in heaven, "*Ἄρτι* now *εγενετο* has arisen *ἡ σωτηρια* salvation *και* and *ἡ δυναμις* strength *και* and *ἡ βασιλεια* the kingdom *του Θεου ἡμων* of our God, *και* and *ἡ εξουσια* the power *του Χριστου αὐτου* of his Christ; *ὅτι* because *ὁ κατηγορος* the accuser *των αδελφων ἡμων* of our brethren *κατεβληθη* is cast down, *ὁ κατηγορων* he who accuseth *αὐτων* them *ενωπιον του Θεου ἡμων* before our God *ἡμερας* by day *και* and *νυκτος* by night. 11. *Και* and *αυτοι* they *ενικησαν* overcame *αὐτον* him *δια το αίμα* on account of the blood *του αρνιου* of the lamb, *και* and *δια τον λογον* on account of the word *της μαρτυριας αὐτων* of their testimony, *και* and *ουκ ηγαπησαν* they did not love *την ψυχην αὐτων* their life *αχρι θανατου* even unto death. 12. *Δια τουτο* on account of this *ευφραυνεσθε* rejoice, *οἱ ουρανοι* O ye heavens *και* and *οἱ σκηνοντες* ye who dwell *εν αὐτοις* in them. *Ουαι* woe *τοις κατοικουσι* to those who inhabit *την γην* the earth *και* and *την θαλασσαν* the sea, *ὅτι* because *ὁ διαβολος* the devil *κατεβη* is gone down *προς υμας* to you *εχων* having

μεγαν θυμον great wrath, ειδως knowing ότι that έχει he hath ολιγον καιρον a short season. " 13. Και and ότε when ό δρακων the dragon ειδε saw ότι that εβληθη he was cast out εις την γην on the earth, εδιωξεν he persecuted την γυναικα the woman ήτις who ετεκε brought forth τον αρρενα the male [child]. 14. Και and δυο πτερυγες two wings του αετου του μεγαλου of the great eagle εδοθησαν were given τη γυναικι to the woman, ίνα that πετηται she may fly εις την ερημον into the wilderness εις τον τοπον αύτης to her own place, όπου where τρεφεται she is fed εκει there καιρον [during] a time, και and καιρους times, και and ήμισυ half καιρου of a time, απο προσωπου from the face του οφεως of the serpent. 15. Και and ό οφεις the serpent εβαλε cast εκ του στοματος αυτου out of his mouth οπισω της γυναικος behind the woman ύδωρ water ως like as ποταμον a river, ίνα that ποιηση he might make ταυτην her ποταμοφορητον carried off by the river. 16. Και and ή γη the earth εβοηθησεν helped τη γυναικι the woman, και and ή γη the earth ηνοιξεν opened το στομα αύτης her mouth και and κατεπιε drank down τον ποταμον the river όν which ό δρακων the dragon εβαλε cast out εκ του στοματος αυτου out of his mouth. 17. Και and ό δρακων the dragon ωργισθη was angered επι τη γυναικι at the woman, και and απηλθε went away ποιησαι to make πολεμον war μετα τως λοιπων with those who remained του σπερματος αυ-

της of her seed, των τηρουντων who keep τας εντολας the commandments του Θεου of God, και and εχοντων who have την μαρτυριαν the testimony του Ιησου Χριστου of Jesus Christ.

CHAPTER XIII.

1. *Και* and εσταθην I stood επι την αμμον on the sand της θαλασσης of the sea : *και* and ειδον I saw θηριον a beast αναβαινον going up εκ της θαλασσης out of the sea, εχον having επτα κεφαλας seven heads *και* and δεκα κερατα ten horns ; *και* and επι των κερατων αυτου on his horns δεκα διαδηματα [were] ten crowns, *και* and επι τας κεφαλας αυτου upon his head ονομα [was] the name βλαφημιας of blasphemy. 2. *Και* and το θηριον the beast ον which ειδον I saw ην was ομοιον like παρδαλει a leopard, *και* and οί ποδες αυτου his feet ως as αρκτου of a bear, *και* and το στομα αυτου his mouth ως as στομα the mouth λεοντος of a lion. *Και* and ο δρακων the dragon εδωκε gave αυτω to him την δυναμιν αυτου his power, *και* and τον θρονον αυτου his seat, *και* and μεγαλην εξουσιαν great authority. 3. *Και* and ειδον I saw μιαν one των κεφαλων αυτου of his heads ως as it were εσφαγμενην wounded εις θανατον to death ; *και* and ή πληγη the wound του θανγμου αυτου of his death εθεραπευθη was healed, *και* and εθαυμασθη there was wonder εν όλη τη γη in the whole earth οπισω του θηριου behind the beast. 4. *Και* and προσε-

κυνησαν they worshiped τον δρακοντα the dragon, ὅς who ἔδωκε gave ἐξουσιαν power τῷ θηρίῳ to the beast, και and προσεκυνησαν they worshiped το θηριον the beast, λεγοντες saying, “Τις who [is] ὅμοιος like τῷ θηρίῳ to the beast? τις who δυναται is able πολεμῆσαι to war μετ’ αὐτου with him?” 5. Και and στομα a mouth ἐδόθη was given αὐτῷ to him λαλουν speaking μεγαλα great [things] και and βλασφημίας blasphemies : και and ἐξουσια power ἐδόθη αὐτῷ was given him ποιῆσαι to make [continue] τεσσαρακοντα δυο μηνας forty two months. 6. Και and ἠνοιξεν he opened το στομα αὐτου his mouth εἰς βλασφημίαν for blasphemy προς τον Θεον towards God, βλασφημῆσαι to blaspheme το ονομα αὐτου his name και and την σκηνην αὐτου his tabernacle, και and τους σκηνοῦντας those dwelling ἐν τῷ ουρανῷ in heaven. 7. Και and ἐδόθη it was given αὐτῷ to him ποιῆσαι to make πολέμον war μετὰ των ἁγίων with the saints, και and νικῆσαι to conquer αὐτους them : και and ἐξουσια power ἐδόθη was given αὐτῷ to him ἐπι πασαν φυλὴν over every tribe και and γλωσσαν tongue και and ἔθνος nation.

8. Και and παντες all οἱ κατοικοῦντες those who dwell ἐπὶ τῆς γῆς upon the earth προσκυνησουσι shall worship αὐτῷ him, ὧν of whom τα ονοματα the names οὐ γεγραπται have not been written ἐν τῇ βιβλῳ in the book τῆς ζωῆς of life του αρνιου of the lamb ἐσφαγμένου slain ἀπο καταβολῆς from the foundation κόσμου of

the world. 9. *Εἰ* if *τις* any one *ἔχει* hath *οὐς* an ear, *ἀκουσατω* let him hear. 10. *Εἰ* if *τις* any one *συναγει* gathers *αἰχμαλωσίαν* captivity, [captives], *ὑπάγει* he goeth *εἰς αἰχμαλωσίαν* into captivity: *εἰ* if *τις* any one *ἀποκτενεῖ* shall slay *ἐν μαχαίρᾳ* with the sword, *δεῖ* it is necessary *αὐτὸν* that he *ἀποκτανθῆναι* should be slain *ἐν μαχαίρᾳ* by the sword. Ὡς here *ἐστὶν* is ἡ *ὑπομονή* the patience *καὶ* and ἡ *πίστις* the faith *τῶν ἁγίων* of the saints.

11. *Καὶ* and *εἶδον* I saw *ἄλλο θηρίον* another beast *ἀναβαῖνον* ascending *ἐκ τῆς γῆς* from the earth, *καὶ* and *εἶχεν* he had *δύο κέρατα* two horns *ὅμοια* like *ἀρνίῳ* to a lamb, *καὶ* and *ἐλάλει* he spake *ὥς* as *δράκων* a dragon. 12. *Καὶ* and *ποιεῖ* he practises *πάσαν τὴν ἐξουσίαν* all the power *τοῦ πρώτου θηρίου* of the first beast *ἐνώπιον αὐτοῦ* before him; *καὶ* and *ποιεῖ* makes *τὴν γῆν* the earth *καὶ* and *τοὺς κατοικοῦντας* those dwelling *ἐν αὐτῇ* in it *ἵνα* that *προσκυνησωσιν* they should worship *τὸ θηρίον τὸ πρῶτον* the first beast, *οὗ* of which ἡ *πλῆγῃ αὐτοῦ* his wound *τοῦ θανάτου* of death *ἐθεραπεύθη* was healed. 13. *Καὶ* and *ποιεῖ* he doeth *μεγάλα σημεῖα* great wonders, *ἵνα* that *ποιῇ* he may make *καὶ* even *πῦρ* fire *καταβαίνειν* to come down *ἐκ τοῦ οὐρανοῦ* out of heaven *εἰς τὴν γῆν* to the earth *ἐνώπιον τῶν ἀνθρώπων* before men. 14. *Καὶ* and *πλανᾷ* he deceives *τοὺς κατοικοῦντας* those who dwell *ἐπὶ τῆς γῆς* on the earth *διὰ τὰ σημεῖα* through the wonders ἃ

which εδοθη it was given αυτω to him ποιησαι to do ενωπιον του θηριου before the beast, λεγων saying τοις κατοικουσι to those who dwell επι της γης on the earth ποιησα that they should make εικονα an image τω θηριω to the beast, ο which ειχεν had την πληγην the wound της μαχαιρας of the sword, και and εξησε lived. 15. Και and εδοθη it was given αυτω to him δουναι to give πνευμα life τη εικονι to the image του θηριου of the beast, ινα that η εικων the image του θηριου of the beast και both λαληση should speak, και and ποιηση should cause ινα that αποκτανθωσι they should be killed, οσοι as many as μη αν προσκυνησωσι should not worship την εικονα the image του θηριου of the beast. 16. Και and ποιει he causeth παντας all τους μικρους the small και and τους μεγαλους the great, και and τους πλουσιους the rich και and τους πτωχους the poor, και and τους ελευθερους the free και and τους δουλους the bondsmen, ινα that δωση he should give αυτοις to them χαραγμα a mark επι της χειρος της δεξιας on the right hand αυτων of them, η or επι των μετωπων αυτων on their foreheads. 17. και and ινα that μητις no one δυνηται should be able αγορασαι to buy η or πωλησαι to sell, ει μη except ο εχων he who has το χαραγμα the mark, η or το ονομα the name του θηριου of the beast, η or τον αριθμον the number του ονοματος αυτου of his name. 18. Ωδε here εστιν is η σοφια wisdom. Ο εχων let him

who hath *τον νουν* understanding *ψηφισατω* count *τον αριθμον* the number *του θηριου* of the beast: *εστι γαρ* for it is *αριθμος* the number *ανθρωπου* of a man, *και* and *ο αριθμος αυτου* his number [is] *χξς* six hundred and sixty six.

CHAPTER XIV.

1. *Και* and *ειδον* I looked *και* and *ιδου* lo, *αρνιον* a lamb *εστηκος* standing *επι το ορος* on the mount *Σιων* Sion, *και* and *μετ' αυτου* with him *εκατον* an hundred *τεσσαρακοντατεσσαρες χιλιαδες* [and] forty four thousands, *εχουσai* having *το ονομα* the name *του πατρος αυτου* of his father *γεγραμμενον* written *επι των μετωπων αυτων* on their foreheads. 2. *Και* and *ηκουσα* I heard *φωνην* a voice *εκ του ουρανου* out of heaven, *ως* as *φωνην* the sound *πολλων υδατων* of many waters, *και* and *ως* as *φωνην* the sound *μεγαλης βροντης* of loud thunder: *και* and *ηκουσα* I heard *φωνην* the sound *κιθαρωδων* of harpers *κιθαριζοντων* harping *ενταις κιθαραις αυτων* on their harps. 2. *Και* and *αδουσι* they sing *ως* as it were *ωδην καινην* a new song *ενωπιον του θρονου* before the throne *και* and *ενωπιον των τεσσαρων ζων* before the four beasts *και* and *των πρεσβυτερων* the elders: *και* and *ουδεις* no one *ηδυνατο* was able *μαθειν* to learn *την ωδην* the song *ει μη* except *αι εκατον* the hundred *τεσσαρακοντατεσσαρες χιλιαδες* [and] forty-four thousands, *οι ηγορασμενοι* who were redeemed *απο της γης* from the earth. 4. *Ουτοι* these

εἰσιν are οἱ [those] who οὐκ ἐμολυνθῆσαν were not defiled μετὰ γυναικῶν with women; εἰσι γὰρ for they are παρθένοι virgins. Οὗτοι these εἰσιν are οἱ ἀκολουθουντες those who follow τῷ ἀρνίῳ the lamb ὅπου αὐν wheresoever ὑπάγῃ he may go. Οὗτοι these ἠγορασθῆσαν were bought ἀπο τῶν ἀνθρώπων from men, ἀπαρχῇ first fruit τῷ Θεῷ to God καὶ and τῷ ἀρνίῳ to the Lamb, 5. Καὶ and δόλος guile οὐχ εὑρέθη was not found ἐν τῷ στόματι αὐτῶν in their mouth, εἰσι γὰρ for they are ἀμώμοι faultless ἐνώπιον τοῦ θρόνου before the throne τοῦ Θεοῦ of God.

6. Καὶ and εἶδον I saw ἄλλον ἀγγέλων another angel πετῶμενον flying ἐν μεσουρανήματι in mid-heaven, ἔχοντα having εὐαγγελίου αἰωνίου the eternal gospel εὐαγγελισαί to preach to τοὺς κατοικοῦντας those who dwell ἐπὶ τῆς γῆς upon the earth, καὶ and παν ἐθνὸς every nation, καὶ and φυλὴν tribe καὶ and γλῶσσαν tongue καὶ and λαὸν people, 7. λεγοντα saying ἐν φωνῇ μεγάλῃ in a loud voice, "Φοβηθετε fear τὸν Θεόν God, καὶ and δοτε give δόξαν glory αὐτῷ to him, ὅτι because ἡ ὥρα the hour τῆς κρίσεως αὐτοῦ of his judgement ἦλθεν has come: καὶ and προσκυνήσατε worship τῷ ποιῶσαντι him who made τὸν οὐρανὸν the heaven καὶ and τὴν γῆν the earth καὶ and θαλάσσαν sea καὶ and πηγὰς fountains ὑδάτων of waters."

8. Καὶ and ἄλλος ἀγγέλως another angel ἠκολούθησε followed, λεγων saying, "Βαβυλὼν Babylon, ἡ πόλις ἡ μεγάλη the great city ἐπε-

σεν has fallen, επεσεν has fallen, ὅτι because πεποτικε she gave drink to παντα εθνη all nations εκ του οινου from the wine του θυμου of the wrath της πορνειας αὐτης of her fornication." 9. **Και** and τριτος αγγελος a third angel ηκολουθησε followed αυτοις them, λεγων saying εν φωνη μεγαλη in a loud voice, "**Ει** if τις any one προσκυνει worships το θηριον the beast και and την εικονα αυτου his image, και and λαμβανει receives χαραγμα the mark επι του μετωπου αυτου on his forehead, η or επι την χειρα αυτου on his hand, 10. και αυτος he also πιεται shall drink εκ του οινου from the wine του θυμου of the wrath του Θεου of God, του κεκερασμενου which has been poured out ακρατου unmixed εν τῷ ποτηριῳ in the cup της οργης αυτου of his wrath: και and βασανισθησεται he shall be tormented εν πυρι in fire και and θειῳ brimstone ενωπιον των ἁγιων αγγελων in the presence of the holy angels, και and ενωπιον του αρνιου in the presence of the Lamb. 11. **Και** and ὁ καπνος the smoke του βασανισμου αυτων of their torment αναβαινει aseendeth εις τους αιωνας to ages των αιωνων of ages: και and οἱ προσκυνουντες those who worship το θηριον the beast και and την εικονα αυτου his image, και and ει if τις any one λαμβανει receives το χαραγμα the mark του ονοματος αυτου of his name ουκ εχουσι they have not αναπαυσιν rest ἡμερας by day και and νυκτος by night. 12. Ὡδε here εστιν is ὑπομονη patience των ἁγιων of the saints: ὡδε here [are]

οἱ τηρουντες those who keep τας εντολας the commandments του Θεου of God και and την πιστιν the faith Ιησου of Jesus.

13. Και and ηκουσα I heard φωνης a voice εκ του ουρανου out of heaven, λεγουσης say- ing μοι to me, "Γραψον write, Μακαριοι blessed οἱ νεκροι [are] the dead οἱ αποθνησκοντες who die εν Κυριω in the Lord απαρτι henceforth: Ναι yea, λεγει saith το Πνευμα the Spirit, ινα that αναπαυσωνται they should rest εκ των κοπων αυτων from their labours: τα δε εργα αυτων and their works ακολουθει follow μετ' αυτων with them."

14. Και and ειδον I looked, και and ιδον behold, νεφελη λευκη a white cloud, και and ομοιος one like υιω to the son ανθρωπου of man καθημνος sitting επι την νεφελην on the cloud, εχων having επι της κεφαλης αυτου on his head στεφανον χρυσουν a crown of gold, και and εν τη χειρι αυτου in his hand οξυ δρεπανον a sharp sickle. 15. Και and αλλος αγγελος another angel εξηλθε came forth εκ του ναου out of the temple, κραζων crying εν φωνη μεγαλη in a loud voice τω καθημενω to him who sat επι της νεφελης on the cloud, "Πεμψον put forth το δρεπανον σου thy sickle, και and θερισον reap, οτι because η ωρα the time του θερισαι of reaping ηλθεν has come σοι to thee, οτι because ο θερισμος the harvest της γης of the earth εξηρανθη is dried." 16. Και and ο καθημνος he who sat επι την νεφελην on the

cloud **εβαλε** put forth **το δρεπανον αὐτου** his sickle **επι την γην** on the earth, **και** and **ἡ γη** the earth **εθερισθη** was reaped.

17. **Και** and **αλλος αγγελος** another angel **εξηλθε** came forth **εκ του ναου** out of the temple **του** which is **εν τῷ ουρανῷ** in heaven, **και** and **αυτος** he also **εχων** having **οξυ δρεπανον** a sharp sickle. 18. **Και** and **αλλος αγγελος** another angel **εξηλθε** came out **εκ του θυσιαστηριου** out of the altar, **εχων** having **εξουσιαν** power **επι του πυρος** over fire, **και** and **εφωνησεν** he cried **κραυγῇ μεγάλῃ** with a great cry **τῷ εχοντι** to him who had **το δρεπανον το οξυ** the sharp sickle, **λεγων** saying, "**Πεμψον** put forth **το δρεπανον σου το οξυ** thy sharp sickle, **και** and **τρυγησον** gather **τους βοτρυας** the clusters of grapes **της γης** of the earth, **ὅτι** because **αἱ σταφυλαι αὐτης** her grapes **ηκμασαν** are become ripe." 19. **Και** and **ὁ αγγελος** the angel **εβαλε** thrust **το δρεπανον αὐτου** his sickle **εις την γην** into the earth, **και** and **ετρυνησεν** harvested **την αμπελον** the vine **της γης** of the earth, **και** and **εβαλε** cast it **εις την ληνον την μεγαλην** into the great wine-press **του θυμου** of the wrath **του Θεου** of God. 20. **Και** and **ἡ ληνος** the wine-press **επατηθη** was trodden **εξω της πολεως** outside of the city, **και** and **αἷμα** blood **εξηλθε** came forth **εκ της ληνου** from the wine-press **αχρι** until **των χαλιων** the bridles **των ἵππων** of the horses **απο χιλιων** from [the distance of] a thousand **ἐξακοσιων σταδιων** and six hundred furlongs.

CHAPTER XV.

1. *Και* and *ειδον* I saw *αλλο σημειον* another sign, *μεγα* great *και* and *θαυμαστον* wonderful, *εν τῷ ουρανῷ* in heaven, *ἑπτα αγγελους* seven angels, *εχοντας* having *τας ἑπτα εσχατας πληγας* the seven last plagues, *ὅτι* because *ὁ θυμος* the wrath *του Θεου* of God *ετελεσθη* was accomplished *εν αυταις* in them.

2. *Και* and *ειδον* I saw *ὡς* as it were *θαλασσαν ὑαλινην* a sea of glass *μεμιγμενην* mingled *πυρι* with fire, *και* and *τους νικωντας* those who had gained the victory *εκ του θηριου* from the beast *και* and *εκ τῆς εικονος αυτου* from his image *και* and *εκ του χαραγματος αυτου* from his mark, *εκ του αριθμου* [and] from the number *του ονοματος αυτου* of his name *ἑστωτας* standing *επι την θαλασσαν την ὑαλινην* on the sea of glass, *εχοντας* having *κιθαρας* the harps *του Θεου* of God.

3. *Και* and *αδουσι* they sing *την ᾠδην* the song *Μωσεως* of Moses *δουλου* the servant *του Θεου* of God, *και* and *την ᾠδην* the song *του αρνιου* of the lamb, *λεγοντες* saying, "*Μεγαλα* great *και* and *θαυμαστα* wonderful *τα εργα σου* [are] thy works, *Κυριε* Lord *ὁ Θεος* God *ὁ παντοκρατωρ* Almighty: *δικαιαι* just *και* and *αληθιναι* true *αἱ ὁδοι σου* are thy ways, *ὁ βασιλευς* the king *των ἁγιων* of the saints.

4. *Τις* who *ου μη φοβηθη* would not fear *σε* thee, *Κυριε* Lord, *και* and *δοξαση* glorify *το ονομα σου* thy name? *ὅτι* because *μονος* [thou] alone *ὁσιος* art holy. *Ὅτι* because *παντα τα εθνη* all nations *ἤξου-*

σι shall come, και and προσκυνησουσι shall worship ενωπιον σου before thee: οτι because τα δικαιωματα σου thy judgments εφανερωθησαν have been made manifest."

5. Και and μετα ταυτα after these [things] ειδον I saw, και and ιδου behold ο ναος the temple της σκηνης of the tabernacle του μαρτυριου of the testimony ηνοιγη was opened εν τη ουρανῳ in heaven: 6. και and οι επτα αγγελοι the seven angels, εχοντες having τας επτα πληγας the seven plagues, εξηλθον came forth εκ του ναου out of the temple, ενδεδυμενοι clothed in καθαρον pure και and λαμπροινον shining linen, και and περιεζωσμενοι girded round περι τα στήθη about the breasts ζωνας χρυσας [with] golden girdles. 4. Και and εν one εκ των τεσσαρων ζων of the four beasts εδωκε gave τοις επτα αγγελοις to the seven angels επτα φιαλας χρυσας seven golden phials, γεμουσας full του θυμου of the wrath του Θεου of God του ζωντος who liveth εις τους αιωνας to the eternities των αιωνων of eternities. 8. Και and ο ναος the temple εγεμισθη was filled καπνου with smoke εκ της δοξης from the glory του Θεου of God, και and εκ της δυναμεως αυτου from his power: και and ουδεις no one ηδυνατο was able εισελθειν to enter εις τον ναον into the temple αχρι until αι επτα πληgai the seven plagues των επτα αγγελων of the seven angels τελεσθωσι should be accomplished.

CHAPTER XVI.

1. *Και* and *ηκουσα* I heard *φωνης μεγαλης* a loud voice *εκ του ναου* from the temple, *λεγουσης* saying *τοις επτα αγγελοις* to the seven angels, “*Υπαγετε* go, *και* and *εκχεατε* pour forth *τας φιαλας* the phials *του θυμου* of the wrath *του Θεου* of God *εις την γην* on the earth. 2. *Και* and *ο πρωτος* the first *απηλθε* went away, *και* and *εξεχεε* poured out *την φιαλην αυτου* his phial *επι την γην* upon the earth: *και* and *κακον* a grievous *και* and *πονηρον* evil sore *εγενετο* arose *εις τους ανθρωπους* upon the men *τους εχοντας* who have *το χαραγμα* the mark *του θηριου* of the beast, *και* and *τους προσκυνουντας* those who worship *τη εικονι αυτου* his image. 3. *Και* and *ο δευτερος αγγελος* the second angel *εξεχεε* poured forth *την φιαλην αυτου* his phial *εις την θαλασσαν* into the sea; *και* and *εγενετο* it became *ως* as *αιμα* the blood *νεκρου* of a dead [man] *και* and *πασα ζωσα ψυχη* every living soul *εν τη θαλασση* in the sea *απεθανε* died. 4. *Και* and *ο τριτος αγγελος* the third angel *εξεχεε* poured out *την φιαλην αυτου* his phial *εις τους ποταμους* into the rivers *και* and *εις τας πηγας* into the fountains *των υδατων* of waters: *και* and *εγενετο* it became *αιμα* blood. 5. *Και* and *ηκουσα* I heard *του αγγελου* the angel *των υδατων* of the waters *λεγοντος* saying, “*Ει* thou art *δικαιος* just, *Κυριε* O Lord, *ο ων* who art *και* and *ο ην* who was *και* and *ο οσιος* the holy

one; *ὅτι* because *εκρίνας* thou hast judged *ταυτα* these [things]. 6. *Ὅτι* because *ἐξεχεαν* they poured forth *αἷμα* the blood *ἁγίων* of saints *και* and *προφητῶν* of prophets, *και* and *ἐδωκας* thou didst give *αὐτοῖς* to them *αἷμα* blood *πιεῖν* to drink; *εἰσι γαρ* for they are *αἱεῖ* worthy. 7. *Και* and *ἤκουσα* I heard *ἄλλου* another *ἐκ τοῦ θυσιαστηρίου* from the altar *λεγοντος* saying, “*Ναι* yea, *Κυριε* O Lord *ὁ Θεος* God *ὁ παντοκράτωρ* the Almighty, *ἀληθιναι* true *και* and *δικαιαι* just *αἱ κρίσεις σου* [are] thy judgments.” 8. *Και* and *ὁ τέταρτος ἀγγελος* the fourth angel *ἐξεχέε* poured out *τὴν φιάλην αὐτοῦ* his phial *ἐπὶ τὸν ἥλιον* on the sun: *και* and *ἐδόθη* [power] was given *αὐτῷ* to him *καυματίζειν* to scorch *τοὺς ἀνθρώπους* men *ἐν πυρὶ* with fire. 9. *Και* and *οἱ ἄνθρωποι* men *ἐκαυματίσθησαν* were scorched *μεγα καύμα* with great heat, *και* and *ἐβλασφήμησαν* they blasphemed *τὸ ὄνομα* the name *τοῦ Θεοῦ* of God *τοῦ ἐχόντος* who had *ἐξουσίαν* power *ἐπὶ τὰς πληγὰς ταύτας* over these p'agues *και* and *οὐ μετενοήσαν* did not repent *δοῦναι* to give *δοξάν* glory *αὐτῷ* to him.

10. *Και* and *ὁ πέμπτος ἀγγελος* the fifth angel *ἐξεχέε* poured forth *τὴν φιάλην αὐτοῦ* his phial *ἐπὶ τὸν θρόνον* on the seat *τοῦ θηρίου* of the beast; *και* and *ἡ βασιλεία αὐτοῦ* his kingdom *ἐσκοτῶμενη* [was] darkened; *και* and *ἐμασσωντο* they gnawed *τὰς γλῶσσας αὐτῶν* their tongues *ἐκ τοῦ πόνου* from pain, 11. *και*

and *εβλασφηησαν* they blasphemed *τον Θεον* the God *του ουρανου* of heaven *εκ των πονων αυτων* because of their pains *και εκ των ελκων αυτων* because of their sores, *και ου μετενοησαν* did not repent *εκ των εργαων αυτων* from their deeds. 12. *Και ο έκτος αγγελος* the sixth angel *εξεχεε* poured out *την φιαλην αυτου* his phial *επι τον ποταμον τον μεγαν* upon the great river *τον Ευφρατην* the Euphrates: *και το υδωρ αυτου* of it *εξηρανθη* was dried up, *ινα η οδος των βασιλεων* of the kings, *των απο των ανατολων* who [were] from the risings *ηλιου* of the sun, *ετοιμασθη* might be prepared. 13. *Και ειδον* I saw *τρια ακαθαρτα πνευματα* three unclean spirits, *ομοια βατραχοις* like frogs, *εκ του στοματος του δρακοντος* out of the mouth of the dragon, *και εκ του στοματος του θηριου* of the beast, *και εκ του στοματος του ψευδοπροφητου* of the false prophet. 14. *Εισι γαρ* for they are *πνευματα δαιμονων* of devils *ποιουντα σημεια* miracles, *εκπορευεσθαι* to go forth *επι τους βασιλεις της γης* upon the kings of the earth *και της ολης οικουμεινης* of the whole inhabited [land] *συναγαγειν αυτους* to assemble them *εις πολεμον* to the war *της ημερας εκεινης* of that day *της μεγαλης* the great [day] *του Θεου του παντοκρατορος* the Almighty. 15. "Ιδου behold *ερχομαι* I come

ὥς as κλεπτης a thief. Μακαριος blessed ὁ γρηγορων [is] he who is watching, και and τηρων keeping τα ἱματια αὐτου his garments, ἵνα that μη περιπατη he may not walk γυμνος naked, και and βλεπωσι they may see την ασχημοσυνην αὐτου his shame." 16. Και and συνηγαγεν he assembled αὐτους them εἰς τον τοπον into the place τον καλουμενον which is called 'Εβραϊστι in the Hebrew Αρμαγεδδων Armageddon.' 17. Και and ὁ ἑβδομος αγγελος the seventh angel ἐξεχεε poured out την φιαλην αὐτου his phial εἰς τον αερα into the air: και and φωνη μεγαλη a loud voice ἐξηλθε came forth ἀπο του ναου from the temple του ουρανου of heaven, ἀπο του θρονου from the throne, λεγουσα saying, "Γεγονεν it is done." 18. Και and εγενοντο there were φωναι voices και and βρονται thunders και and αστραπαι lightnings, και and εγενετο there was μεγας σεισμος a great earthquake, οἷος such as ουκ εγενετο was not ἀφ' οὗ from what time οἱ ανθρωποι men εγενοντο were born ἐπι της γης on the earth, τηλικουτος σεισμος so mighty an earthquake, οὕτω μεγας so great. 19. Και and ἡ πολις ἡ μεγαλη the great city εγενετο became εἰς τρια μερη into three parts, και and αἱ πολεις the cities των εθνων of the nations επεσον fell, και and ἡ μεγαλη Βαβυλων great Babylon ἐμνησθη was remembered ἐνώπιον του Θεου before God, δουναι to give αὐτη to her το ποτηριον the cup του οινου of the wine του θυμου

of the impulse της οργης αὐτου of his wrath. 20. *Και* and *πασα νησος* every island ἐφυγε fled, *και* and *ορη* the mountains οὐχ εὑρέθησαν were not found. 21. *Και* and *μεγαλη χαλαζα* great hail, ὥς as it were *ταλαντιαια* weighing a talent, *καταβαινει* descends *εκ του ουρανου* from heaven *επι τους ανθρωπους* on men: *και* and *οι ανθρωποι* men *εβλασφημησαν* blasphemed *τον Θεον* God, *εκ της πληγης* by reason of the plague της *χαλαζης* of the hail: *οτι* because *η πληγη* the plague *αυτης* of it *εστιν* is *σφοδρα μεγαλη* very great.

CHAPTER XVII.

1. *Και* and *εις* one *εκ των επτα αγγελων* of the seven angels, *των εχοντων* who had *τας επτα φιαλας* the seven phials, *ηλθε* came *και* and *ελαλησε* spake *μετ' εμου* with me, *λεγων* saying, “*Δευρο* come, *δειξω* I will show *σοι* to thee *το κριμα* the judgment της *πορνης* της *μεγαλης* of the great whore, της *καθημενης* which sitteth *επι των υδατων των πολλων* on many waters, 2. *μεθ' ης* with whom *οι βασιλεις* the kings της *γης* of the earth *επορνευσαν* committed fornication, *και* and *οι κατοικουντες* those who inhabit *την γην* the earth *εμεθυσθησαν* became drunk *εκ του οινου* from the wine της *πορνειας αυτης* of her fornication. 3. *Και* and *απηνεγκεν* he carried away *με* me *πνευματι* in the spirit *εις την ερημον* into the wilderness: *και* and *ειδον* I saw *γυναικα* a woman *καθημενην* sitting *επι θποιον κοκκιν-*

ον on a scarlet-coloured beast, γεμον full
 ονοματων of names βλασφημίας of blasphemy,
 εχον having ἑπτα κεφαλαις seven heads και
 and δεκα κερατα ten horns. 4. Και and ἡ
 γυνη the woman ἡ περιβεβλημενη that was
 clothed πορφυρα in purple και and κοκκινω
 in scarlet, και and κεχρυσωμενη gilded χρυ-
 σω with gold και and τιμιω λιθω with pre-
 cious stone και and μαργαριταις pearls,
 εχουσα having εν τη χειρι αὐτης in her
 hand χρυσουν ποτηριον a golden cup, γε-
 μον full βδελυγματων of abominations και
 and ακαθαρτητος filthiness πορνείας αὐτης
 of her fornication: 5. και and επι το μετ-
 ωπον αὐτης upon her foreheads ονομα a
 name γεγραμμενον written, "Μυστηριον
 mystery, Βαβυλων Babylon ἡ μεγαλη the
 great, ἡ μητηρ the mother των πορνων of
 harlots και and των βδελυγματων of the
 abominations της γης of the earth." 6.
 Και and ειδον I saw την γυναικα the woman
 μεθυσσαν drunken εκ του αίματος from the
 blood των άγιων of the saints, και and εκ
 του αίματος from the blood των μαρτυρων of
 the martyrs Ιησου of Jesus: και and ιδων
 having seen αυτην her, εθauμασα I wondered
 θαυμα μεγα [with] great wonder.

7. Και and ο αγγελος the angel ειπε said
 μοι to me, "Διατι why εθauμασας didst
 thou wonder? εγω I ερω will tell σοι to thee
 το μυστηριον the mystery της γυναικος of the
 woman, και and του θηριου of the beast του

βασταζοντος which carrieth *αυτην* her, **του**
εχοντος which hath *τας ἑπτα κεφαλαις* the seven
heads **και** and *τα δεκα κερατα* the ten horns.
8. **Θηριον** the beast, **ο** which *ειδες* thou saw-
est, *ην* was **και** and *ουκ εστιν* is not, **και**
and *μελλει* is about *αναβαινειν* to ascend *εκ*
της αβυσσου from the abyss **και** and *υπα-*
γειν to go *εις απωλειαν* into destruction :
και and *οι κατοικουντες* those who dwell *επι*
της γης on the earth *ων* of whom *τα ον-*
οματα the names *ου γεγραπται* have not
been written *επι το βιβλιον* on the book
της ζωης of life *απο καταβολης* from the
foundation *κοσμου* of the world, *θαυμασον-*
ται shall wonder, *βλεποντες* seeing *το θηριον*
the beast, **ο** *τι* which *ην* was **και** and *ουκ*
εστιν is not, **καιπερ** even though *εστιν* it is.
9. **Ωδε** here [is] **ο** *νους* the mind **ο** *εχων*
which hath *σοφian* wisdom. **Αι** *ἑπτα κεφ-*
αι the seven heads *εισιν* are *ἑπτα ορη*
seven mountains, **οπου** where *η γυνη* the
woman *καθεται* sits *επ' αυτων* on them. 10.
Και and *εισι* there are *ἑπτα βασιλεις* seven
kings : *οι πεντε* five *επεσαν* have fallen, **και**
and **ο** *εις* the one *εστιν* is : **ο** *αλλος* the other
ουπω ηλθεν has not yet come : **και** and *οταν*
whenever *ελθη* he may come, *δει* it is fated *αυτον*
that he *μειναι* should remain *ολιγον* a little
[time] 11. **Και** and *το θηριον* the beast, **ο**
which *ην* was **και** and *ουκ εστιν* is not, **και**
even *αυτος* he *εστιν* is *ογδοος* the eighth, **και**
and *εστιν* is *εκ των ἑπτα* of the seven, **και** and

ὑπαγει goeth eis απωλειαν to perdition. 12. **Και** and τα δεκα κερατα the ten horns, ἃ which ειδες thou sawest, εισιν are δεκα βασιλεις ten kings, οἵτινες who ουπω ελαβον have not yet received βασιλειαν a kingdom, αλλα but λαμβανουσι receive εξουσιαν power ὡς as βασιλεις kings μιαν ὥραν [during] one hour μετα του θηριου with the beast. 13. Οὗτοι these εχουσιν have μιαν γνωμην one mind και and διαδιδωσουσι shall give over την δυναμιν ἑαυτων their power και and εξουσιαν authority τῷ θηρίῳ to the beast. 14. Οὗτοι these πολεμησουσι shall war μετα του αρνιου with the lamb, και and το αρνιον the lamb νικησει shall overcome αυτους them ; ὅτι because εστιν he is Κυριος Lord κυριων of lords και and Βασιλευς King βασιλεων of kings : και and οἱ those μετ' αυτου with him κλητοι [are] called και and εκλεκτοι chosen και and πιστοι faithful.

15. **Και** and λεγει he says μοι to me, “ Τα υδατα the waters ἃ which ειδες thou sawest, οὐ at which [place] ἡ πορνη the whore καθηται is sitting, εισιν are λαοι peoples και and οχλοι multitudes, και and εθνη nations και and γλωσσαι tongues. 16. **Και** and τα δεκα κερατα the ten horns, ἃ which ειδες thou sawest επι το θηριον on the beast, οὗτοι these μισησουσι shall hate την πορνην the whore, και and ποιησουσι shall make αυτην her ηρημωμενην desolate και and γυμνην naked, και and φαγονται shall eat τας εἰς

κος αὐτης her flesh, και and κατακαυσεισι shall burn αὐτην her εν πυρι with fire. 17. Ὁ γαρ Θεος for God εδωκε gave it εις τας καρδιας αὐτων into their hearts ποιησαι to do την γνωμην αὐτου his will, και and ποιησαι to make μιαν γνωμην one purpose, και and δοῦναι to give την βασιλειαν αὐτων their kingdom τῷ θηριῳ to the beast, αχρι until τα ῥήματα the words του Θεου of God τελεσθῃ should be accomplished. 18. Και and ἡ γυνη the woman, ἣν whom ειδες thou sawest, εστιν is ἡ πολις ἡ μεγαλη the great city, ἡ εχουσα which has βασιλειαν sovereignty επι των βασιλεων over the kings της γης of the earth.

CHAPTER XVIII.

1. Και and μετα ταυτα after these things ειδον I saw αγγελον an angel καταβαινοντα descending εκ του ουρανου from heaven, εχοντα having μεγαλην εξουσιαν great power, και and ἡ γη the earth εφωτισθη was lighted εκ της δοξης αὐτου from his glory. 2. Και and εκραξεν he cried εν ισχυι in might, λεγων saying φωνη μεγαλη with loud voice, "Βαβυλων Βαβυλων ἡ μεγαλη the great επεσεν is fallen, επεσεν is fallen, και and εγενετο is become κατοικητηριον the habitation δαιμονων of devils, και and φυλακη a prison παντος πνευματος ακαθαρτου of every unclean spirit, και and φυλακη cage παντος ορνεου of every bird ακαθαρτου unclean και and μεμισημενου hated. 3. Ὅτι because παντα τα εθνη all nations πεπωκεν have drunk

εκ του οινου of the wine του θυμου of the wrath της πορνειας αυτης of her fornication, και and οι βασιλεις the kings της γης of the earth επορευευσαν have committed fornication μετ' αυτης with her, και and οι εμποροι the merchants της γης of the earth επλουτησαν have become rich εκ της δυναμεως from the abundance του σπρηγους αυτης of her delicacies.

4. Και and ηκουσα I heard αλλην φωνην another voice εκ του ουρανου from heaven λεγουσαν saying, “ Εξελθετε come out εξ αυτης from her, ο λαος μου my people, ινα that μη συγκαινωνησητε ye may not participate ταις αμαρτιαις αυτης in her sins, και and ινα that μη λαβητε ye may not receive εκ των πληγων αυτης from her plagues. 5. ‘Οτι because αι αμαρτιαι αυτης her sins ηκολουθησαν have followed αχρι του ουρανου even to heaven, και and ο Θεος God εμνημονευσε remembered τα αδικηματα αυτης her iniquities. 6. Αποδοτε give back αυτη to her ως as και αυτη she also απεδωκε gave back υμιν to you, και and διπλωσατε double αυτη to her διπλα double κατα τα εργα αυτης according to her works : εν τω ποτηριω in the cup ᾧ which εκκρασε she has mixed κερασate mix αυτη for her διπλουν double. 7. ‘Οσα [as to] whatever things εδοξασε she hath glorified εαυτην herself και and εστρηνιασε lived luxuriously, τοσουτον βασανισμον so much torment και and πενθος grief δοτε give ye αυτη to her ; οτι because λεγει she says εν τη καρδια αυτης in her heart, Καθημαι I sit βασίλισσα a queen, και and ουκ ει-

μι I am not *χήρα* a widow, *και* and *ου μη* ιδω shall not see *πένθος* grief. 8. *Δια* τουτο on this account *αί πληγαι* αυτης her plagues, *θανατος* death *και* and *πένθος* grief *και* and *λιμος* famine, *ηξουνσι* shall come *εν μια ημερα* in one day : *και* and *κατακαυθησεται* she shall be utterly burned *εν πυρι* in fire : *οτι* because *Κυριος* the Lord *ο Θεος* God *ισχυρος* [is] mightily *ο κρινων* who judgeth *αυτην* her. 9. *Και* and *οι βασιλεις* the kings *της γης* of the earth, *οι πορνευσαντες* who have committed fornication *μετ' αυτης* with her, *και* and *στηρνιασαντες* who lived deliciously *κλάνουσιν* shall bewail *αυτην* her *και* and *κοψονται* shall show grief *επ' αυτην* for her *οταν* when *βλεπωσι* they see *τον καπνον* the smoke *της πυρωσεως* αυτης of her burning, 10. *εστηκοτες* standing *απο* from her *μακροθεν* at a distance *δια τον φοβον* through the fear *του βασανισμού* αυτης of her torment, *λεγοντες* saying, “*Ουαι* woe ! *ουαι* woe ! *η πολις η μεγαλη* the great city *Βαβυλων* Babylon, *η πολις η ισχυρα* the mighty city ! *οτι* because *η κρισις σου* thy judgment *ηλθεν* is come *εν μια ωρα* in one hour. 11. *Και* and *οι εμποροι* the merchants *της γης* of the earth *κλαιουσι* weep *και* and *πενθουσι* grieve *επ' αυτην* over her, *οτι* because *ουδεις* no one *ουκετι* any longer *αγοραζει* purchases *τον γομον αυτων* their merchandize. : 12. *γομον* merchandize *χρυσου* of gold, *και* and *αργυρου* of silver, *και* and *τιμιου λιθου* of precious stone, *και* and *μαργαριτου* of pearl, *και* and *βυσσου* of cotton, *και* and *πορ-*

φύρας of purple, και and σηρικου of silk, και and κοκκινου of scarlet : και and παν ξυλον θυϊνον all thyine [or fragrant] wood και and παν σκευος every [sort of] vessel ελεφαντινον of ivory, και and παν σκευος every [sort of] vessel εκ τιμιωτατου ξυλου of the most valuable wood, και and χαλκου of brass και and σιδηρου of iron, και and μαρμαρου of marble, 13. και and κιναμωνου cinnamon, και and θυμιαματα perfumes, και and μυρον ointment, και and λιβανον frankincense, και and οινον wine, και and ελαιον oil, και and σεμιδαλιν fine flour, και and σιτον wheat, και and κτηνη beasts of burden, και and προβατα sheep, και and [the merchandize] ιππων of horses και and ρεδων of chariots, και and σωματος of bodies, και and ψυχας the souls ανθρωπων of men. 14. Και and η σπορα the harvest της επιθυμιας of the longing της ψυχης σου of thy soul απηλθεν has departed απο σου from thee, και and παντα τα λιπαρα all [things] dainty και and τα λαμπρα splendid απηλθεν have departed απο σου from thee, και and ου μη ευρησης thou shalt not find αυτα them ουκ επι any longer. 15. Οι εμποροι the merchants τουτων of these [things], οι πλουτησαντες who became rich απ' αυτης from her, στησονται shall stand μακροθεν afar off απο from [her] δια τον φοβον through the fear του βασανισμου αυτης of her torments κλαιοντες weeping και and πενθουντες lamenting, 16. και and λεγοντες saying, "Οuai woe, ουαι woe, η πολις

ἡ μεγάλη the great city, ἡ περιβεβλημένη
 which was clothed in βυσσινον [garment] of
 linen, καὶ and πορφυρουν of purple καὶ and
 κοκκινον of scarlet, καὶ and κεχρυσωμένη
 [which was] gilded ἐν χρυσῳ with gold καὶ
 and τιμῳ λίθῳ precious stone, καὶ and μαρ-
 γαριταῖς with pearls! ὅτι because ὁ τοσούτος
 πλοῦτος such great wealth ἡρημώθη has been
 made desolate ἐν μιᾷ ὥρᾳ in one hour. 17.
 Καὶ and πᾶς κυβερνήτης every shipmaster,
 καὶ and πᾶς ὁ ὄμιλος all the company ἐπι-
 των πλοίων on ships, καὶ and ναῦται sailors,
 καὶ and ὅσοι whosoever ἐργάζονται work on
 τὴν θάλασσαν the sea, ἐστήσαν stood ἀπο-
 μακροθεν from afar. 18. καὶ and ἐκράζον
 cried, ὁρῶντες seeing τὸν καπνὸν the smoke
 τῆς πυρώσεως αὐτῆς of her burning, λεγόν-
 τες saying, "Τίς what [city] ὅμοια [is] like
 τῇ πόλει τῇ μεγάλῃ to the great city? 19.
 Καὶ and ἐβάλον they cast χουὺν dust ἐπὶ τὰς
 κεφαλὰς αὐτῶν on their heads, καὶ and ἐκρά-
 ζον cried, κλαίοντες weeping καὶ and πένθουν-
 τες lamenting, λεγόντες saying, Οὐαὶ woe, ου-
 αὶ woe, ἡ πόλις ἡ μεγάλη the great city, ἐν ἣ
 in which πάντες all οἱ ἔχοντες those who have
 πλοῖα ships ἐν τῇ θαλάσῃ on the sea ἐπλου-
 τήσαν became rich ἐκ τῆς τιμιότητος αὐτῆς
 from her wealth! ὅτι because ἡρημώθη she has
 been made desolate μιᾷ ὥρᾳ in one hour. 20.
 Εὐφραίνου rejoice ἐπ' αὐτήν over her, οὐρανε
 heaven, καὶ and οἱ ἅγιοι ἀποστολοὶ the holy
 apostles, καὶ and οἱ προφῆται the prophets, ὅτι

because Θεός God *εκρινεν* hath adjudged το κριμα ὑμων your vengeance ἐξ αὐτης from her.

21. Καὶ and εἰς ἀγγελος ἰσχυρος one mighty angel *ἤρε* took up λίθον a stone ὡς like as μεγαν μύλον a great millstone, καὶ and ἐβάλε cast [it] εἰς τὴν θάλασσαν into the sea, λέγων saying, “Οὕτως thus ὀρμηματι with violence Βαβυλων Babylon ἡ μεγάλη πολις the great city βληθησεται shall be thrown down, καὶ and οὐ μὴ εὐρεθῇ shall not be found ἐτι any longer. 22. Καὶ and φωνη the sound κιθαρῶδων of harpers καὶ and μουσικων of musicians, καὶ and αὐλητων of pipers, καὶ and σαλπιστων of trumpeters οὐ μὴ ακουσθῇ shall not be heard ἐτι any longer ἐν σοι in thee, καὶ and πᾶς τεχνιτης every craftsman πασης τεχνης of any craft οὐ μὴ εὐρεθῇ shall not be found ἐτι any longer ἐν σοι in thee; καὶ and φωνη the sound μύλου of a millstone οὐ μὴ ακουσθῇ shall not be heard ἐτι any longer ἐν σοι in thee: 25. Καὶ and φως the light λυχνου of a candle οὐ μὴ φανῇ shall not shine ἐτι any longer ἐν σοι in thee, καὶ and φωνη the voice νυμφιου of a bridegroom καὶ and νυμφης of a bride οὐ μὴ ακουσθῇ shall not be heard ἐτι any longer ἐν σοι in thee; ὅτι because οἱ ἐμποροι σου thy merchants ἦσαν were οἱ μεγιστανες the magnates τῆς γῆς of the earth, ὅτι because πάντα τὰ ἔθνη all nations ἐπλανηθησαν were deceived ἐν τῇ φαρμακειᾳ σου by thy sorcery. 24. Καὶ and αἷμα the blood προφητων of prophets καὶ and ἁγιων of saints, καὶ

and παντων of all των εσφαγμενων those who have been slain επι της γης on the earth εύρεθη was found εν αυτη in her.

CHAPTER XIX.

1. *Και* and μετα ταυτα after these [things] ηκουσα I heard φωνην μεγαλην the loud voice πολλου οχλου of much people εν τω ουρανῳ in heaven, λεγοντος saying, “*Αλληλουϊα* Alleluiah : ἡ σωτηρια salvation *και* and ἡ δοξα glory *και* and ἡ τιμη honour *και* and ἡ δυναμις power [be] *Κυριῳ* to the Lord τῷ Θεῷ ἡμῶν our God : 2. *ὅτι* because *αἱ κρισεις* αυτου his judgments *αληθιναι* [are] true *και* and *δικαιαι* just : *ὅτι* because *εκρινεν* he judged *την πορνην την μεγαλην* the great whore, ἥτις which *εφθειρε* polluted *την γην* the earth *εν τη πορνείᾳ αὐτῆς* by her fornication ; *και* and *εξεδικησεν* avenged *το αἷμα* the blood των δουλων αὐτου of his servants *εκ της χειρος αὐτῆς* at her hand. 3. *Και* and δευτερον again *ειρηκαν* they said, “*Αλληλουϊα* Alleluia ; *και* and *ὁ καπνος* the smoke *αὐτῆς* of her *αναβαινει* ascendeth *εις τοὺς αἰῶνας* to the eternities των αιωνων of eternities.” 4. *Και* and *οἱ πρεσβυτεροι* the elders *οἱ εικοσι και τεσσαρες* the twenty and four, *και* and *τα τεσσαρα ζῶα* the four beasts *επεσον* fell down *και* and *προσεκυνησαν* worshipped τῷ Θεῷ God τῷ καθημένῳ who sitteth επι του θρονου on the throne, λεγοντες saying, “*Αμην* Amen : *Αλληλουϊα* Alleluia.” 5. *Και* and φωνη a voice

ἐξῆλθε came out ἐκ τοῦ θρόνου from the throne, λεγουσα saying, "Αἰνεῖτε praise τοῦ Θεοῦ ἡμῶν our God πάντες all οἱ δούλοι αὐτοῦ all his servants, καὶ and οἱ φοβούμενοι those who fear αὐτὸν him, καὶ both οἱ μικροὶ the small καὶ and οἱ μεγάλοι the great. 6. Καὶ and ηκούσα I heard ὥς as it were φωνὴν the voice πολλοῦ οὄχλου of a great multitude, καὶ and ὥς as it were φωνὴν the sound πολλῶν ὕδατων of many waters, καὶ and ὥς as φωνὴν the noise ἰσχυρῶν βροντῶν of mighty thunders, λεγούσας saying, "Αλληλουῖα Alleluia, ὅτι because Κύριος the Lord ὁ Θεὸς God ὁ παντοκράτωρ the Almighty ἐβασίλευσεν is king. 7. Χαίρομεν let us rejoice καὶ and ἀγαλλιωμεν let us be exceeding glad, καὶ and δώμεν let us give τὴν δόξαν the glory αὐτῷ to him; ὅτι because ὁ γάμος the marriage τοῦ ἀρνίου of the lamb ἦλθεν is come, καὶ and ἡ γυνὴ αὐτοῦ his wife ἡτοιμάσεν hath prepared ἑαυτὴν herself." 8. Καὶ and ἐδόθη it was given αὐτῇ to her ἵνα that περιβαλῆται she should be clothed with βυσσινον fine linen, καθαρὸν pure καὶ and λαμπρὸν bright: τὸ γὰρ βυσσινον for the fine linen ἐστὶν is τὰ δικαιώματα the righteousnesses τῶν ἁγίων of the saints.

9. Καὶ and λέγει he saith μοι to me, "Γράψον write, Μακάριοι blessed οἱ κεκλημένοι [are] those who have been called εἰς τὸ δεῖπνον to the supper τοῦ γάμου of the marriage τοῦ ἀρνίου of the lamb." Καὶ and λέγει he saith μοι to me, "Οὗτοι these [words] εἰσὶν are οἱ

λογοι αληθινοι the true words του Θεου of God." 10. **Και** and επεσον I fell εμπροσθεν των ποδων αυτου before his feet προσκυνησαι to worship αυτω him: **και** and λεγει he says μοι to me, "Ορα see μη [that thou do it] not: ειμι I am συνδουλος σου thy fellow-servant, **και** and των αδελφων σου of thy brethren των εχοντων which have την μαρτυριαν the testimony του Ιησου of Jesus: προσκυνησον worship τω Θεω God: η γαρ μαρτυρια for the testimony του Ιησου of Jesus εστιν is το πνευμα the spirit της προφητειας of prophecy.

11. **Και** and ειδον I saw τον ουρανον heaven ανεωγμενον opened, **και** and ιδου behold, ιππος λευκος a white horse, **και** and ο καθημενος he who sat επ' αυτον on it καλουμενος called πιστος faithful **και** and αληθινος true: **και** and κρινει he judgeth **και** and πολεμει wargeth war εν δικαιοσυνη in righteousness. 12. **Οι** δε οφθαλμοι αυτου and his eyes ως [were] as φλοξ a flame πυρος of fire, **και** and πολλα διαδηματα many crowns επι την κεφαλην αυτου [were] on his head: εχων [he was] having ονομα a name γεγραμμενον written, ο which ουδεις no one οιδε knows ει μη except αυτος himself. 13. **Και** and περιβεβλημενος clothed with ιματιον a garment βεβαμμενον dipped αιματι in blood, **και** and το ονομα αυτου his name καλειται is called "Ο λογος the word του Θεου of God." 14. **Και** and τα στρατευματα the armies εν τω ουρανω in heaven ηκολουθει followed αυτω him εφ' ιπποις

λευκοις on white horses, ενδεδυμενοι clothed
 in βυσσινον fine linen λευκον white και and
 καθαρον clean. 15. Και and οξεια ρομφαια
 a sharp sword εκπορευεται proceedeth out εκ
 του στοματος αυτου from his mouth, ινα that
 πατασση he should smite τα εθνη the nations
 εν αυτη with it: και and αυτος he ποιμανει
 shall rule αυτους them εν ραβδω σιδηρα
 with a rod of iron: και and αυτος he πατει
 treadeth την ληνον the wine-press του οινου
 of the wine του θυμου of the fierceness και
 and της οργης the wrath του Θεου of God
 του παντοκρατορος the Almighty. 16. Και
 and εχει he hath επι το ιματιον on his gar-
 ment και and επι τον μηρον αυτου on his
 thigh το ονομα the name γεγραμμενον written,
 "Βασιλευς King βασιλεων of kings, και and
 Κυριος Lord κυριων of lords." 17. Και and
 ειδον I saw ένα αγγελον one angel εστωτα
 standing εν τω ηλιω in the sun: και and εκ-
 ραξεν he cried φωνη μεγαλη with a loud
 voice, λεγων saying πασι τοις ορνειοις to all
 the fowls τοις πετωμενοις which were flying εν
 μεσουρανηματι in the midst of heaven,
 "Δευτε come και and συναγεσθε gather your-
 selves together εις το δειπνον to the supper
 του μεγαλου Θεου of the great God; 18.
 ινα that φαγητε ye may eat σαρκας the flesh
 βασιλεων of kings, και and σαρκας the flesh
 χιλιαρχων of captains, και and σαρκας the
 flesh ισχυρων of the mighty, και and σαρκας the

flesh *ἵππων* of horses *καὶ* and *τῶν καθημένων* of those sitting *ἐπ' αὐτῶν* on them, *καὶ* and *σαρκας* the flesh *παντῶν* of all, *ἐλευθέρων* free *καὶ* and *δουλῶν* bondsmen, *καὶ* both *μικρῶν* small *καὶ* and *μεγάλων* great." 19. *Καὶ* and *εἶδον* I saw *τὸ θηρίον* the beast, *καὶ* and *τοὺς βασιλεῖς* the kings *τῆς γῆς* of the earth, *καὶ* and *τὰ στρατεύματα αὐτῶν* their armies *συνηγμένα* assembled *ποιῆσαι* to wage *πολεμον* war *μετὰ τοῦ καθημένου* with him who sat *ἐπὶ τοῦ ἵππου* on the horse, *καὶ* and *μετὰ τοῦ στρατεύματος αὐτοῦ* with his army. 30. *Καὶ* and *τὸ θηρίον* the beast *ἐπιάσθη* was taken, *καὶ* and *μετὰ τοῦτου* with him *ὁ ψευδοπροφήτης* the false prophet *ὁ ποιήσας* who wrought *τὰ σημεῖα* miracles *ἐνώπιον αὐτοῦ* before him, *ἐν οἷς* by means of which *ἐπλάνησεν* he deceived *τοὺς λαβόντας* those who had received *τὸ χαραγμὰ* the mark *τοῦ θηρίου* of the beast, *καὶ* and *τοὺς προσκυνούντας* those who worshipped *τὴ εἰκὼν αὐτοῦ* his image. *Οἱ δύο* the two *ἐβλήθησαν* were cast *ζῶντες* living *εἰς τὴν λίμνην* into the lake *τοῦ πυρός* of fire *τὴν καίομενὴν* which burneth *ἐν τῷ θείῳ* in brimstone. 21. *Καὶ* and *οἱ λοιποὶ* the rest *ἀπεκτανθήσαν* were slain *ἐν τῇ ῥομφαίᾳ* by the sword *τοῦ καθημένου* of him who sat *ἐπὶ τοῦ ἵππου* on the horse, *τὴ ἐκπορευομένη* which goes out *ἐκ τοῦ στόματος αὐτοῦ* from his mouth: *καὶ* and *πάντα τὰ ὄρνεα* all the fowls *ἐχορτάσθησαν* were filled *ἐκ τῶν σαρκῶν αὐτῶν* from their flesh.

CHAPTER XX.

1. *Και* and *ειδον* I saw *αγγελου* an angel *καταβαινοντα* descending *εκ του ουρανου* from heaven, *εχοντα* having *την κλειδα* the key *της αβυσσου* of the abyss, *και* and *μεγαλην αλυσιν* a great chain *επι την χειρα αυτου* on his hand. 2. *Και* and *εκρατησεν* he took hold of *τον δρακοντα* the dragon, *τον οφιν του αρχαιου* the old serpent, *ος* which *εστιν* is *διαβολος* the devil *και* and *Σατανας* Satan, *και* and *εδησε* bound *αυτον* him *χιλια ετη* a thousand years, 3. *και* and *εβαλε* cast *αυτον* him *εις την αβυσσον* into the abyss, *και* and *εκλεισεν* inclosed *αυτον* him, *και* and *εσφραγισε* set a seal *επανω αυτου* over him, *ινα* that *μη πλανηση* he should not deceive *τα εθνη* the nations *ετι* any longer, *αχρι* until *τα χιλια ετη* the thousand years *τελεσθη* should be completed : *και* and *μετα ταυτα* after those things *δει* it is necessary *αυτον* that he *λυθηναι* should be loosed *μικρον χρονον* a short time. 4. *Και* and *ειδον* I saw *θρονους* thrones, *και* and *εκαθισαν* they sat *επ' αυτους* on them, *και* and *κριμα* judgment *εδοθη* was given *αυτοις* to them : *και* and [I saw] *τας ψυχας* the souls *των πεπελεκισμενων* of those who had been be-headed *δια την μαρτυριαν* for the testimony *Ιησου* of Jesus, *και* and *δια τον λογον* for the word *του Θεου* of God, *και* and *οιτινες* who *ου προσεκυνησαν* did not worship *τω θηριω* the beast *ουτε* nor *τη εικονι αυτου* his image, *και* and *ουκ ελαβον* did not receive *το χαρ-*

σημα the mark *ἐπι το μετωπον αὐτων* on their forehead, *και* and *ἐπι την χειρα αὐτων* on their hand: *και* and *ἐζησαν* they lived *και* and *ἐβασίλευσαν* reigned *μετα Χριστου* with Christ *χιλια ετη* a thousand years. 5. *Οἱ δε λοιποι* but the rest *των νεκρων* of the dead *ουκ ανεζησαν* did not live again *ἕως* until *τα χιλια ετη* the thousand years *τελεσθη* should be finished. *Αὕτη* this *ἡ ἀνάστασις ἡ πρώτη* [is] the first resurrection. 6. *Μακαριος* blessed *και* and *ἅγιος* holy *ὁ ἐχων* [is] he who hath *μερος* part *ἐν τῇ ἀνάστασει τῇ πρώτῃ* in the first resurrection: *ὁ θάνατος ὁ δευτερος* the second death *ουκ ἐχει* has not *ἐξουσιαν* power *ἐπι τούτων* over these, *ἀλλα* but *ἔσονται* they shall be *ἱερεῖς τοῦ Θεοῦ* of God *και* and *τοῦ Χριστοῦ* of Christ, *και* and *βασίλευσουσι* they shall reign *χιλια ετη* a thousand years *μετ' αὐτου* with him.

7. *Και* and *ὅταν* when *τα χιλια ετη* the thousand years *τελεσθη* shall be accomplished *ὁ Σατανᾶς* Satan *λυθησεται* shall be loosed *ἐκ τῆς φυλακῆς αὐτου* out of his prison. 8. *και* and *ἐξελευσεται* shall come forth *πλανησαι* to deceive *τα ἔθνη* the nations *τα ἐν ταῖς τεσσαρσι γωνίαις* which [are] in the four corners *τῆς γῆς* of the earth, *τον Γωγ* Gog *και* and *τον Μαγωγ* Magog, *συναγαγειν* to assemble *αὐτους* them *εἰς πολεμον* in battle, *ὧν* of whom *ὁ ἀριθμὸς* the number *ὡς* [is] as *ἡ ἄμμος* the sand *τῆς θαλάσσης* of the sea. 9. *Και* and *ἀνεβησαν* they went

ὑπὲρ ἐπὶ τὸ πλάτος on the breadth τῆς γῆς of the earth, καὶ and ἐκυκλώσαν they encompassed τὴν παρεμβολὴν the camp τῶν ἁγίων of the saints, καὶ and τὴν πόλιν τὴν ἡγαπημένην the beloved city: καὶ and πῦρ fire κατέβη went down ἀπὸ τοῦ Θεοῦ from God ἐκ τοῦ οὐρανοῦ out of heaven, καὶ and κατέφαγε devoured αὐτοὺς them. 10. Καὶ and ὁ διαβόλος the devil ὁ πλανῶν who deceiveth αὐτοὺς them ἐβλήθη was cast εἰς τὴν λίμνην into the lake τοῦ πυρός of fire καὶ and θείου brimstone, ὅπου where [ere] τὸ θηρίον the beast καὶ and ὁ ψευδοπροφήτης the false prophet: καὶ and βασανισθήσονται they shall be tormented ἡμέρας by day καὶ and νυκτός by night εἰς τοὺς αἰῶνας to the eternities τῶν αἰώνων of eternities.

11. Καὶ and εἶδον I saw μέγαν λευκὸν θρόνον a great white throne, καὶ and τὸν καθημένον him who sat ἐπ' αὐτοῦ on it, ἀπο προσώπου from the face οὗ of whom ἡ γῆ the earth καὶ and ὁ οὐρανός the heaven ἐφυγε fled, καὶ and τόπος place οὐχ εὑρέθη was not found αὐτοῖς for them. 12. Καὶ and εἶδον I saw τοὺς νεκροὺς the dead, μικροὺς small καὶ and μεγάλους great, ἑστῶτας standing ἐνώπιον τοῦ Θεοῦ before God; καὶ and βιβλία books ἠνεώχθησαν were opened: καὶ and ἄλλο βιβλίον another book ἠνεώχθη was opened, ὃ which ἐστὶν is τῆς ζωῆς [the book] of life: καὶ and οἱ νεκροὶ the dead ἐκριθῆσαν were judged ἐκ τῶν γεγραμμένων from the [things]

which were written *εν τοις βιβλίοις* in the books, *κατα τα έργα αυτων* according to their works. 13. *Και* and *ἡ θαλασσα* the sea *εδωκε* gave up *τους νεκρους* the dead *εν αυτη* in it, *και* and *ὁ θανατος* death *και* and *ὁ ᾠδης* hell *εδωκαν* gave up *τους νεκρους* the dead *εν αυτοις* in them : *και* and *εκριθησαν* they were judged *ἐκαστος* each *κατα τα έργα αὐτων* according to their works. 41. *Και* and *ὁ θανατος* death *και* and *ὁ ᾠδης* hell *εβληθησαν* were cast *εις την λιμνην* into the lake *του πυρος* of fire. *Οὗτος* this *ἐστιν* is *ὁ δευτερος θανατος* the second death. 15. *Και* and *ει* if *τις* any one *ουχ εὑρεθη* was not found *γεγραμμενος* written *εν τη βιβλῳ* in the book *της ζωης* of life, *εβληθη* he was cast *εις την λιμνην* into the lake *του πυρος* of fire.

CHAPTER XXI.

1. *Και* and *ειδον* I saw *ουρανον καινον* a new heaven *και* and *γην καινην* a new earth : *ὁ γαρ* for the first heaven *και* and *ἡ πρωτη γη* the first earth *παρηλθε* passed away, *και* and *ἡ θαλασσα* the sea *ουκ ἐστιν* is not *ἐτι* any longer. 2. *Και* and *εγω* I, *Ιωαννης* John, *ειδον* saw *την πολιν την ἁγίαν* the holy city, *Ἱερουσαλημ καινην* new Jerusalem *καταβαινουσαν* coming down *απο του Θεου* from God *εκ του ουρανου* out of heaven, *ἡτοιμασμενην* prepared *ὥς* as *νυμφην* a bride *κεκοσμημενην* adorned *τῷ ἀνδρὶ αὐτῆς* for her husband. 3. *Και* and *ἤκουσα* I heard *φωνης μεγαλης* a

loud voice *εκ του ουρανου* out of heaven, *λεγουσης* saying, “*Ιδου* behold, *ἡ σκηνη* the tabernacle *του Θεου* of God *μετα των ανθρωπων* with men, *και* and *σκηνωσει* he will dwell *μετ’ αυτων* with them; *και* and *αυτοι* they *εσονται* shall be *λαοι αυτος* his people, *και* and *ο Θεος* God *αυτος* himself *εσται* shall be *μετ’ αυτων* with them, *Θεος αυτων* their God.

4. *Και* and *ο Θεος* God *εξαλειψει* will wipe away *παν δακρυον* every tear *απο των οφθαλμων αυτων* from their eyes, *και* and *ο θανατος* death *ουκ εσται* shall not be *ετι* any longer; *ουτε* nor *ουκ εσται* shall there [not] be *ετι* any longer *πενθος* grief, *ουτε* nor *κραυγη* crying, *ουτε* nor *πονος* pain: *οτι* because *τα πρωτα* the first [things] *απηλθον* have passed away.”

5. *Και* and *ο καθημενος* he who sat *επι του θρονου* on the throne *ειπε* said, “*δοι* I behold, *ποιω* I make *παντα* all [things] *καινα* new.” *Και* and *λεγει* he says *μοι* to me, “*Γραψον* write: *οτι* because *ουτοι οι λογοι* these words *εισιν* are *αληθινοι* true *και* and *πιστοι* faithful.”

6. *Και* and *ειπεν* he said *μοι* to me, “*Γεγονεν* it is done. *Εγω* I *ειμι* am *το Α* the Alpha *και* and *το Ω* the Omega, *ἡ αρχη* the beginning *και* and *το τελος* the end. *Εγω* I *δωσω* will give *τω διψωντι* to him who thirsteth *εκ της πηγης* from the fountain *του υδατος* of the water *της ζωης* of life *δωρεαν* freely.

7. *Ο νικων* he who overcometh *κληρονομησει* shall inherit *παντα* all things *και* and *εσομαι* I will be *Θεος* God *αυτω* to

him, *και* and *αυτος* he *εσται* shall be *ο υιος* son *μοι* to me. 8. *Δειλοις* δε but for the fearful *και* and *απιστοις* the unfaithful *και* and *εβδελυγμενοις* the abominable *και* and *φονευσι* for murderers *και* and *πορνοις* for whoremongers *και* and *φαρμακευσι* for sorcerers *και* and *ειδωλολατραις* for idolaters, *και* and *πασι τοις ψευδεσι* for all lies, [liars] *το μερος αυτων* their part [shall be] *εν τη λιμνη* in the lake *τη καιομενη* which burneth *πυρι* with fire *και* and *θειω* with brimstone; *ο* which [thing] *εστιν* is *δευτερος θανατος* the second death."

9. *Και* and *εις* one *των επτα αγγελων* of the seven angels, *των εχοντων* which had *τας επτα φιαλας* the seven phials *τας γεμουσας* which were full *των επτα πληγων των εσχατων* of the seven last plagues, *ηλθε* came *προς με* to me, *και* and *ελαλησε* spake *μετ' εμου* with me, *λεγων* saying, "*Δευρο* come, *δειξω* I will show *σοι* to thee *την νυμφην* the bride, *την γυναικα* the wife *του αρνιου* of the lamb." 10. *Και* and *απηνεγκεν* he carried away *με* me *εν πνευματι* in the spirit *επ' ορος* to a mountain *μεγα* great *και* and *υψηλον* lofty, *και* and *εδειξε* showed *μοι* to me *την πολιν την μεγαλην* the great city, *την αγιαν Ιερουσαλημ* the holy Jerusalem, *καταβαινουσαν* descending *εκ του ουρανου* out of heaven *απο του Θεου* from God, 11. *εχουσai* having *την δοξαν* the glory *του Θεου* of God: (*και* and *ο φωστηρ αυτης* her light *ομοιος* was like *λιθω* to a stone *τιμιωτατω* most precious, *ως* as it were *λιθω ιασπιδι* to a jasper stone

κρυσταλλίζοντι shining like chrystal :) 12. *εχουσαν τε* and having *μεγα* a great *και* and *ύψηλον τειχος* high wall: *εχουσαν* having *δωδεκα πυλωνα*s twelve gates, *και* and *επι τοις πυλωσιν* at the gates *δωδεκα αγγελους* twelve angels, *και* and *ονοματα* names *επιγεγραμμενα* written thereon, *α* which *εστιν* are [the names] *των δωδεκα φυλων* of the twelve tribes *των υιων* of the sons *Ισραηλ* of Israel. 13. *Απ' ανατολης* on the east *πυλωνες τρεις* [were] three gates: *απο βορρα* on the north *πυλωνες τρεις* three gates: *απο νοτου* on the south *πυλωνες τρεις* three gates: *απο δυσμων* on the west *πυλωνες τρεις* three gates. 14. *Και* and *το τειχος* the wall *της πολεως* of the city *εχον* having *δωδεκα θεμελιους* twelve foundations, *και* and *εν αυτοις* in them *ονοματα* names *των δωδεκα αποστολων* of the twelve apostles *του αρνιου* of the lamb. 15. *Και* and *όλαλων* he who spake *μετ' εμου* with me *ειχεν* had *καλαμον χρυσου*n a golden reed, *ινα* that *μετρηση* he might measure *την πολιν* the city *και* and *τους πυλωνα*s *αυτης* its gates, *και* and *το τειχος αυτην* its wall. 16. *Και* and *ή πολις* the city *κειται* lieth *τετραγωνος* four-square, *και* and *το μηκος* the length *αυτης* of it *εστιν* is *τοσουτου*n so much *όσον* as *και* also *το πλατος* the breadth; *και* and *εμετρησεν* he measured *την πολιν* the city *τω καλαμω* with the reed *επι δωδεκα χιλιαδων* over twelve thousands *σταδιων* of furlongs: *το μηκος* the length *και* and *το πλατος* the breadth *και* and *το ύψος* the height *αυτης* of

it *ἐστί* are *ἴσα* equal. 17. *Καὶ* and *ἐμέτρησεν* he measured *τὸ τεῖχος* the wall *αὐτῆς* of it *ἑκατόν* of an hundred *τεσσαρακοντα* forty *τεσσαρων πηχων* [and] four cubits, *μέτρον* the measure *ἀνθρώπου* of a man, *ὃ* which *ἐστί* is *ἀγγέλου* of the angel. 18. *Καὶ* and *ἡ ἐνδομησις* the building *τοῦ τεῖχους* of the wall *αὐτῆς* of it *ἦν* was *ἰασπς* jasper: *καὶ* and *ἡ πόλις* the city [was] *χρυσίου καθαρόν* pure gold, *ὅμοια* like *ὑάλῳ καθάρῳ* to clear glass. 19. *Καὶ* and *οἱ θεμελιοὶ* the foundations *τοῦ τεῖχους* of the wall *τῆς πόλεως* of the city *κεκοσμημένοι* ornamented *παντὶ τιμῷ λίθῳ* with every precious stone. *Ὁ θεμέλιος ὁ πρῶτος* the first foundation *ἰασπς* [was] jasper: *ὁ δευτερός* the second *σαπφείρος* sapphire: *ὁ τρίτος* the third *χαλκηδών* a chalcedony: *ὁ τέταρτος* the fourth *σμαραγδός* an emerald: 20. *ὁ πέμπτος* the fifth *σαρδονύξ* a sardonyx: *ὁ ἕκτος* the sixth *σαρδίας* a sardius: *ὁ ἑβδομος* the seventh *χρυσολίθος* a chrysolite: *ὁ ογδοός* the eighth *βηρύλλος* a beryl: *ὁ ἐννατός* the ninth *τοπαζίον* a topaz: *ὁ δέκατος* the tenth *χρυσόπρασος* a chrysoprasus: *ὁ ἐνδεκάτος* the eleventh *ὑάκινθος* a jacinth: *ὁ δωδεκάτος* the twelfth *ἀμεθυστος* an amethyst. 21. *Καὶ* and *οἱ δώδεκα πύλωναί* the twelve gates *δώδεκα μαργαρίται* twelve pearls: *εἰς ἕκαστος* each one *ἀνα* respectively *τῶν πυλῶνων* of the gates *ἦν* was *ἐξ ἑνὸς μαργαρίτου* of one pearl: *καὶ* and *ἡ πλατεία* the street *τῆς πόλεως* of the city *καθαρόν χρυσίου* pure gold, *ὥς* as it

were διαφανης υαλος transparent glass. 22. **Και** and **ουκ ειδον** I did not see **ναον** a temple **εν αυτη** in it: **ο γαρ Κυριος** for the Lord **ο Θεος** God **ο παντοκρατωρ** Almighty **και** and **το αρνιον** the Lamb **εστιν** are **ναος αυτης** its temple. 23. **Και** and **η πολις** the city **ουκ εχει** has not **χρειαν** need **του ηλιου** of the sun, **ουδε** nor **της σεληνης** of the moon, **ινα** that **φαινωσι** they should shine **εν αυτη** in it; **η γαρ δοξα** for the glory **του Θεου** of God **εφωτισεν** enlightens **αυτην** it, **και** and **το αρνιον** the Lamb **ο λυχνος** is] the light **αυτης** of it. 24. **Και** and **τα εθνη** the nations **των σωζομενων** of those who were saved **περιπατησουσι** shall walk **εν τω φωτι** in the light **αυτης** of it: **και** and **οι βασιλεις** the kings **της γης** of the earth **φερουσι** bring **την δοξαν αυτων** their glory **και** and **την τιμην** honour **εις αυτην** into it. 25. **Και** and **οι πυλωνες** the gates **αυτης** of it **ου μη κλεισθωσι** should not be closed **ημερας** by day; **ου γαρ εσται** for there shall not be **νυξ** night **εκει** there. 26. **Και** and **οισουσι** they shall bring **την δοξαν** the glory **και** and **την τιμην** the honour **των εθνων** of the nations **εις αυτην** into it. 27. **Και** and **ου μη εισελθη** there shall not enter **εις αυτην** into it **παν** any thing **κοινων** defiling, **και** and **ποιουν** causing **βδελυγμα** abomination, **και** and **ψευδος** a lie: **ει μη** except **οι γεγραμμενοι** those who have been written **εν τω βιβλῳ** in the book **της ζωης** of life **του αρνιου** of the Lamb.

CHAPTER XXII.

7. *Και* and *εδειξεν* he showed *μοι* to me *καθαρον ποταμον* a pure river *υδατος* of water *ζωης* of life, *λαμπρον* bright *ως* as *κρυσταλλον* crystal, *εκπορευομενον* proceeding out *εκ του θρονου* from the throne *του Θεου* of God *και* and *του αρνιου* of the Lamb. 2. *Εν μεσω* in the midst *της πλατειας* of the street *αυτης* of it, *και* and *εντευθεν* on the one side *και* and *εντευθεν* on the other side *του ποταμου* of the river, *ξυλον* [is] the tree *ζωης* of life, *ποιουν* producing *δωδεκα καρπους* twelve [kinds of] fruits, *και* and *αποδιδουν* yielding *τον καρπον αυτου* its fruit *ενα εκαστον* each one *κατα μηνα* by the month: *και* and *τα φυλλα* the leaves *του ξυλου* of the tree *εις θεραπειαν* [were] for the healing *των εθνων* of the nations. 3. *Και* and *ουκ εσται* there shall not be *παν καταναθεμα* any curse *ετι* any more: *και* and *ο θρονος* the throne *του Θεου* of God *και* and *του αρνιου* of the Lamb *εσται* shall be *εν αυτη* in it: *και* and *οι δουλοι αυτου* his servants *λατρευσουσι* shall serve *αυτω* him. 4. *Και* and *οφονται* they shall see *το προσωπον αυτου* his face, *και* and *το ονομα αυτου* his name *επι των μετωπων αυτων* on their foreheads. 5. *Και* and *ουκ εσται* there shall not be *νυξ* night *εκει* there: *και* and *ουκ εχουσι* they have not *χρειαν* need *λυχνου* of a candle *και* and *φωτος* of the light *ηλιου* of the son, *οτι* because *Κυριος* the Lord *ο Θεος* God *φωτιζει* enlighteneth

αυτους them: και and βασιλευσουσι they shall reign εις τους αιωνας to the eternities των αιωνων of eternities.

6. Και and ειπεν he said μοι to me, "Ούτοι οί λογοι these words πιστοι [are] faithful και and αληθινοι true: και and Κυριος the Lord ό Θεος God των άγιων προφητων of the holy prophets απεστειλε sent τον αγγελον αύτου his angel δειξαι to show τοις δουλοις αύτου to his servants á what things δει it is necessary γενεσθαι should happen εν ταχει with speed. 7. Ιδου behold, ερχομαι I come ταχυ quickly. Μακαριος blessed ό τηρων [is] he who keepeth τους λογους the words της προφητειας of the prophecy του βιβλιου τουτου of this book."

8. Και and εγω I Ιωαννης John ό βλεπων [am] he who saw και and ακουων heard ταυτα these things: και and ότε when ηκουσα I heard και and εβλεψα saw, επεσα I fell down προσκυνησαι to worship εμπροσθεν των ποδων before the feet του αγγελου of the angel του δεικνυντος which shewed μοι to me ταυτα these things. 9. Και and λεγει he says μοι to me, "Όρα see μη [that thou do] not: ειμι γαρ for I am συνδουλος fellow-servant σου of thee και and των αδελφων σου of thy brethren των προφητων the prophets, και and των τηρουντων of those who keep τους λογους the words του βιβλιου τουτου of this book: προσκυνησον worship τω Θεω God." 10.

Και and *λεγει* he saith *μοι* to me, "*Μη*
σφραγισης seal not *τους λογους* the words
της προφητειας of the prophecy *του βιβλιου*
τουτου of this book; *οτι* because *ο καιρος*
the season *εστιν* is *εγγυς* near. 11. *Ο αδι-*
κων let him who is unjust *αδικησατω* be
 unjust *ετι* still: *και* and *ο ρυπων* let him
 who is filthy *ρυπησατω* be filthy *ετι* still:
και and *ο δικαιος* let the righteous [man]
δικαιωθητω be righteous *ετι* still: *και* and *ο*
αγιος let the holy one *αγιασθητω* be holy *ετι*
 still. 12. *Και* and - *ιδου* behold *ερχομαι* I
 come *ταχυ* quickly, *και* and *ο μισθος μου* my
 reward *μετ' εμου* [is] with me, *αποδουναι* to
 give back *εκαστω* to each one *ως* according as
το εργον αυτου his work *εσται* shall be. 13.
Εγω I *ειμι* am *το Α* the Alpha *και* and *το*
Ω the Omega, *αρχη* the beginning *και* and
τελος the end, *ο πρωτος* the first *και* and *ο*
εσχατος the last. 14. *Μακαριοι* blessed *οι*
ποιουντες [are] those who do *τας εντολας*
αυτου his commandments, *ινα* that *εσται* there
 shall be *η εξουσια αυτων* their privilege *επι*
το ξυλον to the tree *της ζωης* of life, *και* and
 [that] *εισελθωσι* they should enter *εις την*
πολιν into the city *τοις πυλωσι* by the gates.
 15. *Εξω δε* but without *οι κυνες* [are] dogs
και and *οι φαρμακοι* sorcerers *και* and *οι πορνοι*
 whoremongers *και* and *οι φονεις* murderers *και*
 and *οι ειδωλολατραι* idolaters, *και* and *πας*
every one ο φιλων who loveth *και* and *ποιων*
 doeth *ψευδος* a lie.

16. *Εγώ Ἰησοῦς* Jesus *επεμψα* sent *τον αγγελον μου* my angel *μαρτυρησαι* to testify *ταυτα* these [things] *υμιν* to you *επι ταις εκκλησιαις* in the churches. *Εγώ ἰ εμι* am *ἡ ρίζα* the root *και* and *το γενοσ* the race *του Δαβιδ* of David, *ὁ αστηρ ὁ λαμπρος* the shining star *και* and *ὁ ὀρθρινος* the [star] of the morning. 17. *Και* and *το πνευμα* the Spirit *και* and *ἡ νυμφη* the bride *λεγουσι* say *Ελθε* come; *και* and *ὁ ακουων* let him who heareth *ειπατω* say, *Ελθε* come: *και* and *ὁ διψων* let him who thirsteth *ελθ-ετω* come, *και* and *ὁ θελων* let him who is willing *λαμβάνετω* receive *το ὕδωρ* the water *ζωης* of life *δωρεαν* freely."

18. *Συμμαρτυρομαι γαρ* for I also bear witness *παντι* to every man *ακουοντι* hearing *τους λογους* the words *της προφητειας* of the prophecy *του βιβλιου τουτου* of this book: *Εαν* if *τις* any one *επιτιθη* should add *προς ταυτα* to these [things], *ὁ Θεος* God *επιθησει* will add *επ' αυτον* on him *τας πληγας* the plagues *τας γεγραμμενας* which are written *εν βιβλιῳ τουτω* in this book. 19. *Και* and *εαν* if *τις* any one *αφαιρη* take away *απο των λογων* from the words *βιβλου* of the book *της προφητειας ταυτης* of this prophecy, *ὁ Θεος* God *αφαιρησει* will take away *το μερος αυτου* his share *απο βιβλου* from the book *της ζωης* of life, *και* and *εκ της πολεως της ἁγιας* out

of the holy city, *και* and *των γεγραμμενων* the things written *εν βιβλιω τουτω* in this book. 20. *Ο μαρτυρων* he who testifieth *ταυτα* these [things] *λεγει* saith, "*Ναι* yea, *ερχομαι* I come *ταχυ* quickly: *Αμην* Amen." *Ναι* even so, *ερχου* come, *Κυριε Ιησου* Lord Jesus. 21. *Η χαρις* the grass *του Κυριου ημων* of our Lord *Ιησου Χριστου* 'esus Christ *μετα παντων υμων* [be] with you all. *Αμην* Amen.

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2 to 8

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*Exegi monumentum ære perennius, are, altiusque
regali situ Pyramidem quod non edax
shower, nor the tempestuous north wind, or the countless succession
imber, non impotens Aquilo, aut innumerabilis series
of years and the flight of seasons shall be able to destroy.
annorum et fuga temporum possit diruere.*

.. 9

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*Cano I sing arma arms virumque and the man qui who primus
first, profugus a wanderer fato by fate venit came ab oris from the
shores Troje of Troy Italiam to Italy Lavinique littora and the
Lavinian shores: ille he multum periculis (was) much tossed about
et both terris on the land et and alto on the deep ei by the power
superum of the (Gods) above, ob iram memorem on account of the
lasting anger sæve Junonis of cruel Juno.*

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*Te quoque, magna Pales, et te pastor ab Amphryso memo-
Thee too, mighty Pales, and thee, shepherd from Amphrysos worthy-*

12 to 14

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All Gaul is divided into three parts, of which the Belgæ inhabit one, the Aquitani another; those who in their own language are called Celtae, in ours, Gauls, a third. All these differ among themselves in language, institutions, laws.

**From THE ANABASIS OF XENOPHON. Book I.
Chapter I.**

1. Of Darius and Parysatis are born two sons; the elder, indeed, Artaxerxes, but the younger Cyrus. But when Darius was becoming infirm and suspected the end of his life, he wished that both his sons should be present with him.

From THE ÆNEID OF VIRGIL. Book I.

1. I sing arms, and the man who, exiled by Fate from Troy's shores, first came to Italy and the Lavinian coast. Long was he driven over land and sea, by the influence of heaven, for cruel Juno's unforgiving wrath. Sorely in war, too, was he afflicted, while founding a city, and establishing his gods in Latium, whence came the Latin people, the Alban elders, and the walls of imperial Rome. Recount for me, my Muse, the causes: what deity outraged; or, how aggrieved, the Queen of Heaven doomed a hero, eminent for tenderness, to encounter so many adventures, to undergo so many hardships. Lives there such anger in immortal spirits!

From LIVY. Book I.

1. Now, first of all, it is a sufficiently established fact (*satis constat. lit.* it is sufficiently evident,) that, after the capture of Troy, great cruelty was practised against all the other Trojans; that the Greeks refrained from exercising the full right of war against two, Æneas and Antenor, both on account of a tie of long established hospitality, and because these had been always advocates for peace, and the restoration of Helen;—afterwards with fortunes differing from one another, that Antenor, with a large body of Ænetians, who, in an insurrection driven out of Paphlagonia, were in search of a settlement and a leader, having lost at Troy their king Pylosmenes, arrived at the innermost bay of the Adriatic Sea.

From CICERO DE AMICITIA.

1. Q. Mucius, the augur, used to relate a number of anecdotes concerning his father-in-law, C. Lælius, from memory, and in a pleasant vein, and not to hesitate in giving him the appellation of *wise* throughout his whole discourse. Moreover, I myself had been introduced to Scævola, by my father, in such a way, that as far as I was able and was permitted, I never left the old man's side. Accordingly, I committed to memory many of his sage disquisitions, many, too, of his short and pointed apothegms, and I made it my study to extend my information by this wisdom.

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I have reared a monument more enduring than brass, and loftier than

regali monumentum perennius ære, altiusque
the regal structure of the Pyramids, which neither the corroding
regali situ Pyramidum quod nou edas
shower, nor the tempestuous north-wind, or the countless succession
imber, non impotens Aquilo, aut innumerabilis series
of years and the flight of seasons shall be able to destroy.
annorum et fuga temporum possit diruere.

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